



DICTIONARY OF
KHOTAN SAKA

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BY
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PREFACE

The present volume of Khotanese Saka studies of Khotan, the land of Jade, is the fulfilment of a plan formed in 1934, forty-four years ago, to make available to Iranisants all Iranian material extant in the texts *hwatanau* 'in the Khotanese language'. The plan required first the printing of unpublished manuscripts and the slow elucidation of the whole corpus of texts. It is a book concerned with the one Saka dialect of North Iranian of which Ossetic (Arsia) in the Caucasus and Wakhī in Wakhān in the Pamirs are other branches. Though etymological connexions are stated throughout it is no more than one contribution to the far vaster project of the etymological dictionary of all Iranian languages. It is, moreover, a strictly personal book; there has been no wish to list the different interpretations and etymological connexions proposed by others. I see no value in the pedantic citation of, for example, Sten Konow's interpretation of *dānave* (actually BS *dānapati*- 'patron') or E. Leumann's translation of *byūrru* (actually 'ten thousand'). It is then a statement of personal views at present preferred, in a suspensive state awaiting further knowledge wherever the absence of bilingual or parallel textual evidence does not assure the meanings. Since the texts are mainly of the Buddhist religion only Buddhist expertise can finally decide on a nuance of meaning. Some word for word renderings are intelligible only within the Buddhist context. But for the Iranisant it is the straightforward meaning which imports. Names, ethnical (like *hwatana*- 'Khotan' and *ttāgutta*- 'Tibetan'), personal (like *Vima*) and place-names are here rarely included: they demand a separate study. Foreign words too, as from Greek *sera* 'ounce' or from Chinese *phquwa* 'penalty', are few. The Buddhist Sanskrit vocabulary, and particularly the varieties of Prakrit, require a separate treatment and with few exceptions are excluded here.

References for the words of other Iranian languages are omitted (with few exceptions) and must be sought in the glossaries of books cited in the Bibliography. The fairly copious quotation of Iranian cognates is intended to assure the Khotanese word and to situate it within the dialects. It has been found necessary to retain the spellings of various sources; no uniform system exists. For Armenian *dz* has been used, not *j*; similarly the *j* of Pamir languages and Pašto has been replaced by *dz* (to reduce the many different uses of *j*). Where the Old Iranian forms are lacking, Zoroastrian Pahlavī, Sogdian and loanwords in Armenian are important for the oldest attested forms. The Indo-European quotations (where J. Pokorny's *Dictionary* has been invaluable together with the etymological dictionaries of Lithuanian, Slavonic, Greek, Latin, Sanskrit and Germanic) are added to make this Iranian Saka material of use outside Indo-Iranian.

In citing Chinese words, instead of using Chinese characters, references are given to the numbers in the older book of B. Karlgren, *Analytical Dictionary of Sino-Japanese* (where a better system of rendering Mandarin Chinese in Latin script is used) in preference to his later *Grammata Serica recensa*.

Tumshuq Saka is only occasionally cited. It is a study still hardly developed and requires separate treatment. Sogdian too is still under investigation, the Buddhist texts being now largely reduced to glossaries, the Manichean texts partially known and the Christian still the subject of intense study. Chorasmian has been rarely cited: though four scholars have worked at the material, it has not been possible to find time to make a personal study of the

texts. Tokhara languages A and B have been under investigation for some seventy years but a large part, mainly B texts, remains unpublished; here they are cited for the occasional evidence to the adjacent non-Iranian Indo-European of Central Asia.

Bilingual evidence for the Khotan Saka vocabulary is found in Buddhist Sanskrit, Pali, Tibetan and Chinese books. This is the explanation of the many Sanskrit and Tibetan passages cited to establish meanings. Apart from these bilinguals, the Buddhist texts parallel to these from Khotan can often be cited. The difficulties which restrict the translator are to be found in the non-religious texts and official documents, although even here some parallels can be found in Kroraina or Tibetan documents from the same area of Central Asia and approximately of the same time.

The date of the Khotan Saka linguistic facts may be set between A.D. 300 and 1000. One Kharoṣṭhī document (no. 661) dated from Khotana is extant belonging to the period of the Kharoṣṭhī texts of the Shan-shan (Kroraina) kingdom around A.D. 300. The Chinese traveller Hsuan-tsang in about A.D. 640 cited the local pronunciation of the name of the Khotan kingdom as *huan-na* which is the later *hvaṇna*, *hvana* of the Khotan Saka texts, which replaced the *hvatana*- of the older texts. A document of the reign of the Kashmir king Abhimanyugupta (who reigned A.D. 958-72) belongs to the half-century before the Turkish Khans occupied Khotan in A.D. 1006. Over the period of some seven hundred years changes of large development can be traced. Here in this commentary and dictionary it has not often been attempted to mark the various stages (as was offered in KT VI); some words are known only in the oldest form, others only in later or latest stages. Reference however to the full printed text will immediately reveal the stage in each case. It is clearly necessary not to explain a later form as if it were older or the reverse.

The Khotan Saka language is in a middle stage of development if the Old Persian inscriptions and the Avesta are called Old Iranian and if the modern New Persian of the past thousand years and other dialects are termed New Iranian. Hence a frequent ambiguity in tracing older Iranian forms (being extant in a deficient vocabulary) of the Khotan Saka words.

Though in certain features Khotan Saka is more archaic than Avestan as *-zn-* in *gyaysna*- 'sacrifice', Avestan *yasna*-; *ggūysna*- 'deer', Av. *gavasna*-; as *-zm-* in *rraysma*, 'rank', Av. *rasma*-; as *hvar*- 'eat', Av. *xvar*-; as *-dz-* in *dajs*- 'to burn', Av. *daš*-; in *-rt-* in Tumshuq Saka *rorda*- 'given', Khotan Saka *hoḍa*- 'given', Av. *-rt-* but also *-š-*; yet Khotan Saka has transformed most intervocalic consonants (which Sogdian and Zoroastrian Pahlavī have retained), thus *-p-*, *-b-* to *-v-*, *-t-*, *-d-* to *-y-*, *-k-* to *-g-* or lost, *-g-* lost; *-f-*, *-θ-*, *-x-* to *-h-*, later *-ž-* lost (but often marked by a subscript hook), *-ṣḍ-* beside *-ḍ-*, preverb *fra-* to *ha-*, prothesis of *h-* to initial vowel, frequent *i*-umlaut of *a*, *ā*, *ū*, *o* (absent from Tumshuq Saka), loss of medial vowel as in *gyasta*- 'worshipped one', from *yazata*-, *biḍā* 'he bears' from *barati*, *ysīdaa*- 'yellow' from *zaritaka*-; genitive plural *-ānu*, *-āni*, later *-ām*, *-ā*; suffix *-atāti*-, to *-ttā*, *-dā*, oblique *-tte*, *-de*; *-āmata*, to *-āma*, and in latest texts loss of nasal before the medial consonants *-k-*, *-g-*, *-d-*, *-b-*. At times several older Iranian forms coalesce in Khotan Saka. The convenience in the older texts of using doubled *śś* and *ṣṣ* for the unvoiced consonant and the single *ś* and *ṣ* for the voiced is not consistently employed, the one text may often have both doubled and single consonant.

In the translations an imprecise English word is used where precise definition is not possible; hence, for example, 'covering' is used for various words referring to dress. For Buddhist technical terms one word is selected, thus *dharmā*-doctrine for *dāta*-, *dharmā*-element for *hūra*- (where the Sanskrit has only *dharmā*-), *deva*- for *gyasta*-, *Buddha*- for *baḷysa*-, *kleśa*-affliction, *pāramitā*-perfection, *saṇṣāra*-migration, *saṇskāra*-factor, *samādhāna*-trance, *doṣa*-state.

Since the book is intended for the Iranisant, the Buddhist Sanskrit *sandhi*- (conjunction of vowels) has for the most part been dissolved both in compounds and between separate words (here indicated by a subscript mark _u). The lemmata of similar words have not been numbered. Hindu or Brahman Sanskrit is occasionally used to distinguish it from Buddhist Sanskrit, while in etymologies O.Ind. (= Old Indian) is the term preferred.

Botanical names, abundant in the medical texts, present a difficulty even when the Buddhist Sanskrit or Tibetan equivalents are known. The Sanskrit names are variously translated in the dictionaries; the Bower MS has an index by A. F. R. Hoernle with precise translations which have been often used, but the botanist would probably always prefer more certainty.

Editions of the Khotan Saka texts are in the following books and articles: E. Leumann, *Zur nordarischen Sprache und Literatur*, 1912 = L; B. Nebenstücke *Buddhistische Literatur, nordarisch und deutsch*, 1920 = N; *Das nordarische (sakische) Lehrgedicht des Buddhismus*, 1933–1934, 1936 = Z; Sten Konow, *Vajracchedikā and Aparimitāyñ-sūtra*, 1916; *Saka Studies*, 1932; H. W. Bailey, *Khotanese Texts* I–VI, 1945–67; *Khotanese Buddhist Texts*, 1951; facsimiles, Saka Documents; text volume 1968; J. P. Asmussen, *Bhadracaryādeśanā*, 1961; M. J. Dresden, *The Jātakastava*, 1955; R. E. Emmerick, Huntington folio, AM, n.s., 15, 1969, 1–16; Nanda, *BSOAS* 33, 1970, 72–81; Colophons of the Sad-dharma-puṇḍarika-sūtra, *Mémorial Jean de Menasce* 383–8; new edition of Z, *The Book of Zambasta*, 1968.

References to Khotanese Texts are by Roman numeral I–VI with page and line and to Khotanese Buddhist Texts by K and page and line; but by name Bcd Bhadracaryā-deśanā; Manj. Manjuśrī-nairātmya-avatāra-sūtra; Sid. Siddhasāra; SuvO. KT I 232–41 Suvarṇa-bhāsa; SuvP. KT I 242–9; Z, *The Book of Zambasta*, ed. E. Leumann and R. E. Emmerick.

Corrected numbers are given from K 42.48 (see v 387, P 2834.48) and from III 81.174 (by one); for II 37.12 a and b are verso and recto. Frequent improvements in the texts have been incorporated, where syllables were left isolated (as K 4, 14115 *ttattika*) or sometimes wrongly grouped (as *sau mīrai*). A few syllables were misread (as Sid. 10412 *u* for *ñā*). In the order of letters *ā i ī*; *u ū*; *e, ai*; *o au* are grouped together. Use of *r* for the inverted -*i*-syllable (formed like the high -*ā*-) has been kept; it is mainly in K 113–35. For *u* and *ā* in later texts some syllables, that is, *u, ū*; *ku, kū*; *gu, gū*; *tu, tū*; *du, dū*; *ru, rū*; *śu, śū* are quite distinct, others have been transcribed according to the syllabic tables. Where *ām* replaces older *au, ū, u*, it has been kept.

In Ossetic, though with regret, *a* is used where the Old Iranian had -*ā*-, and *ä* where it had *ä*.

Work known to me to be in progress is in the hands of R. E. Emmerick, Dièter Weber, M. J. Dresden, and O. von Hinüber.

This long task from 1934 to now has left unwritten the planned grammatical study of phonology and syntax, and the complete translation. Both these tasks will lie in other hands.

I owe thanks to all who have sent to me books and articles and here gladly dedicate this volume to all Iranists.

This work has proved long and laborious and to the Press most especially so: I wish to express the warmest thanks for their magnificent effort against so heavy a task.

H.W.B.

Cambridge
June 1978

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Zimbun-kagaku-kenkyūsyō, Kyoto, see Madu.
Zoroastrian Problems, see Bailey.

2. NAMES OF TEXTS CITED

I. Iranian

Aogamadažča (Avestan), = Aog.
 Āfrinakān.
 Artāy Virāz nāmak.
 Dāstān ī dēnik.
 Dēnkart.
 Draxt asōrīk.
 Frahang ī oim.
 Hajjiabad inscription.
 Husrau ut rētak-ē.
 K, Copenhagen codex.
 Kartīr inscription.
 Nīrangastān.
 Pahlavi Psalter.
 Pahlavi Texts.
 Paikuli inscription.
 Pāzend Texts.
 Qamberdiatā (Ossetic), Cin (Qamberdiaty Mysost) 1947.
 Rajab, Naqš ī Rajab inscription.
 Stajy carmdarāg (Ossetic).
 Vištāsp yašt (Avestan).
 Zāmāsp-nāmak.
 Zātspram, Vičītakīhā.

II. Indian

Anāgata-vaṃsa-. (Pali).
 Abhidharma-kośa-.
 Avadāna-śataka-.
 Aśoka-avadāna-.
 Udāna-varga-.
 Udānālaṃkāra-.
 Aitareya-āraṇyaka.
 Kalpa-rāja-.
 Kālidāsa, Vikramorvaśīya-.
 Kāśyapa-parivarta-.
 Kauśika-sūtra-.
 Kroraina, North-western Prakrit in Shan-shan (Kroraina).
 Gilgit Manuscripts.

Cariyā-piṭaka- (Pali).
 Jātaka- (Pali).
 Jātaka-mālā.
 Thera-gāthā- (Pali).
 Dīvyāvadāna-.
 Dīgha-nikāya- (Pali).
 Dīpa-vaṃsa- (Pali).
 Dhamma-aṭṭhakathā (Pali).
 Dhamma-pada- (Pali).
 Dharmapada- (Kroraina).
 Dhyāna-, Sogdian Buddhist.
 Nīti-śāstra-.
 Bhartṭhari, Nīti-śāstra-.
 Bhaiṣajya-guru-vaiḍūrya-prabha-rāja-sūtra-.
 Majjhima-nikāya- (Pali).
 Mañicūḍa-avadāna-.
 Mahāparinirvāṇa-sūtra-, ed. E. Waldschmidt.
 Mahāyāna-sūtrālaṃkāra-, ed. S. Lévi.
 Mahāvastu-.
 Mahāvvyutpatti-.
 Maitreya-vyākaraṇa-.
 Lankā-avatāra-sūtra-.
 Lalita-vistara-.
 Loka-prajñapti-.
 Vajra-cchedikā.
 Vijñapti-mātratā-siddhi-.
 Vimalakīrti-nirdeśa-sūtra- (Sogdian); and translation E. Lamotte.
 VJ, Viśvantara-jātaka- (Sogdian).
 Viśvantara-jātaka-, Pali Vessantara-jātaka-.
 Veda, RV Ṛgveda, and AV Atharva-veda-.
 Śakra-praśna-sūtra-.
 Śikṣāsamuccaya-.
 Saṃghāṭa-sūtra-.
 Sad-dharma-puṇḍarīka-sūtra-, = Sdp, ed. Wogihara.
 Sukhāvatī-vyūha-.
 Sūtrālaṃkāra-, translation Ed. Huber.

3. DICTIONARIES, GLOSSARIES AND INDEXES

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ABBREVIATIONS

TEXTS AND BOOKS

- Armen. OT, NT, Armenian Old and New Testaments.
BS, Buddhist Sanskrit for Sanskrit in Buddhist texts.
DkM, *The complete text of the Pahlavi Dinkard*, ed. D. M. Madan 1911 (facsimile, M. J. Dresden, Dēnkart, 1966).
E, E. Leumann, *Das nordarische (sakische) Lehrgedicht des Buddhismus*, pp. 353, 357, 359.
EVP, G. Morgenstierne, *Etymological Vocabulary of Pashto*, 1929.
G, in BS G, Buddhist Sanskrit Gilgit manuscript, G 36 and G 37.
K, Khotanese Buddhist Texts.
KT, Khotanese Texts 1-v1.
N, E. Leumann, *Nebenstücke*.
Bcd, Bhadra-caryā-deśanā, KT 1 222-30.
JS, Jātaka-stava, KT 1 198-219.
Manj., Manjuśrī-nairātmya-avatāra-sūtra-, K 113-35.
REW, M. Vasmer, *Russisches etymologisches Wörterbuch*, 1953-8.
Sid. Siddhasāra, KT 1 2-134.
SuvO. Suvarṇabhāsa, KT 1 232-41.
SuvP., Suvarṇabhāsa, KT 1 242-9.
TPS, Transactions of the Philological Society.
Z, *The Book of Zambasta* (numbers beyond Z 2.138 are in Skazanie o Bhadre).

LANGUAGES

- Av., Avestan.
Armen., Armenian.
O.Pers., Old Persian.
M.Parth.T., Middle Parthian of Turfan.
M.Pers.T., Middle Persian of Turfan.
M.P.T. either or both M.Parth.T. and M.Pers.T. when not distinguished.
M.Parth.Pers.T. for both dialects.
Sogd. Bud., Sogdian of the Buddhist texts.
Sogd. Man., Sogdian of the Manichean texts.
Sogd. Chr., Sogdian of the Christian texts.
Orm., Ormuri.
Oss., Ossetic, with D. 'Digoron', and I. 'Iron'.
Yayn., Yaghnābī.
Yazg., Yazgulāmī.
Zor.P., Zoroastrian Pahlavi.
O.Ind., Old Indian.
AV, Atharva-veda.
RV, R̥gveda.

SAKA VOCABULARY

a 'I', K150·31-2 *a...aysä...tšime* 'I go', to *aysu*, *aysä*.
a-, an-, aṇ-, i-, i-, ā- 'not', Av. *a-*, *an-*, IE Pok. 756 *ne*. See s.vv. *a-*, and *i-*, with *āhvaraa-* 'sour'; K 101·39 *i'isedai* 'not returning'.
a-uysānā 'not self', Manj. 390, variant Z 9·14 *anātma*; Manj. 323 *a-uysānai*, abstract v 103, 19v3 *a-uysānetā*.
a-uysnoratete 'non-being', K 2, 135v3, = BS *asatva-*, to *uysnora-*.
akalāśca 'unskilled', IV 3, 6-7 *u caṇḍā va vāri šār(ā) da(m)di akalāśca hīri yuḍai* 'and as to how many are the shares, so unskilfully you have acted'; IV 3·8-9 *ttadī <daṇḍi> akalāścauñā ya* 'it was only through such lack of skill'. See *kala-* 'excellent'.
akāṣṭa- 'unattached', Bcd 48v2, BS *asakta-*; Bcd 52r3, BS *asanga-*, to *kaṣṭa-*.
akāmāte jsa 'not thinking', dyadic v 131, 56a1 *amañāmata akāmāte jsa*.
akāṣṭa- 'inconceivable', K 53·10·10, with *agāṣṭa-*, *avāṣṭa-*, *āṣṭa-*, to *kāṣ-*: *kāṣṭa-*; BS *acintiya-*.
akirā 'unproductive', Sid. 1v4, to *kīra-* 'work'.
akāṣṭāna 'inconceivable', SuvO. 36r6, BS *acintya-*, to *kāṣ-*.
akrriya 'unstruck' v 145, 33v5, = BS *aghaṭṭita-*, *anāhata-*; Z 13·114 *akrīya-*, to *kalj-*: *kriya-* 'to beat'.
akṣārma 'shameless', III 123·52, BS *nirajja-*; abstr. *akṣārmāṇa* 'lack of shame', Manj. 67 *akṣārmāṇa apakṣarāttai*, to *kṣār-*: *kṣāda-*.
akṣārmārādām gen. plur. 'shameless', II 106·122 (of BS *puḍgala-* 'individuals').
akhamista- 'unmoved', K 152·17; IV 23·9 *akhamista-*, to *hamih-*: *hamista-* 'to change', *ahamista-* 'unchanged'.
akhauys(ā)ma 'not moving', K 111·354 *akhaṇys(ā)ma jsa*, see *khoys-*.
akhauṣṭa- 'unmoved', Bcd 56v2, Bcd 55v1, BS *adhrṣya-*, with *akhāṇṣṭa-*, *akhāṣṭa-*, Manj. 368 *akhvaṇṣṭa-*, to *khoys-*: *khaṇṣṭa-*.
akhvihāna 'undisturbed', SuvO. 4r4, BS *akṣobhya-*, to *khvīh-* 'to agitate'.
agaṇjisa- 'faultless', Bcd 48r1, BS *acchidra-*, to *ggaṇjisa-* 'defect'.
agaṣṭau 'inconstant (?)', epithet of lovers, II 130b1 *agaṣṭau brrau jsa ṇīda* 'they act with violence towards the inconstant (?) lovers', to *akaṣṭa-*.
agāṣṭa- 'inconceivable', K 5, 144v1, with *akāṣṭa-*; abstract K 6, 144v4 *agāṣṭatetu*.
agūṃ 'unpolluted', K 152·10 *jñāna-pārūma...vasva adū agūṃ pā darma-vajra*, 'the knowledge-perfection pure, undimmed, unpolluted, clear, the Dharma-vajra' from **ganna-* or **guna-* 'pollution', to *gū-*, -*ñha-* 'excreta', Av. *gūṭa-*, IE Pok. 483-5 *g'ōu-*: *g'ū-* in a tetradic phrase; O.Ind. *gūna-* 'defecated', cognates s.v. *gū*.
aggūnaa- 'markless' (= BS *animitta-*), Z 6·8; Manj. 167 *agūnai*.
aggūnaigya 'markless', v 131, 1b2 *ṣā aggūnaigya tcalca* 'the boundary without mark'.
agumāta 'inexact', N 148·31 = v 101, 102b2 <a>*gumāta*.

aggūrāsa- 'not quarrelling', v 111, 33v1, BS *avivāda-*, to *gūrāsa-*.
aguḥasta 'invincible', K 26·140 *aguḥasta tta tta khu nārāya jasta* 'invincible like the deva-god Nārāyaṇa', K 35·86 *agvīhasti*, K 39·153 *agūhastā*, K 18·214 *agvehasta*, = BS *durdharṣa-*, to *guhei*.
agaun(d)i 'not injuring', K 7, 148r5, = BS *aparīhāṇi-*, Tib. *mi ṇams-pa*, to *gauda-*.
agvaha- 'indigestion', Sid. 8r4, BS *āma-*; Z 13·104 inst. sing. *agvāhāna*, from **vipaxṭa-* or **vipaxa-* to *pak-*, *gvac-*, *paha-*, *paj-*.
aṃga- 'limb', Sid. 2v4; Sid. 128v4 *aga-*, from *ang-* 'to bend', in Av. *aṇura-* of *zairimyanura-* 'with covered limbs' epithet of the tortoise; to *haṇguṣṭa-*, Oss. D. *iuong*, *jong*, I. *uāng*, *uong*, *ong*, plur. *uāngtā* 'limb' (from **vivanga-* or secondary *iu-*, *j-*, *u-*). Zor.P. *zarimangur* has *-ng-* for Av. *-v-*. The BS loan-word is in *aṃga-prattyaṃga* v 327a3. See *agalaka*, s.v. *aṣṭulaka*.
aṃguṣṭa- 'asa fetida', III 89·165; Sid. 10v1, BS *lingu-*, Sid. 12v4 *aṃguṣṭa-*, Sid. 122r3 *agūṣṭa-*, from **angu-jatu-* (BSOAS 20, 1957, 50-2), Tokhara *Banikwaṣ*, Uigur 'nk' *pwš*, Chinese *a-uei* < *ā-ngjwei*; *iāng-kuei* < *iāng-g'jwi* (K 1·1; 1307·1; and K 210·1; 457·1), see BSOAS 11·786, and E. Pulleyblank, AM, n.s., 9, 1962, 99 for the final *-s*. West Iranian Armen. lw. *angouṣat*, *angṣat*, *angouṣataber* 'bearing silphium', N.Pers. *anguṣad*, *angudān*, *anguyān*. From **angu-jatu-* with *jatu-* 'gum, resin', Pašto *šāwla*, O.Ind. *jatu-*, *jatu-vāra-* (JRAS 1955, 17-18), N.Pers. *šad* 'gum'. IE Pok. 480 *g'et-*. For the variation of Iranian *angu-* and O.Ind. *lingu-*, note also the O.Ind. *andola-* and *hindola-* 'swing'. The plant belongs to the dry Iranian region.
acā 'she scwed', K 46·49 *ba khaṇysa byāṇḍā u acā u ttu vajsya aviṣyadai purakā ṇūṣṭyā* 'she found a small piece of cloth and she scwed and wrapped it round her afflicted blind son'. To *ācana* 'thread', BS *sūtra-*. Base *čai-*: *čī-*, with *acā* from **ačītātā* and *ācana* from **ā-čyana-*. With *č-* > *š-*, M.Pers.T. 'bsyngir, M.Parth.T. 'bfyn'gr 'tailor', N.Pers. *āšīdan*, *āšādan*, *āšādan* 'to sew'; with *kai-*: *ki-* in Sogd. *kyn'k* 'sword', O.Pers. *κινάκης*, O.Ind. *kīnāśa-* 'ploughman' (TPS 1955, 67-69), adding BS *cimara-* 'metal, iron or copper', to IE Pok. 917 (s)k(h)ai- 'to cut, pierce'. For 'thread' derived from 'to sew', note O.Ind. *sūvyati*, *syūta*, *sūtra-*. For *acā*, see also *pacā* 'she covered' from **pa(tī)-čātātā*, pres. *pacan-*. See also *mejanya-* 'embroidery (?)'. N.Pers. *šanah* 'sting (of insect), point (of needle)'.
aja 'undestroyed, not perished', K 107·285; K 108·303 *ajya*, Manj. 2 obliq. *aje*, plural K 69, 2v1 *ajan*, K 66·138 *ajām*; in the phrase *ahamya-ajya-* 'not produced, not perished' the participle to the nominal phrase K 53·9·2-3 *hamāne jīmgya jsa*, = BS *utpāda-nirodha-*. The *-jya-*, *-ja* is from *jāta-*, *jita-*, participle to *jin-* 'to perish'.
ajyānaa- 'imperishable, inexhaustible', v 171, 303b4; Bcd 44v2 *ajānaa-*, BS *akṣaya-*; Bcd 50r2 fem. *ajāṇja pājeñā*, BS *akṣaya-koṣaṭi*, to *jai-*: *ji-*. pres. *jin-*.
ajs- 'to pursue', I plur. II 45·67; 46·89 *ajsām* (vi 376;

BSOAS 15, 1953, 537–8) to O.Pers. *haj-*, O.Ind. *sajati*, *saktā-* 'cling to', with *zga-* in Av. *spā vohunazgō* 'the dog pursuing blood', with lost *h-* (IE Pok. 887–8 *seg-*). See *āysagamu*, and *pahej-*.

ajsa 'not struck', III 75·235 *hamye vara štāna ajsa* 'he was there unharmed', JS 36v1 *pe ajse* 'unbroken force', to *jsata-* 'struck', base *gan-*:*jata-*.

ajsirāna- 'undeceivable', K 4, 141r4, Tib. *slu-bar mi mdzad-pa*; SuvO. 54v1, BS *avisamvādanā*, to *jsr-*:*jsāda-* 'to cheat'.

ajsera- 'desirable', v 115, 64r7 *bryau ajseryau jsa*, BS *išta-*; Z 24·438 *tārā nāštā ajserā panye uysnarā kho brī jivāi* 'there is not a desired thing to any being like dear life', to a base *gar-* 'to value' or 'abuse'. The *-js-* derives from either *-js-* or *-tc-* intervocalic. See *ggīraa-* and *pajarūna-*.

aña- 'other', K 4, 141r5 *ka aysu aña hvāññi* 'if I may speak other things', Tib. *gžan-du smra-ba gyur-na*, III 25, 27a3 *ni aña* 'not the reverse', BS *ananyathā-vādī* 'speaking otherwise'; repeated K 51·6·3 *añā añā*, K 49·3·8 *añi añi thāna* 'various other places', to *anya-*, Av. *ainya-*, O.Pers. *aniya-*, Sogd. 'ny, Yāyn. *ane*, *anī*, M.Parth., M.Pers.T. 'ny, Iškāsmī *an*, Waxī, Sarikolī *yan*, Oss. *innā*, *annā*, IE Pok. 37 *an-*, *ania-*. Derivatives are SuvO. 68r7–68v1 *hastama añānāmo*, BS *parame viśište*, Z 4·54 *añārāmā* 'other'; *añadrāmā*, dyadic v 83, 13v4 *añādrāmāyau haṃdaryau*, Manj. 195 *husadā aysmva brā añādrāmā hauduyau naišta* (see s.v. *hus-*); K 54, 15r4 *rrñ ttūsā ni va añādrāmā nāštā*, K 54, 15r4 *añādrāmā*, K 55, 16r1 *añādrāmā naištā*, III 104·27–8 *tta añārrua brāṣṭi* 'so he asked other things (?)'.

añaa- 'ill-luck', III 15·35 *hāysai añai hime* 'for him ill-luck becomes remote'; III 15·43 *hāysai ṣaṇḍā añai hime* 'for him ill-luck arises in a remote place' (so improving on BSOS 8, 1937, 926–7). Hence **anaya-ka-* to **anyaa-*, *añaa-* to base *nai-* 'be lively, bright, fortunate', in O.Pers. *naiba-* 'excellent', Zor.P. *nēv*, *nēvak*, *nēvakōk* 'good, fortunate', Oss. D. *nivā*, I. *nyv* 'good fortune', M.Parth.T. *rys* 'g' (**nai-s-*) 'bright' to IE Pok. 760 *nei-*:*ni-*, Lat. *niteā*, 'shine', Celtic O.Ír. *noib* 'holy'. To this source can be traced also BS, Pali *anaya-* 'misfortune'. Note loss of interior *-a-*, as in *gyasta-* < **yazata-*.

añašta- 'not deficient; equipped with', Manj. 111 *usp(u)rra edra jsa añašta* 'complete, possessing the faculties' (BS *indriya-*); = BS *avikalendriya-*, K 30·207 *aidrrau jsa añašta*, variant K 38·141–2 *adrryāñi jsī nkhastā* (read: *uskhastā*), to *nyaśś-* 'be weak, poor, deficient'.

añū 'untaught (?)', II 130b2, s.v. *cista-*; and *nyūta-*.

aḍa 'other', III 73·178; 71·132; 74·194 *aḍā*, shortened from *aḍara-* (as *pharu*, *pha*); loc. sing. IV 22·3·13 *aḍāna māšta* 'another month'. III 72·155 *tta ttai dyāñidā aḍa vā daitte* 'so they saw him, the other (=the enemy) is seen'.

aḍara- 'other', III 76·55–6 *aḍarā ye cvāñi pyañtsa ā* 'there was another who came before them'; III 69·103 *aḍarā vā gihyarā jse* 'do you help to kill the other one'; Manj. 234 *ttu (pade)daima tta vā aḍara*, variant Z 5·77 *ttū padandaimā u ttāru* 'this I have created and the other (variant: that one)'. From **ar-tara-* to IE Pok. 25 *al-tero-*, Lat. *alter*.

aḍari 'vehicle', Z 24·120 *brīk(o) aḍari baḍe kuberā puṣpaki nāma* 'Kubera rides his favourite vehicle, its name is

Puṣpaka'. Either base *art-* variant with *vart-* 'to roll', whence Sogd. *wrtm* **vartana-* and related words, or **urtara-* from *vart-*, as in *ūdāra-* 'crystal' to *varta-* 'stone', and *a-* replacing *u-*.

aḍāra- 'other', III 70·106 *aḍārā jsanām* 'the other we will kill'; loc. sing. K 45·24 *aḍāna ysīthai* 'in another birth', Manj. 237 *aḍāñā*, variant Z 5·80 *ttārā*; inst. sing. III 71·129 *uḍārīna ttāja khu ā* 'when he came to another river', III 71·134 *aḍārīñ ttāja khu ā*; plural IV 20·16 *khu aḍārye vyauli yudāṇḍa* 'so that you caused other alarms'; Sid. 132r5 *aḍārye*, Tib. *gžan* 'other'; v 268, 47a7 *aḍārye kvāyse vīra* 'on the other side'. With initial *i-* in place of *a-*: K 146, 3v4 *jabvī-dvīpa rriyve pa iḍarai hūdva-kṣīrā Samattai nāma kṣīrā ṣṭe* 'in Jambū-dvīpa in the south another Indian land there is by name the Samattai land'; II 89·45 *u iḍārīñ jsām hā cingā rruñidā hvōi haḍā* 'and another messenger of the Chinese king'; II 111·36 *iḍāryāñ īnakā*. From **ar-tāra-* 'other' to *aḍara-*, with *-tāra-* as Av. *katāra-*, *kataras* *čit*, Greek *πότεροι*.

aṇascya 'endless', III 60·35 *ahakṣītya aṇascya* 'numberless (and) endless'; *aṇiscya* JS 39r3; *aṇescya* Bcd 57v1, BS *ananta-*; compound, K 155·51 *aṇescya-rāṣā* Bcd 44v2 *aṇestyā*; JS 39r4 *aṇescyānā*. See *nāṣṣkya*, and *analsca-*.

aṇahiṣe 'unoppressed', K 52·7·2 *aṇahiṣe harbaiṣā bādā*... *byehīnā rāṣā* 'unsuppressed always may I get dominion'. To v 113, 35v1 *aṇhīya-*, BS *anavamardita-*. See *nīhalj-*.

aṇūta- 'waterless', II 85·27 *aṇūtcā man* 'pure wine'. See *ūtca* 'water'.

aṇusa 'without desire', Manj. 168 *aṇusa na re parṣṭa* (= BS *apranihita-*) 'he no more passes without desire'; K 107·305 *angusa*, K 55, 18r4 *aṇāṇsa-*, v 86, 5v2 *anaulsa-*. *ata*, *atā* 'excessively', v 15, 1b2 *ata ṣṣārāṇā* 'great service', 1b3 *ata arrīmajse* 'very unclean'; v 22, 1r6 *atā atār añi oṣā* 'very unfriendly, bad', v 131, 52v4 *atā dāru bulysu* 'very long', v 183, 43v5 *atā duṣkarā* 'very wonderful'; v 164, 113r4 *atāphara-hvarātā māsta rre* 'the great king gluttonous'; to Av. *ati*, O.Ind. *ati*, IE Pok. 344, Greek *ἐτι*. See also the preverb *ti-*, *tti*, *ttu-*, *t-*, *tta-*.

attajṣāḍa- 'unsurpassable', JS 6v3 *attajṣāḍa eṣṭāme vī* 'in supreme firmness', to JS 13v4 *ttajṣāḍai* 'you surpassed', from **(n)ti-čārta-*, see *pajṣāḍa-*, *jairma-*.

attarrve 'intact', K 68·190 *styūdi kiḍi attarrve baysgā*, K 71, 10v3–4 *styūda kiḍa attarrve baysgā* 'hard, firm exceedingly, compact', dyadic with *styūda-*; possibly 'unbroken' from base **ati-ruxta-*, as *narrua-* from **niruxta-* 'broken'.

attāyā 'unpolluted', K 60, 34v4 *cu harbiṣvā bādāvā attāyā ṣṭa* 'which in all times is unpolluted', glossing BS *śuci-* and Khotan Saka *vasvattā* 'purity'. From **a-tāyāna-* to *tā-* 'to melt, decay' in Av. *tāta-*, Oss. D. *tajm*, *tad*, I. *tajm*, *tad* 'to melt, dissolve, corrupt', D. *tajnāy* 'melting', IE Pok. 1053 *tā-*:*to-* 'melt' in O.Slav. *tajō*, *tajetū*, O.Russ. *tajati*, O.Engl. *þāwan* 'thaw', Greek *τᾶκω*.

atāṣṭa- 'inconceivable', SuvO. 36r6, BS *acintya-*, see *akāṣṭa-*, *avāṣṭa-*, *āṣṭa-*.

attāhiraa- 'untrue, wrong', K 56, 21r4 *u tte biṣā dharma prracada ṣṭāri attāhīrā svabhāvāna ttūsā*; Manj. 145 *attāhīre hvāñ(ā)me jsa* 'with improper speaking'; Manj. 148 *harbaṣa dharma attāherā deda vajsāre* 'they seesomany all dharma-elements as bad', without negative Manj. 371

ttāhīrai rraṣṭa payseda 'he knows it to be right, correct', see *ttāhīraa* 'right', BS *samyak*.
atisaṃdaa 'not returning', BS *avaivartika*-, *anāgāmin*-. v 250.778; III 113, 4r3 *avisadai*; K 101.39 *iisedai*. From *is* 'to return', with *a*- and hiatic *-t*-.
attuṣai 'not empty', = BS *aśūnya*-, Manj. 328.
attuṣīma 'significant, not empty', II 53.2 *attuṣīma-nāmi* 'with significant name'; K 152.3 *attuṣīmā-nāmai*. See *ttuṣṣaa* 'empty'.
attrīma 'unsurpassable', JS 6r3 *panate tteye-v-i muṣḍā paja uttrīma* 'there arose for you strong unsurpassable mercy to him', from **a-tramyā*-, to base *tar*- 'to cross', with increment *-am*-.
atruṣṭa 'unsaved', SuvP. 62v3, BS *nistrāṇa*-, see *ttuvāy*-, *truvāy*-.
atvaḍirū ve 'exceedingly', Bcd 45v2, see *utvaḍa*, Bcd 57v1 *utvaḍirū ve*.
atsāṣṭa 'unquiet', JS 33r1 *anaṣṭāṇde atsāṣṭa*, dyadic.
atsūmavīja 'not to be traversed', K 61, 39v2-3 *tvā atsūmavīja tsūma*.
adaṃgyā 'not taming, repressing', v 117, 66v1 *uysaurāṇu adaṃgya*, BS *anigraha*-, to *dam*- 'to tame' in *dim*-: *danda*-.
adāta 'wrongful, unjust', v 114, 63v4 *adāta huṣṣa tsīndā* 'the irreligious prosper', BS *adharmo vardhate*, to *dātu*-. K 15.117 *adā kaiṇa*, K 23.67 *adū kāṇa*, K 31.24 *adā kaiṇi* 'because of wrongs'; *adātya*- v 114, 63v3 *oṣānu adātyānu bvānānu*, BS *duṣkṛtānām*; K 15.114 *adāyai*, BS *adharmēṇa*.
adiṣṭa 'unripened', Sid. 103v2; 141r3, Tib. *ma smin-pa*, to *dajs*-, *daja*.
adū 'undimmed', K 152.10 *vasva adū agūṃ pā* 'pure, undimmed, unpolluted, clear', epithet of the *jñāna-pāramitā*, from *dau*-: *du* 'to obscure', in Khotan Saka *dumā* 'smoke', Zor.P. *dūt*, N.Pers. *dūd* 'smoke', Khotan Saka *duya* 'dusty (?)'; IE Pok. 261-7 *dheu*-.
adyānei 'invisible', v 110, 32v1 *adyāneina ttarandaria* 'with invisible body', BS *adrśyair ātmabhāvaiḥ*; v 52.83b1 *dyūnai pāṣkalā, u adyānei pāṣkalā paṣemate kāḍḍāna* 'conspicuous attribute; and for abandoning the ugly attribute'.
adyāma 'not sight', III 28, 39a1-2 *dyūma adyūma*, BS *dr̥ṣṭi*-, *adr̥ṣṭi*-.
an- 'to breathe', see *uysana*-, *uysaṃdī*-, *uysānā*-.
anaṃkhāṣṭa 'unnumbered, countless', SuvO. 68v4 *anaṃkhuṣṭa nayuta satā ysāre kīla*, BS *acintiyā niyuta-sahasra-koṭiyo*; I 252, 1a4 gen. plur. *(a)naṃkhuṣṭīnu raṇṇānu*, BS *aneka-ratna*-, see *haṃkhuṣṭa*-.
anacī 'endless', Manj. 16 *anacī rāṣa*, see *aṇeṣcya*.
anada 'limitless (?)', Manj. 42 *aysmva sa vasūjāṇa anada te(e)rai* 'the mind is just to be purified, it is to be made unlimited (?)'. Possibly to Oss. D. *āndā*, I. *ādtā* 'outside'; hardly BS *ananta*-. See *fyānda*-.
anaṃdiṣṣ- 'to tolerate', v 135, 1a4 *anaṃdiṣṣānaina a(ysmūna)* 'with tolerant (indifferent) mind'. See *araṃdiṣṣ*-.
anamauryāma 'not forgetting', K 143, 1r3, see *hāmuri*-, *ahāmurgya*-.
anarrūjya 'infrangible', Manj. 348-9 *harbaisā dharinā prrara apanava anarrūjya* 'the nature of all dharma-elements is non-originated, unbreakable'.
anarva 'not poured upon', III 92.237 *u na-ānahā anarva māṣgkā tcerā* '(the poultice) must be made of the plant

māṣgkā (BS *mācīkā*) unmoistened', from *ā-nah*- 'pour upon, moisten', dyadic with *unarva* 'not poured upon'; hence from base *rau*- 'flow', *anarva* < **a-niruta*-, distinct from *anarva*- < **a-niruxta*- 'unbroken'.
analsca-ttiṣā 'of endless splendour', v 123, c2v5, to *nāṣṣkya* 'end', and BS *tejus*-.
anaṣṭāṇda 'unquiet', JS 33r1, see *niṣam*-, *niṣaundu*-.
anasa 'without a share', v 29, 47v4 *ta anasu ne kaṣṭe* 'so he does not come to be shareless'.
anahvardye 'unseizable', K 63, 78r1; K 52.10.10 *anivharrdye*, = BS *agrāhya*-. See *nukharr*-.
anā 'without' Manj. 374 *anū rū rūvyā daitta* 'he sees the formed things (BS *rūpiya*-, *-ka*-) to be without form' (BS *rūpa*-), see s.v. *hajse* 'form'. Here *anū* for older *anau*, *ano*.
am[.]nā 'not bound (?)', III 104.36 *paṣarai am.nā raṣṭa* 'sunshine, unchecked, direct'. From **a-nāxta*- to *nāj*- 'to join', in *nāju*, *haṃnāj*-; but possibly *qhanā* < **a-haṃnāxta*-.
anāchaa 'free from disease', N 76.15 *anāchā himāta jya-āchā* 'they became free of disease, healthy', BS *nānā-rogebhyaḥ parimocitāni, arogāṇi babhūvuḥ*. See *āchai* 'illness'.
anāphāḍa 'undisturbed', III 131a3 *anāphāḍa dvāredārśyau hudahi(nyau)* 'undisturbed, with 32 mahāpuruṣa (marks)', to *phar*- see *āphir*-, *āphīḍa*-.
anārūhā 'inactive', SuvO. 24r4 BS *niṣeṣṭa*-, from *ā-rūh*- 'to move'.
anārra 'without fault, innocent', v 339, 79r1 *tta hvate se anārrā gyasta balya naḍe ysamṭhu kuṣṭa nāte* 'so he spoke, saying, O deva Buddha where did the innocent man take birth?', BS *āha, anaparādhikasya bhagavan puruṣasya kutropapattiḥ*; v 64.42 *anārī* from *anārrā yi*; see *ārra*- 'fault'.
anāvu 'isolated', Z 24.445 *ṣṭ jadī anāvu* 'this is only ignorance', *-āvu* beside *au*, o as Z 13.113 *āvuṣṭe* 'lips' beside III 130a1 *auṣṭā*. See *unau*-.
anāṣṣa 'inaccessible (?)', Z 12.71 *parigraha ttrāma cu ṣṣāvānu anāṣṣa* 'such possessions which are inaccessible to *śrāvaka*-listeners'; Z 10.9 *ggaṃbhīra vasuta anāṣṣa*. . . *bvāmata* 'profound, pure, inaccessible bodhi-knowledge'. See *nas*- in *hanas*-.
anāṣiṇe 'unworthy', JS 28v4-29r1 *anāṣiṇe nāvai phare ysamṭhe veṣṭina* 'you accepted many unworthy evil births'; to *āṣaṇa*- 'worthy'.
anāsanā -?-, v 128, 457r1 *anās(t)anā bo(dhisatvā)*.
anāskotta 'disjointed', Z 20.39 *anāskotta darra* 'disjointed, torn up', with *-skautta*- in Bcd 48r3 *haskauttā*, BS *abhīyukta*- 'joined'. Base *skauṣ*- or *shanb*- in *skumb*- of Suynī *viṣkamb*:-*viṣkūvd* 'to sort (wool)', O.Slav. *skubati* 'pluck, ravel out', IE Pok. 955 *skenbh*-.
anāstana 'without beginning', Z 5.85 *tāna anāstanā hvatā saṇṭsāri*, = Manj. 243 *anāsta satsāra hva* 'therefore saṇṭsāra is said to be beginningless'; Z 9.26 *anāstan ahāmāta*, = Manj. 404 *anāstaina ahaimye* 'beginningless non-produced', to *āstana*-.
anāspetā 'refugeless', v 381, 3b3, BS *nirāṣa*- 'hopeless', v 63.31 *anāspitāṇi sattām*; v 64.2 *anāspe*; JS 22v1 *anāspeta anāha* (BS *anātha*-); JS 28v2 *anāspete śatcaṃpha*; III 11, 21r3 *anāspāyeri* 'more refugeless'. See *āspātā*- 'refuge'.

animūnā 'hostility', K 35·82 *animūnāniyī* 'was planning enmity', = K 18·203 *avamāuna ide* 'he works contempt' (BS *avamāna*-), = K 26·133 *ñāhara āstada* 'he began trouble'. See *nimāna*- 'regret'. Possibly *animāna*- for **avamāna*-.

aniyaśśa- 'not contemptible, not humble', v 111, 33v1 *aniyaśśu aṣṭakulcu*, BS *abhaṇḍana*- 'not abusing'. See *niyaśśa*-, *ñāśa*-.

anīratete 'lack of virility, non-virility', v 52, 83a4 *pañjisa pātāṇā anīratete u diḍetā hamurgyatetā, bātandetā* 'the five powers, non-virility, and low character, forgetfulness, confusion of mind, (folly?)', the BS *panca-bala*- of *śraddhā*, *vīrya*-, *smṛti*-, *samādhi*-, *prajñā*, in reverse, if it is accepted that *diḍetā* can correspond to *śraddhā* and *bātandetā* to *samādhi*-. This gives the analysis **a-naryatāti ta nara*- 'man' with *-ira*- < *-arya*-. The context excludes *an-arya*- 'ignoble'.

anāhvarremāte jsa 'without grasping', v 124, 4b4; K 53·10·10 *akāṣṭye anihvarrdye bāvani gīma*, K 63, 78r1 *akāṣṭye anahvardye bāvaṇa gīma* 'by aid of *bhāvanā*-meditation inconceivable, ungraspable', Manj. 354 *anūhvarada*, = BS *agrāhya*-. See *nuhvarr*- 'to grasp'.

anūḍa- 'not adult', Z 22·123 *pañjisa-satā-saluva anūḍo* 'not adult at age 500 years'; Z 24·125 *rrundi dūta anūḍa* 'king's daughter not adult'. See *ūḍa*- 'grown, old', base *barz*-, *br̥ḍa*- 'to grow in size'.

anūḍa- 'uncovered', III 12, 21v5 *sa cu anūḍa vrrīse* 'he who wears (the thread) being unclothed'. See *ūḍa*- 'covered' from base *var*- 'to cover'.

anūhvarada Manj. 354 'not grasped (polluted)' like the lotus in mud.

anūhvarrda Manj. 278; 317, to *nuhvar*- 'to grasp'.

anṛhīya- 'not defeated', v 113, 35v1 *ñete hīṇe jsa anṛhīyā* 'unbeaten by alien army', BS *anavamardita*-. See also *anahīse*. Base *ni-ṭrang*- 'to press down'.

aneṣṭava 'unenduring', Manj. 270 *aneṣṭava nvaṣṭa bure pītā* 'being unstable, within a short time fails', = III 29, 42b2 *muṣṭa bure pītā*.

aneṣṭavanā 'unsubstantial', SuvO. 24r4 *ttarandarā anārūhā u ayicā u aneṣṭavanā*, BS *kāyaś ca niśceṣṭa nirvyāparaś ca asārakalā* 'the body motionless and inactive (BS *akṛtya*-) and unsubstantial'. See *eṣṭ*-.

anau 'without', Sid. 15v1 *anau hvaḍā khaṣṭa*, BS *anna-pānād ṛte* 'without food and drink', III 21, 9b2 *anau rūvāna*, BS *arūpiyaḥ* 'formless'; *ano* JS 37v4. From *ana*-, see also *anāvu*. To Greek *ἀν*, Goth. *inu*, O.Saxon *āno* beside M.Parth.T. 'n', Oss. Dī. *ānā*-, and Sogd. *nw*-, IE Pok. 318 *eneu*. See also *anā*.

anaulsa- 'without desire', v 86, 5v2, K 108·305 *anausa*, Manj. 168 *aṇusa*-, see *olsa*-.

anauskāṃjsia- 'not eternal', III 24, 21a1 *anauskājsi*, Z 22·271 *anauskāṃjsye*, v 52, 83b2 *(a)noṣkājsya hāra oṣkājsya nai hārāṇu*; v 52, 83b2 *anauskājsyatetā*. See *oṣku*.

***anda**-, see *anada*, *iyāndu*, *biśṣinda*.

andaryo 'in the interval', SuvO. 68r2, BS *tad-antareṇa*. See *handara*-.

anvathā 'not despondent', Sid. 7v1, BS *aviṣādī*, Tib. *sro ṣi-ba*. See *nuvanth*-.

anvaṣṭa- 'difficult', Sid. 103v2 *anvaṣṭa*, Tib. *dkah-ba* 'difficult'; JS 2r1 *vṛttā anvaṣṭa* 'the metre difficult' (BS *vṛtti*-). See *nvaṣṭa*- 'easy'.

anvaṣṭā 'opposed, hostile', SuvP. 72r4 *anvaṣṭā ṣai se satvā*, BS *pratikula-darṣi*; II 109·5 *anvaṣṭā barāṇ*; II 84·20 *anvaṣṭa sahyām:dūm* 'we suffered opposition'; Sid. 9v4 *anvaṣṭāvai ni hime*, BS *viruddhaṇ na bhavet*; v 246, 12a2 *anvaṣṭe vaṣṭe biṣi janidū* (BS omits). From *a*- and (*a*)*nu*- *ā-stay*- 'to conform'.

apakṣarāttai 'immodesty', Manj. 67 *akṣārmuaṇa apakṣarāttai*, = BS *hrīr apatrapā*. See *pakṣāre* and *kṣārma*, *kṣār*-.

apadimāmata 'not creating', v 131, 1b2. See *padim*:- *padanda*-.

apanamāme 'not arising', III 32·7. See *panam*:- *panata*-.

apanava 'not arisen', K 55, 17v4, and Manj. 349. See *panam*-.

apaphanāme 'dissatisfaction', SuvP. 63v3, BS *atṛpti*-. See *phan*-.

apaysāmdā 'unknown', Sid. 1 bis 11, see *paysān*- 'to recognise'.

apaha- 'indigestion', BS *āma*-, v 322·126, = Sid. 12v3 *ahahā*. See also *agvaha*-, BS *āma*-.

apahāysiyetū 'attacks it', v 66·9 *apahāysiyet-t-i ṣṭakūlai yanāti ṣi hvi mūlā bāṣṭā nūdi* 'he who may attack it and abuse it, that man dies presided over by the Rat'. Parallel phrase v 330, 13v4 *sūtru apramā(nu ya)nde*, BS G 37, 11b3 *sad-dharma-pratikṣepād*, v 388, 19r1 *ttu dātu apramānu yanāre*, BS G 37, 13b6 *sad-dharma-pratikṣepakaiḥ satvahi*; also SuvP. 64v1 *cu dā prakṣauttai ime*, BS *sad-dharmaḥ prakṣiptaḥ syād... me*; K 61, 41r4 *ci ttu sūtrā prrakṣivīdi*. Hence *apahāysiyet* denominative from **pahāysa*- 'grasping, approving' to base *haz*- 'seize', Av. *haz*-, O.Ind. *sahate*, IE Pok. 888-9 *segh*-, Greek *ἐχω*, *έσχω*.

apiye 'without fat', Sid. 135r4, Tib. *śa-snum bag ḥhun-ba*. See *pāyā* 'fat'.

***apihī** 'unchecked', see *ipihī*, *avihī*, *avihī*.

apūṣṭye 'uninterrupted', III 48·6 *apūṣṭye bhāvana gīma*, K 112·372 *apvaṣṭya bāvaṇa gīma* 'by help of uninterrupted *bhāvanā*-meditation'; II 72·5 *śā saṭṭi śiri apvaṣṭi kku vyachāṇḍi harbaiṣi pile* '(exert yourselves) for one year well, uninterruptedly, so that all troubles vanish'. Possibly = BS *anācchedya*-, III 53·111 BS *anāchida*. See *-pūṣṭa*-, from **pa(t)braṣṭa*- 'break off'. Parallel to K 54, 14r2 *aharṣṭā bhāvana*.

apāicāmttā 'uninjured', II 103·59 *kalpānūḍāmtta dai jsa apāicāmttā ṣṭāna* 'being uninjured by the fire of the *kalpa*-age's end', to *pātcautta*-, *petcautta*- 'injured, checked', Tib. *ñams-śin*.

apauealīkā 'a plant name', Sid. 13v4, BS *sugandhaka*-, Tib. *sugandhika*. If the name is translated, *pauca*- from *pau*:- *pū*- 'to rot' would yield a name 'not putrid', hence 'sweet'. See *haṇibūta*-, *puva*, *phurva*-.

apyāya 'speechless', Manj. 329 *apyāya vī śā pava* (BS *pada*- 'verse') *pyūṣṭe harbaṣu pyūṣṭa pachīysde* 'the dumb hears one verse, he can hear all'; Manj. 381 *vaina hvāṇāka apyāyau vī kūṣṭa drrā mase ṣkanjai nai ida* 'without speaker, in non-speaking, where to the extent of a hair there are not *saṃskāra*-acts'. See *pātāy*- 'to speak'.

apyūṣṭa- 'not heard', I 254v4 *pyūṣṭu u apyūṣṭu* 'heard and not heard', BS *śrutvā*; beside K 1, 135v2 *ttu pyūṣṭa pyūṣṭe de avyūṣṭu pyūṣṭe* 'he hears that heard (thing) he does not hear the unheard'; Tib. *thos-pa ṇid thos-pa*

yin-gyi, ma thos-pa-las thos-pa ma yin-pa. See *pyūy-*
pyūṣṭa.

apvaṣṭi II 72.5, see *apūṣṭye*.

apvaine 'without fear, danger', K 28.180 *parṣta apvaine* 'escapes without fear' parallel to K 29.184 *parṣta avesta* 'escapes unafraid'. See *puvaṇa-* 'fear'.

apvenye 'without fear, safe', II 123.4091.6 *apvenye bādā* 'in a safe time'.

aphārā 'pejorative adjective', III 69.93-4 *kṣārma bīdāṃdā pharākā, śūri-vaṇi aphārā haṇye* 'they felt much shame, their valour became a disgrace'. Once *aphāra-* is variant to *haphāra-*: K 70, 5v1 *tta drūjana aphāra hūṇḍā*, = K 67.158 *tta drūjana haphārā hvāṇḍi* 'so with falsehood they speak confusion'. Base *phar-* 'to speak', *pharā-* 'speech', *pher-* 'to speak' from *phāraya-*, or base *phar-* 'to disturb', or with later *-r-* for *-rr-* from *phārara-* 'fortune, high position', or with *a-* from *ā-* for **āphāra-* 'disturbance', uncertain.

abasta- 'not bound', Manj. 304 *abasta harbaśa satva* 'freed all beings', to *bañ-*: *basta-*.

abādā 'untimely', V 170, 2r4; V 125, 6b3 *kvā abādā nīro-skasāte* 'when untimely water floods him' in a list of untimely deaths, BS *akāla-maraṇāni*.

abātanda- 'not confused', SuvO. 5r2, BS *samāhita-*, later *abyamda-*.

abātamai 'without doubt', V 158, 193r4 *thu abātamai hāmu* 'be without doubt', later *abyamai*, I 185, 104r2 *abyamiṇi* (*-iṇi* = *-ai*), BS *nātra saṃśayaḥ*.

abīysāda- 'unwakened', K 34.64 *abīysādi khū jīṣṭā* 'unawakened like a *devī*-goddess', variant K 25.114 *avayseda khva jaṣṭa*, to *biysānda-* 'awakened, aware', BS *saṃbuddha-*. See *biysān-* 'to awake'.

abiṣātā 'without tongue', V 146, 71v4 *ā vā abiṣātā u kārrā* 'either dumb or deaf', to *biṣā-* 'tongue'.

abustaṇḍi 'not aware', SuvP. 63r3, BS *ajānanta-*; abstr. *abus(t)attāte* V 139, 1a5; Manj. 342 *abusta-*; SuvO. 24v7 *abustatete jsa*, BS *avidyayā*.

abemaṇa- 'misfortune', L 89.3 *vina abemaṇānu*, see *bemaṇa-*, quoted s.v. *āphāraṇa-*.

abaumaya 'weak', II 109.2789.5-6 *ama ttaṇa haṣa abaumaya hamarya* 'you in that place may be weak', to *būmaya*, *būmatā* 'strong'.

abausta- K 56, 21v3 *abausti prracaina*, Manj. 342; 344, to *abusta-*.

abyada 'not confused', Manj. 147, see *abātanda-*.

abyā 'not open', K 21.9; *abyāva* K 29.183, variant K 37.123 *abyāṣṭi*, see *bātai* 'open' and base s.v. *biyāṣṣ-*.

abyāṃda 'not reached', K 54, 15v3 *abyāṃda ttuṣātā*, = BS *abhāva-śūnyatā*, later form of *abyauda-* from *byeh-* 'to get'.

abyūṣṭā vīra 'at dawn', II 16, 4b5 *khū ma abyūṣṭā vīra kaṇṭhā hīṣṭdā* 'when here at dawn they come to the city', to *byūṣṭa-* 'lightened, dawned'.

abyebāme 'not attainment', Manj. 165 *bāysūṇa pade abyebāme jsa cerāṇa*, to *byeh-*.

abyebāṣṭe jsa, K 57, 26r4 *cu abyebāṣṭe jsa bīdi bāysūṣṭā* 'who by not attainment got bodhi-knowledge'; Manj. 371 *cva abyehāṣcyi jsa baīsa ttāhīrai rraṣṭa pāyseda* 'who by not attainment knows all correctly, rightly'.

abyauda- 'not reached, not found, non-existent', Manj. 233

padmāka abyauda 'creator not found', Manj. 296 *nairāttama abyaudā* 'non-self not existent', K 108.303-4 *ysyāma u ysara maraṇa baīsa ahamya ajya abyauda* 'birth and old age, death all are not produced, not perishing, not existent'. See *byeh-*: *byauda-*.

abraṣṭā 'not asked', V 117, 66r6, BS *aprecchivā*.

abrriya 'not dear', Manj. 384-5 *bvāme jsa harbaśa daitta abrriyi brriyi raṣṭa sa khū pūra āye uca* 'by bodhi-knowledge all appears not liked, (and) liked, just as the moon is seen in water'. See *brya-*.

abvata- 'not destroyed', V 113, 35v1 *abva(tā a)ysmū hāmāṇu*, BS *avikṣipta-cittena* 'with mind undisturbed', Z 5.114 *abuvatu*, Z 22.291 *abvata-*, with first written *abutu*. See *buvan-*, BS *vilupyate*, *upahata-*.

abvāta 'abundant', Manj. 245 *va(ṣa)ya āvīda abvāta* (the mind) sees the abundant sense-objects' (BS *viśaya-*) variant to Manj. 348 *vaīśaya āvīda pharāka* 'sees many sense-objects'; and variant Manj. 246 *vaṣaye āvada abvatta* (read *āv(i)da abv(ā)tta*). Possibly from *a-* intensive (see IE Pok. 281-2 *e-*, *o-*) with base *bau-* 'to abound', see s.v. *buru*. With participle *-āta-*, as in *gaisātta-* 'returned' (**grtsāta-*). See also Oss. *ābualy* 'extraordinary'; with adjective *ābualy tyxdžyn* 'exceedingly violent' from **a-bvāga-*, and O.Ind. RV *ābhva-*, AV *abhvā-*, 'monstrous' beside *vibhvan-*, noted BSOAS 20, 1957, 48.

abvāṣṭa 'not experienced', Manj. 75 *śara dī kīra abvāṣṭa* 'unexperienced in good and bad works'. See *bvāṣṭa-*.

abviya- 'not knowing', SuvP. 63r3, BS *aprajānanta-*; SuvP. 64v2 *abviya*, BS *ajānanta-*. See *buvi-*: *busta-*, with suffix *-īya-*, as *ysīṇīya-*.

ama 'you', 2 plural, K 154.42; K 61, 42r2. See *umā*, *imi*.

amañāmata 'not thinking', V 131, 1r1 dyadic before *aḱāmate jsa āste*. See *mañ-*.

amatau 'distress, distressful', V 29, 47r3 *a yi jsa ysīru pātāyātā o ye vā vātā amatau nāyātā* 'either speaks roughly to one or commands one harshly' with parallel *ysīra-* 'rough' and *amatau*; V 30, 73v1 *amatau kaṣṭe hvaittā* 'he falls into distress, he is beaten'. Later *amauva-*, loc. plural *amauvū*, III 113, 4v3-4 *cvai nāma hvāṇi amauvū byaṅvā baṇḍana-śālvā ni kaṣṭi* 'he who cites the name does not fall into harsh bonds, into prisons'; V 250.783-4 *cvai nāma hvāṇe amauvū byūṅvā baṇḍana-śālvā na kaṣṭe*; K 102.46-7 *cvai nāma hvāṇe ni imauvū byūṅvā u ni baṇḍana-śālvā kaṣṭe*. From base *am-* 'to treat violently', Av. Yasna 71.17 *xšayascā amayavdśca*, Zor.P. gloss *ševan ut mōdah* 'lament and woe', to Av. *ama-* 'force', O.Ind. *ama-* 'force', *amivā-* 'illness', *amīti* 'to injure', participle *-ānta-*. For the suffix *-au*, loc. sing. *-auya*, gen. plur. *-vāṇi*, inst. plur. *-vyau*, note *sarau* 'lion', plur. *sarauva*, gen. plur. *sarautāṇi*, loc. sing. *rraysauya* 'empty', *hamau* 'bowl', inst. plur. *hamvyau*, *parau* 'command', gen. plur. *parauvāṇi jsa*, loc. sing. *parauya*.

amaye, amayai 'title (before proper names)', K 100.292 *amayai khara-painā*; K 100.290 *amayai maukṣaidra*; K 100.294 *amayai ejattūha*; K 100.297 *amayai arsa[n]lana*; V 237, 31-39 *amaye cīna kharasana*, 34 *amayai cīna šau kharasana*. Possibly **amayaka-* 'forceful, in authority' from base *am-* (see *amatau*). Possibly from *maya-*, *māya* 'fortunate'.

amājai 'your', III 69:104 *umājai parau* 'your command'.
See *umājaa-*.

amāñanda 'not like', K 5, 144r4 *atā amāñanda*, see *māñanda-*.

amāñandūna 'not like', K 5, 144r4 *duṣkarūṇa amāñandūna salāva hvatāndā*, Tib. *wo-mchar rinad-du byun-bahi chos-kyi sgra han hbyin-to*, 'they spoke astonishing wonderful words'.

amāsta- 'unfermented', Sid. 20v4 *amāsta n̄ye* 'unfermented buttermilk', BS *manda-jūtaṃ tu mastu* (= *maṇḍa-*), Tib. *so ma laas-pa*. See *māsta-*, *māya-*, *meva*.

amūysdauñā 'pitilessness', v 130, 49a3. See *mulydsi*.

amūštu 'merciless', III 38:50, see *amūšdye*.

amūšdye 'pitiless', JS 28r1; III 49:31 *amūšīdā*. See *mulydsi*.

amai 'old woman', K 38:136, variant K 29:198 *nūniā*.

Widely used, Germanic OHG *amma*, O.Norse *amma*, Span. *mama*, Greek *μᾶμα* Lat. *mamma*, O.Ind. *ambā*.

amauvuā 'in troubles', see *amatau*.

ambrā 'mango', Sid. 14r1; Sid. 18v2 *ambrā*, loan-word O.Ind. *umra-*. Sogd. *n'mry* 'sweet' is from **an-āmra-*, see *āhvāraa-*.

amya 'without core', III 49:16 *cu baišā hīra amya butte* 'who understands all dharma-elements to be without substance', like BS *asāraka-* 'without firm inner part'. From **a-madya-* to *myāna-* 'centre' from **madyāna-*, Zor.P. *miyān*, Sogd. Bud. *mḍ'ny*, *myḍ'ny* 'in the middle', Av. *maīdya-*, Oss. D. *medāg*, I. *midāg*. See *myāna-*.

aya- 'ground', II 2:27-8 *mīstā sīma mīstā ayai* 'great limited area (BS *sīma-*), great ground'; K 47:56 (of a beggar) *khū ayana paškūjā ā kāsaujsām jsa ū dīsta hā šakale vīstā* 'so that he may feel along the ground on corners, and she placed in his hand the (dry) stick'; III 105:17 *tta tta jsā tve aye vī* 'so he walked in the street'; III 106:21 *ttañ ca byāšā brrūka ayāšī* 'then when she opened the window on to the (ground) street'. See *evāte*, *ēye*, BS *tala-* 'ground'.

ayakšā 'invisibility (?)', II 115:23 *haira jsā sāja na tta pašta ayakšā* 'study the dharma-elements, do not set out to the unseen'. See *pyašta-* 'visible'.

ay.ša or ay.va 'epithet of demons' (second *akšara* lost), v 64:45-6 *cū būri āša šāna auda ay.ša kalabūttana ti biša maṃ parauya šāri* 'whoever being in the sky (BS *ākāša-*) down to the *kalapūtana* demons, those all are under my orders'. Reading and connexion unknown.

aysamgga- 'sterile', Z 2:226; Manj. 256 *aysaga*. See *ysan-* 'to bear young'.

aysamvīrr- 'sing', see *aysmūr-*.

aysāmje 'girl', v 291, 14a1 (fragment). See *aysānai*.

aysāta- 'unborn', Z 6:7; Manj. 250 *aysāye mera nai īda*, from *ysan-*: *ysāta-* 'be born'.

aysānai 'boy', K 140:987, see *alysūnai*.

aysāya 'a medicament, plant name', III 85:78; III 85:84 *aysāyā*.

*aysīya- 'lively (not despondent)', II 40:38 *hīrāsaka iysīye basaka jsī* 'from the black frisky calf' (SDTV 121), see *ysīta-*.

aysu, *aysā*, a 'I'; with pronouns *ayse*, *aysī*, *aysai*, *aysām*, *aysā*; with *i* 'indeed' *aysai*; Manj. 154 *ayse*; K 137:905 *aysī*; III 75:221 *aysai*; III 69:103 *aysām*; III 71:128 *aysā* (-ā 'you'); K 47:53 *aysai* 'I indeed'. With independent

pronoun K 47:53 *aysā ūhū* 'I ... you'; SuvO. 3v7 *aysum jsa*. Av. *azəm*, O.Pers. *adam*, Pašto *az*, Waxd *wuz*, Ormuḡi *az*, Sogd. 'zw'; Oss. *āz*. O.Ind. *aham*, IE Pok. 291 O.Slav. *azū*, Greek *ἐγών*.

aysūra-gūna 'of aysūra-colour', II 60:8-9 *kabala sā u aysūra-gūna dajūna baimya kamaiškā* 'one *kambala*-cloth (BS *kambala-*) and of aysūra colour, flame-coloured bright *kamīška*-cloth'. Possibly *az-:za-* 'blue' with *-a-bara-*, see *ysantye* 'vitriol'.

aysūška- 'not pleasant', III 60:45 *aysūškā mari vīvā nānda maṃ vī satva* 'unpleasant here the beings accepted *vīpāka*-ripening in my case'; SuvP. 73v1, BS *aništa-*.

aysgana- 'vulture', JS 24v1 *pura ra pemesti aysgaṇi* 'the vulture seized the young ones'; K 21:4 *aysgana-rūvyi* 'in vulture-form', K 28:179 -e; K 37:117 *vari aysgini-rūvyā sū rakšūjsi mūnye* 'there dwells one demoness (BS *rākṣasi*) in vulture-shape'. See *uysgana-*.

aysgusta- 'uncovered', III 98:27, see *uysgusta-*.

aysdām 'a commodity', possibly 'goat's corn', v 174a1 *u aysdām rošem* (= *dašem*) *hvañidā gūñā I baṃ I* 'and corn (?) for ten men, one sack, one packet'; v 174, a2 *u aysdām kha 4 aušyaka aysdāni kha 2* 'and corn (?) 4 *kha*-measures and *Aušyaka* corn (?) 2 *kha*-measures (similarly with other names); v 174b12 *ši vā aysdāni puḍai* 'he presented corn (?)'. *Tumšūq eždanū kalasta* 'skin-bag for corn (?)' may belong here (see *karasta-*). Base *aza-* 'goat', Av. *aza-* with *dānā-* 'grain'. The *aza-* is in the Nīrangastān 114v9, Zor.P. 'z', 'zy, Caucasian Adige *ač'e*, Qabard *aže*.

aysdārā 'supporter (?)', II 80:12 *šq mā aysdārā ašgūlaka svaḥaka* 'this my supporter unharmed, in safety'; 'maintenance', II 125:5-6 *u iñakā bišā iysdāra tti jsām vā rrovi vī haištāmdā* 'and the maintenance of the company they then sent to the Court', see AM, n.s., II, 1964, 13. Base *uz-* with *dūr-* 'hold', see *iysdāda-*, II 111:17 *iysdāde si* 'he reported that ...'. See *aysdāra-*.

aysdeña 'safe', II 82:58 *ša ma sagašila tceṇq aysdeña svaḥāka*, parallel to II 80:12 *šq mā aysdārā ašgūlaka svaḥaka*, quoted s.v. *aysdāra-*. From **uysdāranya-* 'supported, safe'.

aysdem- 'to blow upon, cool', Sid. 152v1 *aysdemāñā* 'to be cooled', Tib. *bsgrans-la*; Participle *aysdauda* Sid. 20r4. See *dam-* 'to blow', *uysdam-*.

aysdau 'young', Sid. 6v5; 7r3 BS *bāla-*; *aysdo* Sid. 7r1. From **azatiwa-* from *arz-* 'to grow', Oss. D. *irāzun*, *irāzt*, I. *rāzyn*, *rāzydlān*, *rāzt* 'to grow'. IE Pok. 26-7 *al-* 'to grow' (see *aliya-*) with increment. See *alysānaa-* 'youth'.

aysdaurā 'possession', III 80:20 *majsyī jsaiñi aysdaurā* 'the woman's fine property'. See *aysdāra-*.

aysdyūva 'tears away, steals', III 36:7 *aysdyūva ragyau jsa gesta yāda isakye* 'tears from the banks, turning, it makes whirlpools', = III 34:12 *aysdyūva ragā jsa gesta yada isakye*, = III 40:15 *aysadrūvq rangyau jsā gaistā isakyai yaṃḍai*, = III 46:20 *aysdyūvī ragām jsa gestayida dvanakye*. See also K 56, 20r4 *višaya aysdyūvi* 'steals the objects of sense'. Base *dabya-* > *dyū-*, with *-vi* from *-āte*, see cognates s.v. *dyūka* 'robbers'.

aysdrraphai 'squatting', Sid. 102v5 *aysdrraphai* **nāma* (written *brrāma*) 'sitting in squatting position', BS *utkuṭikāsanam*, Tib. *čog-čog-pur hdug-pa*. Base *draf-*,

dramf- from IE **dhrembh-* 'hold together', cf. Yid-ya *dizo* 'squatting' *han-daizā-*.

aysdravaṣṭa 'consisting of an excursion place, park', K 49:37-8 *padmāyastina kūlārū pātā, śira gvahe añi añi thāna aysdravaṣṭa vasva ūryāna* 'lotus seats, pavilions next, excellent abodes, various places, park-like clean gardens'. From **uz-drava-* 'place of excursion', with adjectival suffix *-ṣṭa-*, dyadic with BS *udyāna-* 'idem'. To based *drav-*: *dru-* 'to run' in Av. *drāvaya-*, *draoman-*, *aēsmō*. *drūta-* 'attacked by *aēśma*-fury', glossed Zor.P. *ēśm-drūt*, with Zor.P. *hnruw*, Pāzand *handurun* (Menök īxrat, ed. Anklesaria, 5:6), O.Ind. *dravati*, *druta-*; IE Pok. 204-6 *dreu-*.

aysdrauttā 'he flew up', III 73:180 *aysdrauttā mā hā pūṣu pastā* 'the fly flew up, at once it fell away'. See *drautta hamīya* 'is able to fly', base *drūh-*.

aysbana- 'channel (?)', something made of stone, III 80:31 *baysga aysbanā saginā ṣperidā* 'the many stone channels pour out'; III 37:8 *spyaktinai byuūṣṭuka iheja aysbanvāi* 'the flower bud is stopped in the channels'; III 34:13 *spyaktinai pyauṣṭaka giheja aysbanakvāi*; III 46:22 (s) *pya-kinai pyauṣṭaka iheja aysbanakvā*. From **uz-band-* 'to hold back by a bank', like N.Pers. *band* 'weir', Pašto *wasta* 'pool', see s.v. *pastā-*.

aysbrījs- 'to roast', Sid. 146r2 *aysbrījsūnā*, Tib. *brnos-pa*; Sid. 147r4 *īysbrījsūnā*; Sid. 151v4 *eyssbrījsūnā*. From *uz-* with *braig-*, see cognates s.v. *brījs-*.

aysmū 'mind', rendering BS *manas-* (III 21, 8b3 *aysmya yam*, BS *manasi kuru*), BS *mata-* (v 244, 4b4 *aysmuna*, BS *matena*), BS *citta-* (v 330, 20r3 *aysmū panata*, BS G 37, 17r5 *cittam utpādayām ānā*), BS *cetana-* (Bcd 49r3 *aysmuna*, BS *cetanato*), BS *viññāna-* (K 56, 20v3), and K 5, 144v1 *aysmuū vaṣṭāmato*, BS *samādhi-*. Inflected forms are nom. sing. *aysmū*, *aysmu*, later *aysmva*; gen. sing. *aysmuvā*, *aysmuvi*, *nva aysmūi*, *aysmuī*, *aysmvī*; inst. sing. *aysmūna*, *aysmu jsa*; loc. sing. *aysmya*; uncertain III 130:23 *aysmyani*. With the pronoun *yi* K 58, 28r3, Z 24:196 *aysmūi*. Adjectives are *-yaa-* v 91, 611r2 *aysmuyai*, parallel to *biṣātīnai* (with *-t-*, not *-n-*) 'of the tongue'; *-inaa-*, Manj. 40 *aysmvīnaa-*, JS 19r3 *aysmvījvā*; *aysmūnaa-*, adjective, 'of the mind', III 44:41-2 *aysmūnā pūna* 'arrows of the mind'; *ibid.* *aysmūnai bisana* 'by the mental servant'; and *-ja-* Sid. 3r1 *aysmyaja*, BS *mānasa-*. Dyadic are K 56, 20v1 *aysmū viññānā*, and III 71:143 *aysmū uvī*. Compounds are Sid. 7v1 *garkha-aysmu* 'heavy-minded'; II 89:39 *sāda-aysmva ṣṭāre* 'are cold-minded', and v 123, 3r2 (du) *ṣkareñāna ūrāhāta-aysmuvā* (fem. nom. sing.), BS *vismaya-āvarjita-mānasā* 'with mind drawn by astonishment'. Two later spellings dissolve the conjuncts II 130, b6 *aysamū*, and K 72:27 *aysimūna*.

Analysis still not decided. Possibly *uz-mu-* from *ays-* (anticipating later *ays-* from *uys-*), with *-mu-* by *-u-* suffix from *man-*: *ma-* 'to think' (IE Pok. 726-8 *men-*). The basic 'thinking' contrasts with *uysānā* 'self' from *an-*: *ā-* 'to breathe'. See Addendum.

aysmūr- 'to sound', III 36:5 *sānā aysamvīrradā tsīda hḡda spūlākau* 'the birds' range singing amorously among the buds' (BS *sphoṭaka-*), with *-mvīrr-* from *mvar-y-*, parallel to *gvīrr-* 'sound, sing' from *gvār-y-* III 34:10 *sāhḡna gvīrradā tsīda hada spūlākau*, = III 46:18 *sāhḡna gvīrradā tsīda hadam spūlākam*. See *aysmūra-*.

aysmūra- 'sound, noise', III 34:16 *aysmūryau jūhānai sāmīda pavānaka* 'amorous with sounds they raise the pollens', = III 46:26 *āymysmūryau jūhānai sāmīda pavānaka*, = III 37:11 *āymysmūryau jūhānai sāmīda pavānaka*. From *uys-* with base *mūr-*, *mvīrr-* 'to sound, sing' see s.v. *mura-* 'speech'.

ara- 'proper', only in *aram-diṣṣ-* and Sid. 3v5 *rravye pa*, III 22, 12a2 *rravyi pata* 'south'.

aramdiṣṣ- 'to overlook, tolerate, be indifferent', v 99, v4 dyadic *aramdiṣṣāmata uvikṣa* 'tolerance'; v 99, v2 *uvikṣa aramdiṣṣāmata*, BS *upekṣā*. Elsewhere only *anamdiṣṣ-* with *-n-* replacing *-r-*, III 5, 12r4 *ma anamdiṣṣa ma hūmuri yana* 'do not overlook, do not forget', III 11, 20v4 *ma āna yana ma anamdiṣṣa* 'do not act otherwise, do not tolerate', Z 12:114 *anamdiṣṣāte*, v 114, 63v2 *ciyā rre anamdiṣṣāte kṣīrū bvānu o adātu* 'when the king overlooks ruin and injustice in the land', BS *yadā hy upekṣate rājā duṣkṛtaṃ viṣaye sthitaṃ*, v 115, 64r2 *rre anamdiṣṣākā*, BS *rājā hy upekṣakāḥ* 'neglectful king'.

arājsa 'wild (?)', K 154:41 *cu bura vā yāla arājsa jūṣu kūlā* 'or whatever evil wild things I do to disturb the Vajra-kula'. Taken as adjective to *araa-*, as *khūṇājsa-* 'having holes'.

arātā 'envy', and *arāyā*, see s.v. *are jsa*.

arā-bū 'wild-natured (?)', Manj. 108 *sera ne yañīda arā-bū* '(the ignorant) do not do good things, being wild-natured', taken as *araa-buva-*. Base *ara-* 'wild', *araa-* as first component, to Av. *ara-*, Oss. *arra* 'wild, mad' (as the young boy Batraz is called *arra lāppu* 'wild boy'), Sogd. **r'h* **āraka-*, IE Pok. 27-8 *al-* 'be wild', see BSOAS 24, 1961, 473, adding possibly Hittite *allaniya-* 'to be restive (horse)'. The *-bū* of *arā-bū* is from *bau-*: *bū-* 'to be'.

arādā 'inflammation', Sid. 138v2 *agvā vī arādā hame* 'in the limbs inflammation occurs', BS *dāhavant-*, Tib. *lus tha-bar byed-pa yīno*; *arāñdām* 'inflammation' I 185, 105v2 *u jsahira arāñdām jīṇda* 'it removes inflammation in the belly', BS *dāha-samana-*, possibly **arāvantāka-* from base *ar-* 'to burn', IE Pok. 28 *al-*. For *-āñda-*, note also *urāñda-* 'pregnant' from *udarāvant-*. See also *rauḡa-*.

arīma- 'spotless', K 62, 76v1 *arīmā* with variant K 53:9:2 *agāmjsa-* 'faultless'; dyadic Manj. 347 *arīma, avasve*; adj. *arīmajsā-* 'clean', SuvP. 69r3 *arīmajsā*, BS *nirmala-*; v 15, 1b3 *ata arīmajse*; v 303, 02b2 *vasvetī arīmajsā ttaramdarā himi* 'he has a pure spotless body (-ī himi 'is to him)'. Base *rai-*: *rī-*, see *rrīman-* 'dirt'.

arīṣṭa 'stinking', Sid. 153r4 *u arīṣṭa bauṣa hame* 'and bad smell occurs', BS *gūthaka-*, Tib. *dri nmam-pa yīno*; Sid. 140v2 *arīṣṭai va bauṣā hame*, Tib. *kha-dri mi ṣim-pa* 'mouth smell not pleasant'; III 123:61 *arīṣṭa satta*, BS *virūpa-satva-*; III 124:76 *thām arīṣṭa bijaiṣṭa*, BS *ttava virūpa kathaiyasī* 'you speak ill'. See *rrīṣṭa* 'appetite', BS *rucī-* 'desire', base *rais-*.

arrū 'remedy' plural to *aruvā-* 'remedy, medicament' (with *-ū* < *-va* < *-vā* < *-ve*); note *drabūḡū* plural from *drabūḡva* 'of the three times', Manj. 316-17 *dāvje arrū prrabāvua naṣṣmārai harbaīsa sañe* 'by force of the dharma-medicine, all concepts are made quiescent'.

arūnai 'not broken', v 64:42 *balauḡi ūstānā arūnai hu(ḡ)* *sidhavanūḡi padīmi* 'I will make him strong, upright,

- sound, well- ..., successful'. From *a-rugnaa-*, base *raug-*: *rug* 'break'. See *narāj-*.
- aruṣa**, plural *aruṣe* 'medicament' later *arva*, pl. *arve*, *arreve*, Sid. 6r1 *vijā arva āchanai*, *u vaṭhānarā*, BS *bhiṣag-bheṣaja-roḡārta-paricāraka-sampadaḥ*, Tib. *smān-pa dan*, *smān dan*, *nad-pa dan*, *nad g-yog dan*; SuvO. 56r5 *biṣṭūnya*, *raysāyana aruṣe* 'all kinds of elixirs, medicaments'; v 69, 8v2 *aruṣe*, BS G 37, 12a4 *bhaiṣajya*, Tib. *smān*; adj. Sid. 139r2 *arvinaa-*, fem. Sid. 121v5 *arvije*. See also *aruṣg*. From **aruṣā-* to IE *arues-*: *arus-* 'plant', see TPS 1954, 141, n. 3; 1960, 79–81.
- aruṣa** 'medicament', v 52, 83a5 *anya-tīrthyūnu aruṣa*; 83b3 *dātigya aruṣa*. See *aruṣa*.
- are jsa** 'envy', III 1, 5v4 *ā jaḍī rrāśāna*, *ā are jsa* 'either under influence of ignorance or of envy'; III 8, 16r4–5 *ā ysurre rrāśāna*, *ā are jsa* 'either under influence of anger or of envy'; v 308, 10a3 *arete kā(dāna)* 'for envy', plural Z 1.40 *aretā*; inst. sing. SuvP. 63v4, *arena*, BS *irṣyā-* 'envy'. v 102, 16r4 *ka ne arāyā nā hāmāte*, Tib. *phrag-dog* 'envy'; Z 2.9 *māstā arātā*. Base *ar-* or, with *ś*, *arś-* 'to envy' (as Av. *kar-*, *karś-* 'draw', *var-*, *varś-* 'rain'), elsewhere Av. *arś-*, *araska*, Sogd. *'r'sk-*, Man. *'rsk*, Sogd. C. *'rsgny* 'zealot', Zor.P. *'lyšk*, *'lšk*, N.Pers. *arašk*, *rašk*; O.Ind. *irṣyā* 'envy', IE Pok. 337, Hittite *arsaniya-* 'to envy'.
- arrā** 'bear (animal)', JS 26v4 *thuvai arrā ṣṭāna* 'you being a bear (cared) for him', BS *rḡṣa-*. From **rḡṣa-*, Av. *arṣō* (Aog. 79), Zor.P. *'rs* or *hrs* **ars*, or *hirs*, N.Pers. *xirs*, Oss. DI. *ars*, plur. *ārṣitā*, I. *ārṣytā*, 2nd component *kurm-asitā* 'blind bears (a game)', Wanetsi *yirṣ*, Pašto *yaṣ*, Orm. *yirs*, *yiṣo*, Yidya, *yarṣ*, Šuyni *yūrṣ*, Sarikoli *yurṣ*, *yirṣ*, Sanglēči *xars*, Parāči *uṣ*, *uṣ*; IE Pok. 875, O.Ind. *rḡṣa-*, Greek ἀρκτος, ἀρκος.
- arkakā** 'plant name', Sid. 10v4 *arkakā kīrā* 'the arkaka bush', BS *artagala-*, Tib. *artagala* 'barleria caerulea'. The name *arka-ka* may be archaic with *-rk-* preserved to base *ark-* 'to be bright' whence Zor.P. *arčīč* 'the bright metal tin'. This *ark-* beside *arḡ-* (IE Pok. 64–5) and IE Pok. 340 *erk-*, O.Ind. *ārcati*, 'shine', *arka-* 'shining'.
- aroiñe** adj. 'of the elbow', JS 27r2 *aroiñe dasti vari ṣamdyā pasta* 'the hand to the elbow fell on the spot to the ground'. From **arina-* to **araṭni-*, O.Pers. *araṣni-*, Av. *arəṭna*, *frārəṭni-*, Pāzand *arəṭ*, N.Pers. *āran*, *aran*, *āranj*, *aranj*, Oss. *-ārina-*, D. *cāng-ārinā*, I. *ālm-ārin*, *ārm-ārin* 'cubit', dialectal *ulīn-* in the folklore name *Ulinkā* 'cubit-high dwarf', modern Yidya *razən*, *razin*, Šuyni *-ērni* in *wiṣty-ērni*, *wiṣč-ārni*, Sarikoli *yorni*, Yidya *səm-arn* (*huška-*). IE Pok. 308 *el-*, O.Ind. *arutni-*, Greek ὀλίφ, O.Engl. *eln*.
- ***arma-** 'solitary', III 79.14 *misti sagā cū maṃ bñjsana hāysdā grūsidā, hajeṇi ṣrmā yaṣṣākva u dī-sthyāṃ ttaurā hñṣa dai avajsanīya u kaṣṣṭvā* 'great stone which they call here the banquet table (?), dusty (?) ruin among the goblins, and from demons' mouth blazes fire unapproachable, and in the hollows'. The syllable *irma-* may replace either *arma-* or *ārma-*. From *ar-* in Av. *airime* 'still', *armaē-*, *armōi-*, *armāṣtā-* (of water), Zor.P. *arnāṣt*, Oss. *ārmāst*, *ārmāst-dār* 'alone, only' to O.Ind. RV *armakā-* 'ruins' from IE Pok. 332 O.Ind. *ārma-*, *armaka-*, Lit. *yrū*, *irti* 'to separate' for the sense 'solitary'; for 'still' IE Pok. 304–5 *el-*, O.Ind. *ilāyati* 'stand still' is possible.
- armāna-** 'kindness (?)', v 30, 73v4 *au yā armānāna ṣṣei bya tūnu yaniyā* 'or one might make hindrance even by kindness (?)'. Possibly *armāna-* < (**armāna-*) **ary(a)māna-* to Av. *airyaman-*, Zor.P. *ērmān*, M.Pers.T. *'ry'm'n* 'friend', proper name by *'ry'm'n bai aryāmān*, N.Pers. *ērmān* 'guest'; O.Ind. *aryamān-* (see Mithraic Studies, 1975, 13). For archaic Iranian vocabulary see also *mirai*, *śśandrāmatā*, *harāysa-*, *ttaira-*.
- arva**, *arve*, *arreve*, see *aruṣa* 'medicament'.
- aliyā** 'nourished', with BS *bhaṣaya-* 'to feed', deleted but necessary to the story, III 61.47 *busāñam jsa aliyā padīyeṃ twā kāyi* 'I burned this body nourished on perfumes'. Armen. lv *ar-* in *parar* 'fat', *pararak* 'fatted', *pararem*, *parart* 'to fatten' to Sogd. Bud. *prst* 'fat' (A. Meillet, REA 2, 1922, 3) from **pari-arsta-* (not 'lip'). See also *ārkhā-* 'excrement', *ārdiyo* 'excess'. BS *kāya-* 'body'. From *al-* (or *ald-*) 'to grow, make grow, nourish'. IE Pok. 26–7 *al-*, Lat. *alo*, *alitur*, *adolescere* 'grow up', *proles* 'offspring', Got. *alan*, ol 'grow up', *ulīps* 'fed'; *al-dh-* O.Ind. *ardh-*, Av. *ard-*, Greek ἀλδομαι 'grow'. If *ard-*, note Khotan Saka *āl-* in *hala-* 'half', *salī* 'year'.
- alysānaa-** 'youth, boy, son (of a king)', *alysānai*, *alysānei*, inst. sing. *alysānaina*, later forms v 11.8 *āysānai*; III 128.15 *eysānai*; K 94.96 *eysaunai*; K 65, 83v3 *iysānai*; fem. Z 6.12 *alysāgyo*, Z 22.212 *alysāgye* 'girl', III 106.20 *eysāja* (daughter of a minister); II 114.15 *eysauja*; v 291, 14a1 *aysūñje*; III 94, 35a *iysāmgyau*, BS *dāraka-*, *kumāra-*, Tib. *gžon-nu* 'young', Kāšyar Kančaki *'alyoñdza*, *'alyohjahi* (see BSOAS 13, 1950, 393). From *ars-*, *raz-* 'to grow', Oss. D. *irāzun*, I. *rāzyn* 'to grow', I. *rāzān* 'growing organism, child', D. *irāz*, I. *rāz* 'growth'. Also *aysdau*, *aysdo* may be from *ars-* meaning 'young', BS *bāla-*.
- avacha** 'assuredly' from the contexts, K 19.231 *mūña pura ausairama nūra ṣṭe avacha* 'of my son the woman is assuredly the vital thing'; Manj. 336 *tte na hira naiṣṭa avacha* 'for him there is no *dharma*-element assuredly'. Possibly *a-* 'not' with *pacha* 'attack', hence 'unassailable, sure'. See *nācho*, *pacha*, the base *cha-* 'go' beside *tsva-*.
- avachūsada** 'imperishable', II 102.29 *brūññadā avachvasadāvq*; II 103.69 *chai jsa vivadāva avachūsadāvq dyaunai* 'with colour brilliant, vivid to see'. See *pachus-* 'be impaired, be destroyed'.
- avachaudo** 'unimpeded', SuvO. 3v7 *u aysu-m jsa avaṣṣā avachaudo bvāmato byehiñā* 'and thereby may I necessarily get uninterrupted bodhi-knowledge'; v 91, 61r4 *avarrūṣka avachanda dyāmata bvāmata* 'afflictionless unimpeded vision, bodhi-knowledge'; Z 4.38 *avachhoda tṣindi ttaura vaṣṭa*, = BS Mahāvīyutpatti 219 *tiraḥ-kudyaṃ tiraḥ-prākāraṃ* 'passing unhindered through walls'; Z 11.6 *avachanda mulyṣdā hamangga* 'free impartial favour'. To *parchuta-*, *pachuta-*, BS *upahata-* 'struck', *pachus-* 'perish', *vichuste* 'he threw down', with *-auda-* from *-āufta-*, base (s)k(h)aup- 'to strike', M.Parth.T. *kwbg* 'kick', Zor.P. *kōpand*, *kōft* 'to beat', N.Pers. *kōb-*, *kōftan*, *kuftan*, with *pati-* Zor.P. *patkōft* 'strike against', *patkōpēnd*, *patkōpišn*. Since *-auda-* derives also from older *afta-*, as in *ttauda-* 'heated' from *tafta-*, a base *kap-* is also possible in *avachauda-*. Zor.P. AVn 29.5 *ut martōmān evak ō dit patkāft* 'he made men attack one

another', possibly causative to *kaf-* 'to fall'. But elsewhere *kap-* 'to split' is unsuitable.

avajsañāme 'not adhering', III 32.3 et seq. *kāmā aysmu paṣkala avajsañāme hālai sājanai harbaiśā padya bṛāka hīrāñā vīra* 'where not tending to the *vijñāna*-knowledge section, learning, (based) upon the state of knower in every way.' The word is in a list *avajsañāme...narūjāme...apanamāme...jaigya* in dyadic pairs 'not adhering' with 'breaking out' and 'not arising' with 'vanishing' (= *nīrodha-*). Base *pajsan-* 'to apply', as Sid. 1 bis 11 *pīsanīra aprrasama arve* 'unsuitable medicaments were applied'. The BS technical terms corresponding have not yet been found. After *pati-* the non-palatal *-js-* is replaced by *-j-*, hence here *pa-* may derive from *pari* after which an initial is not changed. A *pa-* from *apa-* does not seem to suit the meaning.

avajsama 'dishonour', III 71.145-6 *pīṣāna avajsama* 'dishonour to teachers'; V 155, 121 *thu...avajsama yanā* 'you do dishonour'. See *pajsama-*.

avajsamātā 'dishonouring', BS *nigraha-*, V 115, 64v4-5 *u adātyānu uysnaurāṇu avajsamātā hānāl(e), u niḥarkā nuṣṭhurā*, BS *dhārmikāṇāṇi ca sattvānāṇi nigraho bhavati dhruvaṇ* 'and of the irreligious beings there will be dishonour and harsh punishment assuredly'; V 115, 64v5-6 *u dātyānu avajsamete jsa u niḥarkāna* 'through dishonouring and punishment of the religious', BS *dhārmikāṇāṇi ca nigrahaṇi*. See *pajsama-*; suffix *-ātā*, see *arātā* 'envy', s.v. are *jsa*.

avajsamya 'unapproachable', III 79.15 *disthyāṇi ttaurā hūṣa dai avajsamya u kauṣḍyā* 'in the mouth of the demons and in the hollows a fire blazes unapproachable'. From **a-parījam-ya-*; see *pajsama-*.

avajsamya 'dishonoured', K 61, 41r4 *rana avajsamya yanāṇḍi* 'they may make the jewels (BS *ratna-*) dishonoured', adjectival suffix *-ya-* to *avajsama-*, see *pajsama-*.

avajsamā 'dishonour', II 10.162 *kau baida tcauttai pajjāṇi ariṣa avajsamā yuḍai* 'against the *kavi-s* (= BS *ācārya-* 'teachers') he was violent, he did them grievous unpleasantness and dishonour'. From *pajsamā-* to *pajsama-*.

avatca 'intolerable', K 23.72, variant to *avyauca*.

avatsā-vīya 'faultless (?)', III 108.3 *ystrañā bisā raṇṇa u avatsā-vīya* 'the jewels in the heart and faultless ones'. From **a-gaṇṭsa-* 'without hole', similar to Pali *acchidda-vutti*.

avathiya 'unrestricted', K 155.57 *avathīyi parau* 'unrestricted command', from *pathīya-* 'held back'.

avadamja- 'impolitic', II 112.46 *tī tta ciṇḍyāṇḍūṇi si avādamji hame* 'we thought so that it will be impolitic'. See *padamgyā-* 'custom'.

avadanda- 'not made', K 11v1 *ggandharva-naggarā ṣa kaṇṭha padanda na hīrṣṭai nīṣṭā ttrāmu hira biṣṣā avadanda* 'the *gandharva-nagara-* (mirage) is not at all real, so all things are unreal'; Manj. 229 *avadeda*, variant Z 5.73 *avadanda*; Manj. 229 *avadeda vekalpa na dyāre*, = BS *apavṛtti-vikalpa-* 'having no productive discrimination'; Manj. 379 *avadedai drraya avāya* 'unreal the three *apāya*-states'; Z 5.73 *samu vikalpina avadanda*. See *padm-*; *padanda-* 'to make'.

avaphada 'unsated', III 127.23-4 *raysga vīra avaphada*

brruna magaliya dy(ā)ma byaiḥūdai 'may they swiftly attain unsated brilliant fortunate vision'. See *paphan-*. Parallel to BS *usecanaka-*, see BSOAS 21, 1958, 530-1.

avaphanāmata 'not satisfaction', V 182, 43v1 *avaphanāmata u hajuvattete* 'dissatisfaction and wisdom'. See *paphan-*, *avaphanda-*.

avaphande 'unsatisfied', Z 19.18 *trāmu tte teḍimañi avaphande gyadīna* 'so his eyes are unsatisfied through ignorance', = BS *asecanaka-*. See *paphan-*.

avamā 'unmeasured', Manj. 365 *satva-dhātta avamā tti* 'the base (BS *dhātu-*) of beings is measureless then', see *avanāta-*. Possibly *tī* 'place'.

avamāta-, *avamāya-*, *avamāva-*, *avamāga-*, *avamā* 'unmeasured', SuvP. 69v4 *avamāta*, BS *ananta-*; III 6, 12v3 *avamāta asumuḍa* 'unmeasured, uncounted'; K 76.207 *avamāva ahaṇkhiṭysā* 'unmeasured without number', K 45.8 *vāsta avamāga* 'clothes numberless'. See *pamāta-* 'measured'.

avamādāya 'pathless', II 94.26 *saṃ *khu tta āṣa avamādāya kaṣaudai* 'just as in the sky (=from the sky) without paths they may fall'; II 97.109 *sa khu tta āṣa avamādāya kaṣaudai*; II 8.136 *sa khu tta āṣa avadāya kaṣaudai*; II 96.104 *āṣa avamādāya kaṣarai*. See *pamde*.

avaysāṇa 'ignorant', JS 36v3 *ṣere dīre myānā avaysāṇa paysāṇa* 'good, bad, middling, ignorant, knowing'; K 68.183 *avaysāṇe udniḍi ṣṭāna*, = K 71, 9v1-2 *avaysāṇḍye ūttamatta ṣṭāna* (BS *unmāda-*). Adjective suffix *-ya-* to **paysāna-* 'knowing'; as also *avaysānda-* 'ignorant', to *paysānda-* 'knowing'.

avaysāda 'ignorant', Manj. 344 *avaysāda aysmva kūra* 'ignorant mind, false'; Manj. 353-4 *buttai si hīya sa avaysāda* 'he understands that one's own is just ignorant'; K 66.134-5 *cu avaysāṇḍi aysmū kiṇa haṇṇisaudai ime heci* 'whatever (*harmas*) through ignorant mind I have accumulated'; K 56, 20v2 *avaysāṇḍi aysmū haṣṭime*. See *paysān-* 'to know'.

avarajjsa- 'good, not adverse', SuvP. 65v3 *khvaṇi hva yini tvā rraṣṭa, avarajjsa deṣana ṣirka*, BS *deṣayīṣye imāṇi deṣanāṇi svarṇabhāsottamāṇi subhāṇi* 'that I may be able to preach this right good excellent *deṣanā*-profession', with dyadic *avarajjsa-* and *ṣirka-* 'good'; SuvP. 64v1 *cu dā prrakṣauttai ime, avarajjsā rraṣṭā abvīya*, BS *sad-dharmaḥ pratikṣiptaḥ syād ajānantena me sadā* 'if I have repudiated the *dharma*-doctrine, the good, right, unwittingly'; II 102.16 *raṣṭa-haṣpyīṣākyau avarajjsa-bvāmyau* inst. plur. 'rightly aspiring, with excellent knowledge'. See *paramjsa-* 'perverse'.

avari 'no salvation, ruin', III 71.145 *cu varttindā avari yāṇḍū* 'they who always practise no salvation'. See *pariya-*.

avarye 'unsaved', K 64, 81r3 *khu bura mi avarye sau harsī satva* 'while even one being remain for me unsaved'. See *parrāta-*.

avarrūṣka- 'afflictionless, without *kṛṣa-*', V 91, 611r4 *avarrūṣka avachauda dyāmata bvāmata 'kṛṣa-less* unimpeded vision, knowledge'; Z 6.44 *abṛīyai dātā bil-saṇṅgā avarrūṣka aysmya kṛāṇa* 'without passion (=BS *rāga-*) the *dharma*-doctrine, the *bhikṣu-saṇgha* are to be thought of in the mind as free from *kṛṣa*-afflictions'. See *parrūṣka-*.

avarūṣye 'unafflicted', K 60, 34v2 *kha aṣṭa biṣvā sarva-dharmvā avarūṣye* 'so that he is in all dharma-elements unaffected' (*aṣṭa*, not *ra ṣṭa*); K 6, 145v3 *avarūṣyaa* (*sa*)*lāvyaa* 'with unaffected words', Tib. *hphags-pahi tha-sñad* 'noble talk', Chin. = BS *ārya-caryā*; translation E. Lamotte 252 nobles modes de parler. From *a-* 'not' and *parrūṣya-* 'subject to affliction', see *parrūṣka-*, BS *kleśa-*.
 avasāna 'not sent, non-commissioned (?)', IV 33b1 *še hvaṃdye 260 mūri paṣā avasāna* 'for each man 260 mūrā-coins, commissioned, non-commissioned'; IV 52a2 *stūra pajimḍā paṣā avasāna daṣe hvaṃḍām* 'they demand stūra-cattle, commissioned, non-commissioned, of ten men', see SDTV 3; II 23.19.2 *paṣā avasāna hvaṃḍi himya*; II 20, 12b2 *tī jṣā* (*ṃ*) *paṣā avasāna cirūṣṭa* 'then commissioned, non-commissioned to Cirā'. See *paṣāta-* 'sent'.
 avaṣāya- 'plant name', III 90.192, see s.v. *raḥi-piṇṇā*.
 avaṣṭa 'studying' (with locative), III 100.9 from *abi-ah-*, *abi-ṣṭa-* base *ah-* 'throw, put' or possibly *ah-* 'to be' *abi-ah-* 'be absorbed in', Orm. *aw-*, infinitive *awōk*, and *haw-*, participle *hiṣṭak* 'to read' from *abi-ah-* and *abi-ṣṭa-*. See the full text s.v. *ṣṛrai*.
 avaṣṭaga 'not departing, permanent', K 148.61-2 *pārṣa paṣam avaṣṭaga caḍāve* 'may he practise continuous worship, reverence'. From *a-* 'not' and *paṣṭa-* 'depart'.
 avaṣṭandaa- 'permanent', Z 11.37 *avaṣṭandai ṣṭ varata parāhā* 'the *ṣṭa-* (moral rule) is permanent there'; Z 22.313 *puṇa avaṣṭandā yande* 'he makes permanent merits (BS *puṇya-*)'. To *paṣṭa-* 'depart'.
 avāṣṭa- 'not fear, safety', K 140.997 *avāṣṭe haurākā* 'giver of security'; SuvP. 72r4 *avāṣṭa*, BS *abhaya-*; K 64, 81r2 *avāṣṭa kiṭhe*, *abhāyi-pūrā*. See *pavāṣṭa-* 'fearing'.
 avastinai loan-word with *-inaa-*, v 183, a4 *avastinai haurna* 'with non-*vastu* gift'.
 avastyā- 'non-permanent, incohere' I 145, 54r4 *cvam avastyā vaṣprīṣṭa* 'for whom the incohere thing disperses'. See *vastyā-* s.v. *vasta*.
 avasva- 'not pure', Manj. 347 *še sāmai vasve arīna še sāme avasve saitta* 'of one mouth the pure seems foul, of one mouth it seems impure'. See *vasuta-* 'purified'.
 avahā 'pathless', K 110.338-9 *daṣau dīṣau jṣa hāṣṭa baysnūa-vuysā tṭsvāda avahā tṭye baīsa hāṣṭa* 'from the ten regions the bodhisattvas went there by air into the house'. Rather Prakrit from BS *apatha-* with *-ka-* 'without a path', hence 'through the pathless air'. But possibly *paṭh-* as Av. *paṭhō*.
 avahiya- 'unchecked', K 50.5.4 *raida-pāda tta maṃhamānde avahiya tvari bijairma* 'may they have the *ṛddhi-pādas* so, here, unchecked, very excellent'. See *pahiya-* from *pahej-*.
 avārahe: *jṣa* 'lack of base', K 68.187, *avārihā* K 68.213. See *pārahā*.
 avārautta- 'unbased', III 24, 20a3 *avārauttā aysinā*, BS *apraṭiṣṭhitaṃ cittaṃ*; K 60, 38r2 *avārūṇitta-*; Manj. 149 *avārātta*. See *pārautta-*.
 avārūḍyatetu 'no deficiency', SuvO. 53r3, BS *avaiḥkalyatā*. See *vārūḍya-*.
 avāṣṭa- 'inconceivable', SuvP. 70v1 *tṭiṣṭimā kalpa avāṣṭa*, BS *tṭiṣṭheya kalpāni acintiyāni* 'may I persist through inconceivable kalpa-ages'. See *akāṣṭa-* from *kāṣ-*: *kāṣṭa-* 'to think'.
 aviṣyāca 'not seeing, blind', fem., v 387.48 *aviṣyāca strīya* 'blind woman'; K 46.37 *tṭye aviṣyāce strīyī jṣahera* 'in the womb of that blind woman'.

aviṣyadai 'blind', masc., JS 31v3-4 *aviṣyandā ysādaka dva mārā-pyara* 'blind two old parents'; K 46.47 *pūra aviṣyadai ysā* 'the son was born blind'; K 47.54 *ṣi aviṣyade ṣirka* 'the blind child'; Manj. 9 *hana aviṣyadai satva* 'blind, not seeing, being' (dyadic). See *viṣyās-*.
 avātāyemate *jṣa* 'not speaking', v 343, 85v2 *sama avātāyemate jṣa āre* 'they sit silent', BS G 37, 80a3 *tṭṣṇim-bhāvena adhiṣvāsanti*, Tib. *ḥaṃ mi smra-bar lkhod-pa*, beside v 343, 85v5 *sama apātāyāme jṣa*, BS G 37, 80a6 *tṭṣṇim-bhāvena adhiṣvāsanti*. See *avyāya*, to *pātāy-* 'to speak'.
 avīmēṃ 'invisible (?)', K 60, 37v4 *ne ṣaṃdyā paremānavyā avīmēṃ jṣāte* 'does not go invisibly into the earth with the atoms'. See *āvida*, to base *vai-(n)-* 'to see'.
 avīmya 'stoneless (?)', II 66.2-3 *tṭye pracaina cā bugura maṃḍūsāna ṣaṇḍā gārye avīmya gaṃṭsa kūḍai vīra* 'because Bugura bought land from Maṃḍūsā, stoneless (?), with hole (and) pit'. See *bīma-* 'rock, stone', Av. *vaēna-*, Parth. Insc. *vēm*, Armen. *vēm*. See s.v. *kūṣḍa-*; SDTV 58.
 avīrmāttama- 'best', K 66, 84v3 *baysūṣṭā baatta avīrmāttama hvāṣṭā* 'he realizes the supreme excellent bodhi-knowledge'; K 59, 33r4 *tṭye kāṇa mi byāṇḍāṇḍi tvā avīrmāttame ra(ṣṭa) baysāna baysūṣṭā biṣvā sarva-dharmā bīysāṇḍa* 'therefore they got that supreme Buddhas' bodhi-knowledge awakened in all dharma-elements'; II 102.23 *avīrmāttama beysāna beysūṣṭā bausta hāmye hamaunai* 'may we become awakened to the best Buddhas' bodhi-knowledge', rendering BS *anuttara-*. See *pīrmāttama-* 'best'.
 avāṣkālsta- 'undivided', v 265, Dum 7b3 *u avāṣkālsta pratāha* |||; III 134, 3a5 *avāṣkālsto hiṣādoṣṭu dārysde*; K 57, 26r1 *aviṣkeṣṭa lakṣaṇā*; K 60, 36v4 *vasva aviṣkeṣṭa lakṣaṇa*; K 145, 3r3-4 *avaiṣkeṣṭa* (*-ṣk-*, not *-sk-*). See *pāṣkal-* 'to separate'.
 avisadai 'not returning', = BS *avaivartika-*, *anāgāmin-*, III 113, 4r3; K 92.48. See *atisandaa-*, *iṣṭadai*.
 avīha- 'priceless', JS 33r4 *phare raṃne avīha* 'many priceless jewels', JS 14r1 *avīhyau raṃnyo* 'with priceless jewels'; III 58.16 *avīhā*; BS *anargha-*. See *pīha-* 'price', BS *mūlyā-*, and *āra-* 'value'.
 ayihī 'unchecked', K 59, 31v4 *baysuṇavuyṣai asaṃkhīṣṭā ṣṭe ayihī* 'the bodhisattva is untouched (unsmeared), unchecked'; K 58, 28r3 *vārī aysmūṭi anāvidhyāyī hame avīhī* 'on the spot his mind becomes untouched, unchecked'. See *pahej-*: *pahiya-* 'to stop', *ipihī*.
 avurda- 'not overcome', K 153.22 *māryau jṣa avurda* 'not overcome by Māras' = BS *ajita-*; K 52.7.3 *avaurrdā*; v 107, 29v3 *avurde iṣāre* 'they withdraw without conquest', BS *pramathaka-* 'repulser'; v 113, 35r1 *avurda hāmāre* 'they are unconquered', BS *anavamardita-*. See *pur-*: *purda-* 'to fight'.
 avuvāṣṭa- 'unafraid', v 41, a4 *avuvāṣṭa tsind(ā)* 'they go safely'. See *puvāṣṭa-* 'fearful'.
 avaidanya 'unheroic (?)', III 104.34 *kṣṇa maudā naradū avaidanya nairamāna ma vām sāṣṭā* 'dying of hunger I went out feeling unheroic (?); in going out I (fem.) looked (= *spāṣṭā*) upon you here (= *mara vā-n*)'. From the context and from possible connexion with *vad-* 'to thrust' in Oss. *bādān-* in DI. *bādājnag* 'heroic (man, woman, horse)' from 'impetuous', with Oss. *bādān* 'membrum virile', base *vad-* in Av. *vādāya-*.
 avesta 'lack of fear', K 64, 81r2 *avesta kiṭhe*, *abhāyi-pūrā*

aśpara 'horse's fodder, lucerne', III 73·184 *aśa ra aśpara hvadāmdā* 'the horses ate lucerne'; II 124·86 *aśpara*, BS *yāṅga asana* (i yaga-aśanu-); Z 13·91 *rrusa aśpari* 'barley, horse's fodder'; compound IV, 60a3 *aśpara-barā* 'carriers of lucerne'. From **aśsa-para-* (early type of compound like *biś-paḍā* 'first of all') to base *par-* 'to feed', pres. *pār-pāḍa* 'to nourish, rear'. For lucerne Akkadian *aspastu*, *asupastu*, *aspasti*, Kroraina *aśpista-*, Zor.P., N.Pers. *aspast*, Aram. 'spst-', Syriac 'spst-', *pstst-*, Arab. *fūṣṣ*, *fūṣṣah*.

aśya 'cavalry', Manj. 138 *aśya hastya gūha rahya t(u)ra-ysanya hīnu* 'four-membered army, cavalry, elephants, infantry, chariotry'. Adjective to *aśsa-* 'horse'.

aśajvāmana 'not attached', II 115·31 BS lw Kroraina *aśajamaṇa*, Pali *aśajjamāna-*, BS *aśajyamāna-* to base BS *śang-* (O.Ind. *sang-*) 'attach', see the full text s.v. *khāśānvā*.

aśarrāmata 'indolence', K 3, 139v1-2 *aśarrāmata hāmāta*, Tib. *śum-pa* 'fear, despondency', Chinese *hi-tai-sin* 'with indolent mind' (K 366·3; 184·10; 301·1); E. Lamotte, translation 'découragement (*lina-citta-*)'. Base *śarr-*, Z 20·8 *striye dāha aśsuḍa tśindū* 'women and men go about excited'; Z 7·24 *suhāna śsarri klaiśa* 'by pleasure (BS *sukha-*) triumphs over *kleśa*-afflictions'. The conjunct *śś-* is from *ś-*, *xś-*, *śś-*, equivalent to O.Ind. *ks-*, *ps-*. Possibly O.Ind. *psar-* archaic equivalent to *mad-* 'be excited' (BSOAS 21, 1958, 543). See also *ysita-*, *iysīye*.

aśśānaka 'pigeon' Z 20·16 *tcirauka daindā duwa aśśānaka* 'two ducks are seen, pigeons'; JS 34r2 *aśśake*; II 80·25 *aśśanai*; Sid. 17r5 *aśśai aśśai*, BS *hārīta-*, Tib. *phug-ran snan-pa* 'blue pigeon'; plural III 35·32 *aśśā*; compound Sid. 142v4 *aśśūha* 'dung of pigeons' (**axśaiua-gūḥa-*). To Oss. D. *āxsināngā*, DI. *āxsināg* 'dove' (TPS 1945·6); Tokhara B *ekšineh* in the adjective *ekšinekaṇṇāna unisa* 'flesh of pigeon'. See also *aśśeina-* from **axśaina-* 'blue'.

aśkāṁjsya 'eternal', K 60, 35r1 *aśkāṁjsya jśina byehe* 'he gets eternal life', see *aśkāṁjsya-*, *āṁśkāṁjsya*.

aśkusta- 'untouched', Z 13·114 *cu vara bināña aśkusta adaunda śtāna akriya* 'what there (=where) music untouched, unblown, unbeaten'; Manj. 414 *bināña aśkūstai śtāna pṛhyāda ramanī hvara* 'music untouched, they beat (=sound) delightful, sweet', Base *skau-* *sku-* 'to touch, play a musical instrument'.

aśkaujai 'not *saṁskāra-*', Manj. 372, negative to *śkaṅgyā-*.

aśtakulcu 'not abusing', V 111, 33v1 *auiyaśśu aśtakulcu*, BS *abhaṇḍana-*. See *śtakula-* 'abuse'.

aśṇaa- 'pigeon', see *aśśānaka-*.

asaṁkhālstā-, *asaṁkhūsta-* 'unsmeared, unpolluted', Z 6·22 *daśyau baśdyau jśa asaṁkhālstu* 'undefiled by the ten sins'; Z 6·39 *klaiśyau jśa asaṁkhūlstā*; K 60, 36v2 *biśām upakleśām vāysaiñm qsyām asaṁkhūlstā śte* 'is undefiled by all smaller afflictions (BS *upakleśa-*), influences (BS *vāsanā*), desires (*alsā-*)'; Manj. 171 *asakheṣṭa sa khū ja veyśa* 'undefiled like the lotus'; K 73·34 *asakheṣṭa sa khū ji rana* 'undefiled like a jewel'; K 55, 17r4 *śāṁña jśa asaṁkhūlstā śte* 'is undefiled by duality'; K 54, 13v3 *svabhāva asaṁkhūlstā* 'undefiled by nature'; K 59, 31v4 *asaṁkhūlstā śte ayiḥ* 'undefiled it is, unchecked'. Parallel to Pali *anulitta lakena tayeṇa padumayā yathā* 'unsmeared by the world as the lotus by water'. See *saṁkhal-*.

asapāra 'completed', V 367·151, see *uspurra-*.

asāna- 'foeless', V 113, 35v1 *asānā iṇete hīne jśa anḥiyā* 'without enemy, unoppressed by a foreign army', from negative and *sāni* 'enemy'.

asuraa- 'impure', III 123·66 *asūrai*, BS *aśuci-*; Sid. 125v1 *asurai* 'unclean', BS *amedhya-*, Tib. *mi gcan*. See *suraa-* 'pure' (**suxraku-*).

asuva 'not burnt', Sid. 153v2 *khū ri va asuva śau beśaraḡ bāgara harśtā* 'so that one layer of leaf remains unburnt', Tib. *la-ma nap-rim ma čhiḡ čam-du bsregs-nas*, see *sūjs-* *sūta-*.

asottāna- 'slow, slow-witted', equivalent to BS *jaḍa-* 'foolish', Z 5·14 *hwate balysā hvīyū ūtama ysamthā kāde asattāna kyai tta jāndā* 'the Buddha taught a parable about human birth (BS *upamā*); they are very slow who destroy it so', because hard to reach. From **saub-* *satta-* to Sogd. Bud. *swḍ swḍ'n* 'swiftly', IE Pok. 954 *skew-* 'of speed', Lit. *šauju*, *šauti* 'throw (> shoot)', *šūvis* 'shot', *šaudyti* 'make throw about, shoot often', O.Slav. *suje*, *savati* 'shove'. Beside IE Pok. 954 (*skew-* with increments, Pok. 955 *-bh-*, *-d-*, *skuebh-* see s.v. *anāskatta-*, *haskautta-*, to O.Ind. *cādati* 'drive, force', N.Pers. *čust* 'swift'. See also *biśautta-* 'hackled' from *saub-*. Suffix *-āua-* with *-ya-*.

aska 'up', III 70·107 *uaṇḍa makala aska jśa rrušta* 'the monkey Naṇḍa got the chieftainship'. See *uska* 'up'.

askin- 'put back', III 93·261 *⟨da⟩dā jśāñāñā khū śvaḡ jīye tti askināñā paskyāṣṭā hāñāṣṭā*, *ysūnāñā* 'so much is it to be cooked that half is gone, then it must be put back into the vessel, it must be strained'. From *us-* and *kan-* 'to place'.

askhajs- 'arise, issue', II 2·20 *askhañjsa* (SDTV 30); Sid. 7v1 *iskhajsā*, BS *abhyudaya-* 'rising'; II 123 (4091)·6 *askhijsye apveṇye bādā* 'prosperous secure time'; with *-ānatā-*, III 64·21 *askhajsāme*, II 85·11 *askhijsāme*. See *uskhajs-*.

askhāys-, see *askhauys-*.

askhaukara 'eminence, protuberance', Sid. 138r4 *śaikā cu askhaukura hame*, BS *utsedha-* 'protuberance'; Sid. 143r3 *ni ri ysauttā askhaukarīyāvai ri va ni hamā vasve baustā śte* 'it no longer flows; also it does not become a protuberance; it is known to be clean', BS *ua catsanna-*, Tib. *rlo-ba med-pa rnam yiu-te* (*rlo-ba* = *hphyan-ba* 'hang down'). From *us-* 'up' with base *kauk-*, as in Lit. *kaukarā* 'hill', IE Pok. 589 *ken-k-*.

askhauys- 'move up', III 104·44-6 *śada ka binamīye brrī satta vahanī ā vāvai jīyi drai qīha: askhāysī hamāra brra hvāṇḍa u gvaysāra avīpa*, = III 108·4-5 *śāṇḍa ka bināmāve brrī satta vahanī ā vā vāvai ji(yi drai qīha: askh)auysī*, *hamārā brra sattu gvaysārā avīpa* 'if the earth should split, the beloved man sink in, or for him life of three stages end; beings become amorous, yet they part assuredly' (*avīpa*, BS *avikalpanī*).

askhauysa 'top', Sid. 153v4, Tib. *šin-buhi thar-ta*, see *ysihe*, Tib. *thar-to*.

astam 'at last', II 94·16 *astam āvā* 'they came at last', = II 96·99 *qsta āvā*; K 30·205-6 *astavai brraṣṭā heś(t)ū tta dyāya* 'at last she asked her, Did you see anything?', = K 38·140 *tvā ysāḍi brraṣṭā haistū tta dyāyi* 'she asked the old woman, Did you see anything?'. See *ustama-*.

astan-, *astān-* 'to stretch', III 34·12-13 *khū ja bina astana*

- 'as one tunes the *bīnā*-instrument', = III 36.8 *khu ja bīna astāna*. Infinitive III 40.16 *khu bīnā škīdā astāmdā* 'as they touch the *bīnā*-instrument to tune it'. From *us-tan-* Av. *ustāna-* 'up-stretched', N.Pers. *tanīdan* 'to stretch', IE Pok. 1065-6 *ten-* 'stretch', O.Ind. *tanōti, tatā-*, Greek τάνυται, τείνω, τεινός. See also *thana-*, *ttanga-*, *ttanv-*.
- astaucā** 'dry land, terra firma', Sid. 6v4 *astaucā kuṣṭa utci baka u bata-baliya diṣṭa* 'dry ground, where there is little water and a region with small trees', BS *jāngalo* 'lpāmbu-śākhī ca, Tib. *skam-sa ni chu nūw-śin siu nūw-bahi yul-na*; 134v3 *astaucā ysātāṃ u muṇaṃdāṃ datāṃ hiya guṣṭa*, BS *jāngalaja-*, Tib. *ri-dags skam-sa-na gnas-pahi śa-khu*; Sid. 135r4 *astaucā muṇaṃdāṃ datāṃ hiye apīye guṣṭe jsa*, BS *jāngalaṃ*; Sid. 144v5 *astauci āṇaṃdāṃ datāṃ hiya guṣṭa*, BS *jāngala-*; Sid. 152v3 *astauci muṇaṃdāṃ murāṃ hiye ūhe* 'eggs of birds dwelling on the dry land', BS *jāngalāṇḍaja-*. From *as-t-* 'dry', with suffixes *-ūča-*, Armen. lv *astouč, astouč* 'dry' (*astouč hac* 'dry bread'), to IE Pok. 68 *as-*, ās- 'burn, glow, dry', O.Ind. *āsa-s* 'ashes, dust', Oscan *aasai*, Lat *ara* 'altar', *arēō* 'be dry', *aridus* 'dry', OHG *essa* (**asiōn*) 'forge, chimney', Tokhara AB *as-*, ās- 'to dry', A *āsar* 'dry', Hittite *haššii* 'on the hearth'. With *-d-*, *azd-*, Greek *ázō* 'dry', *ázaleós* 'dry; blazing'; Armen. *aciun* 'ashes' (**azg-*), O.Engl. *asce* 'ashes', Got. *azgō* 'ashes', Armen. *azaxim* 'to dry', Armen. *astouč* is then from North Iranian.
- asthamja** 'pull out' (2nd sing. imperative), III 73.178 *asthamja vā sau tturā vāṣṭā* 'pull out for me a mouthful'. Preterite v 387.48 *ttu pūra asthīyā* 'she took up her son'; K 46.27 *laṣṭa pāttarā asthīye* 'he took up staff (and) bowl'; 3 plur. K 46.28 *khāysā isthīyāmdā* 'they took up the food'. Infinitive III 130.32-3 *dānive vā jsāni pā audi tti pastāṃdi asthīye* 'the donators (BS *dānapati-*) indeed next inclusively (?) they deigned to raise'. Inchoative v 327a4 *[[hiya nāma asthīst]]*. See *nsthamj-*.
- asthūmājsa-** 'sound', Sid. 6r4 (and v 315.9) *cu jehavīyī āchā u asthūmājsā āchinai ttikeyāṃ jatte* 'whose illnesses are curable and he is an invalid of sound body, (the illnesses) of those are cured', BS *sādhyo rogī sad-ātmavān*, Tib. *ran dam dan ldan-pa gsor run-no*. Adjective by *-jsa-* as *khūnājsa-* 'possessing holes', to a noun *asthūma-*, BS *sad-* 'good', Tib. *dam* 'good', and 'self'.
- aspaṣde** 'causes', III 23, 19a1 *jau ni aspaṣde* 'does not cause strife', BS *araṇa-*; Sid. 20v5 *kuṣṭā āchai aspaṣde* 'causes the *kuṣṭha*-disease', BS *kuṣṭha-hetavaḥ*; Sid. 2r5 *dahoṣṭā aspaṣdākā* 'causing virility', Tib. *ro-cha-bahi rgyud*; Sid. 11v2 *aspaṣṭāka* (with *-št-* for *-sd-*). See *nspaṣde* K 59, 31v1 (not *-ṣṭe*). With *-sj-*, v 321.104-5 *aspaṣjāka*.
- aspā** '(compressed) lump', I 169, 84v2 *aysdimāña khū drrāṇi hami khu aspā tta būriṇi hā arva tciṛiṇi* 'to be cooled so that it becomes like *aspā* ('compressed stuff'), all that is to be made into a medicament' (*-iṇi* = *-ai*); I 169, 83r4 *aysdimāña drāṇi hami khu aspā*; I 147, 57v1 *aysdaimāña drrāṇi hami khu aspā tti hā tcāhau sera gūla haṃbrrithāña* 'it is to be cooled so that it becomes like *aspā*, then it is to be mixed with four *sateras* of molasses'; I 163, 78v4-5 *aysdimāña khū drāṇi hami khū haṃskā aspā* 'it is to be cooled so that it becomes like dry *aspā*'. From **us-pāxta-* to base *pak-* 'to make firm, compact', variant to IE Pok. 787 *pak-*, to Av. *paxšta-*, Oss. D. *faxsbāl* (Gurdžibeti Blaška 64 *xonxi faxsbāl* 'on the side of the mountain'), I. *faxs*, plur. *fāxstā* 'side'.
- aspāmda** 'compact mass, lump', Sid. 145r2-3 *cu tciṇi hiya uysānā, aspāmda hame heṃji hame u ṣiṇya u haryāsa* 'as to the nature of the eye, it becomes a lump, it becomes red and white and black', BS *piṇḍaṃ rakta-sita-asitaṃ*, Tib. *miḡ-gi ran-bzin ni gan run hdug-pa dan dmar-ba dan dkar-po dan gnag-pa yin-no*. From **uspāxta-vant-a-*, see *aspā*. For *-āmda-*, see *urāmda-*, *arāmdā*.
- asphīr-** 'to splash', JS Sv3 *maittrīnai neṇa asphīraṃdai yāmdā* 'with elixir of kindness always bedewing'; Sid. 153r5 *khu hā haṃdāna* (= *haṃdāṇna*) *pāme u khveṃ vā asphīriye būñā se ṣerai yude* 'when it is inserted inside and when it splashes out, it is to be known that it has made it well' (Tib. *hbo-ba* 'pour out'), BS *pūraṇāt karna-śūla-nut*, Tib. *phyir pho-na rna-bahi nad sel-to*; III 34.10 *uska asphiraca jahvā sphālya-gūna*, = III 46.19 *uska asphirāca juhvā sphālya-gūna* 'splashing upwards in fountains crystal-coloured'; III 38.42 *jāstūñe khaṣṭa va isphīraciña hāysaiñā*, = III 40.17-18 *jāstūñai khaṣṭa jsā asphīratcaña hāysaiñā* 'celestial drink in (=from) the splashing fountain'. See *usphīr-*.
- ah-** 'to be', *as-* before *-t-*, suppletive with *vāta-* 'been', and *hāmā-* 'become', 1 sing. *mā*, *-m*, *ime*; 2 sing. *i*, opt. *āyai*; 3 sing. *astā*, *stā*, negative *ništā*, opt. *āya*; 1 plur. *mā*, conjunctive *āmaṃ*; 2 plur. *sta*; 3 plur. *indā*, *īnde*, *yindā* (v 336, 35r6 = variant v 74, 42r6 *indā*). Av. *ahmi*, *ahi*, *asti*, *hanti*, N.Pers. *ast*, IE Pok. 340-2 *es-*, O.Ind. *asmi*, *asti*, *smah*, *sīha*, *santi*, Greek *ἔμμι*, *ἐστί*, *ἐστί*. See also *asti* 'being', and *nestā*.
- ah-** 'to throw, shoot', pres. *uhyā-*, pret. (*ahas->*) *ihas-*, *uhas-*, K 37.123 *pūnāṃ jsa uhyāñā* 'must be shot with arrows' = K 28.175 *ttu uhy(ā)ñā hāṣṭa viṣara-pamatha pūna jsa* 'it is necessary to shoot that one with arrow of *vajra*-bolt'. Preterite Z 13.73 *rrāṇa ihasṭe* 'he shot the queen'; III 75.232 *uhyastai pūna jsa rrāmā* 'Rāma shot him with an arrow', = III 70.106 *uhyā:stai pūna jsa rrāmā*; III 63.136 *ttie prracai maharaṃgā uhyā:stā pūnā jsa* 'for this he shot the athlete with an arrow'; III 67.59 *pūna jsa uhyā:ste*; III 67.51 *cu bura saṃ uhyasta iye, vilau pūnā gvāna na tsīya* 'whatever he may have shot, no arrow went astray at all' (BS *viloma-*); K 16.150 *be-vūda pūna jse sau pu(ṇa) uhyāñista* (variant K 32.44 *bitcattē*, K 24.93 *bitcattai*). See also *ahva-*, *aha-* 'noose', BS *pāśa-*. Av. *anhyēiti*, *astar-* 'shooter', *asta-* 'shot', O.Ind. *āsyati*, *asta-*, *asita-*, RV superlative *āsiṣṭha-*, *āstar-* 'shooter', infinitive *istave*, *astavai*; Oss. D. *āxsun*, *āxst*, I. *āxsyn*, *āxston* 'to shoot', from *ahasta-*. See also *ahāvi*.
- aha-**, *aha*, *ahva-* 'noose' ('throwing weapon'), K 33.46 *ahā: pajaiste*, = K 24.95 *aha pajaista* 'he asked for the noose', BS *pāśa-*; K 16.154 *ahā*. Ablative sing. Manj. 33.1 *ahna* (so, rather than *ahva*): *mārīña ahna* 'from Māra's noose'; inst. plur. SuvP. 73v2 *ahyau jsa*, BS *pāśaiḥ*. See BSOAS 23, 1960, 14-16. See also *ahva-*.
- aha** 'belly', III 87.124 *aha vasūje* 'it cleanses the belly', III 87.126 *ṣi ahe vasūjākā piṇḍai* 'this is the belly-cleansing *piṇḍaka*-medicament'; loc. sing. III 85.70 *khāysāñā u ahaña āma naṣpaṣde* 'it dispels indigestion (BS *āna-*) in the stomach and belly'; III 17.1-2 inst. sing. *[[ahāna ārrdā mā(ṃ)gā paherāñā* '...from the

- stomach, the ground bean is to be soaked'. See *ahva-* in the compound *ahva-rīya-*, I 233, 4v2 *puṣaṇā o ahva-rīyā*, BS *bhaya-vyasana-* 'fear, distress', with *rīyā-* 'to tremble', hence 'belly-trembling' for 'panic', to O.Pers. *afuvā-*.
- ahakhīya** 'numberless', III 60:35, see *hamkhīya-*.
- ahatcasta-** 'unbroken', Bcd 48r1, BS *akhaṇḍa-*; *ahatcastūṃ* 'unbroken for me', IV 23:8 *ahatcastūṃ nūṃ* 'may (the vow) remain for me unbroken'. See *hatcan-*.
- ahamdrūṣṣa-** 'without hostility', V 111, 33v1 *ahamdrūṣṣu aggūrasu*, BS *avigrahāya avivūḍāya*. See *hamdrūṣṣa-*.
- ahamici jsa** 'without change', Sid. 7r5 *ahamici jsai kūṇa krravī tcerai* 'without change it must be kept, the treatment of it must be carried out', Tib. *mi hgyur-bar bsrub-bahi cha-ga byaho*. See *humista-*.
- ahamista-** 'unchanged', JS 4v1 *sūmrā garā māñāṇḍā ahamistā akhāṣṭā* 'like Sumeru mountain unchanged, unmoved'; K 63, 78r3 *aysmū ahamistā akhaṣṭā* 'the mind unchanged, unmoved'; Sid. 7v1 *cuai hauva ahamaista he* (variant *hame*) 'for whom the strength is unchanged', Tib. *snin stobs ni mi hgyur-ba byed-pa-ste*.
- ahamīe** 'abusive', JS 8v4 *ahamīe ysīre hve ttrikṣa salāta* 'abusive, harsh, sharp words he spoke'. From Prakrit to *adhimanya-*.
- ahamphīḍa-** 'undisturbed', SuvP. 60v2 *ṣye ṣṭvi ahamphīḍā sāna, hūṇa dyai haḍara baysa*, BS *eka-rūtram atandritena svapnāntaraṇi gataṇ mayā* 'one night lying undisturbed I saw in a dream former Buddhas'. See *hamphīr-*.
- ahambusana-** 'unsuitable', Sid. 8v4-5 *ahambusana hvada khaṣṭa patsāṇā* 'unsuitable foods and drinks must be avoided', Tib. *kha-zas mi hphrod-pa de-dag spaws-la*; Sid. 8v4 *ahambusanāṃ hvadāṃ khaṣṭāṃ jsa*. See *hambusana-*.
- ahamya-** 'not arisen, non-existent', K 112:381 *cu baiṣa hara ahamyā bvāḍai* 'who may know all dharma-elements to be non-existent'; Manj. 2 *ahamye aje naṣguda* 'non-existent, not perished, quietened'. Older *ahāmāta-*.
- ahaysgamata** 'without trouble', V 113, 35r1 (dyadic) *ahaysgamatu u anuvadrāta hāmāre*, BS *anupāsargāṇy anupāyāsāni ca*; V 113, 35v1 *u ahaysgamatā ahvariysātā* (variant *aharīysātā*), BS *anupāsargaṇ cānupāyāsāni ca*. See *haysgamata*.
- ahaysnāva** 'unwashed', III 85:75 *ahaysnāva ysaraṇjsa*, III 90:182 *ahaysnāvā ysaraṇjsā* 'unwashed safflower (carthamus tinctorius)'. See *haysnāta-*.
- aharaṣṭa** 'unpresented', IV 55a2 *aharaṣṭa ysārā drrai-se haudā mūri* 'not presented, 1370 mūrā-coins'. See *haraṣṭa-*.
- abarīna-** 'with none left out, total', Bcd 50v1 *aharīna*, BS *aśeṣataḥ*, Sid. 130r1 *beti jsa āchū aharīna biysānā harbeṣā jidā* 'dispels all severe diseases arising from wind', Tib. *rlun-nad-kyis ṇam-thag-pa thams-čad sel-ba yin-no*; V 247, 14b1 *aharīna*, BS *sakala-samāpta-*.
- aharīnaka** 'total', Sid. 133r3 *cu buri saṃ aharīnaka vā-ṣerū hamāte* 'whatever may be total gout (BS *vūta-ṣonita-*)', Tib. *dreg-go-čog-la ni*.
- aharīysātā** 'without trouble', BS *anupāyāsa-*, reported as a variant to V 113, 35v1 *ahvarīysātā*.
- aharṣṭa-** 'uninterrupted', Sid. 146v5 *aharṣṭā bijsāṇā*, Tib. *rgyun-tu blugs-na*, 'to be poured without stopping'; Bcd 49v3 *aharṣṭa*, BS *sarve* 'all'. Later *ahaṣṭa-*, III 127:7
- ahaṣṭa sakra varttai* 'be continuously practises reverence (BS *satkriyā-*)'. See *harṣṭa-*.
- ahahā** 'indigestion', Sid. 12v3, = V 322:126 *apahā*.
- ahā** 'you', JS 8v1, see *uhu*.
- ahāmurji** 'not forgetting', V 185, 2b4 *kye byātarji ahāmurji vā(tā)*, dyadic.
- ahāmurgyatete** 'not forgetfulness', K 2, 135v2-3 *ahāmurgyatete kādanai*; K 7, 148r4 *ahāmurgyatetiṇā pāgg*, Tib. *mi brjed-pahi stobs* 'power of not forgetting'. See *ahaumaurjā*, From *hāmura-*.
- ahāvi** 'quarry, wild beast', III 68:79 *ssa-tcīṇmaṇa ahāvi jsyāṃde* 'they killed the 100-eyed quarry', parallel Rāmāyaṇa *mṛgān* 'deer'. From *ah-* 'to shoot', **ahāta-* 'to be shot', like *hasūra-* 'quarry' from **fra-saura-* 'to be hunted', and *jstīṇaa-* 'to be slain, criminal condemned'.
- ahi:** 'plant name', III 92:238 *ū ahi: ṣi vq dūttā* 'the ahi: plant, that is the dūttā-plant'; I 183, 102r5 *dūtti*, BS *daṃtī* (*danti*); Sid. 14r4 *dattā hīya būta* 'root of danti-', BS *danti-*, Tib. *dandahi rā-ba* (*rā-ba* 'root'). Possibly *ahi-* to base *ah-* 'to cut' hence *ahi:* 'cutting tool', as mechanical translation of BS *danti(n)-* 'toothed, jagged' (as *khuyasa-* for BS *maṇḍūkt*, and *hva-khūṇḍala-* for BS *ārūka-* from *āru-* 'boar'). Then base *anh-* 'to cut', *ahi-* 'cutting tool, sword', to Av. *ahū-* (ablative Yašt 13:46 *ahuyāi*) and O.Ind. *asi-* 'sword, knife', Lat. *ensis* 'sword' (where base *anh-* is like *kart-* 'to cut', Av. *karsta-* 'sword', see *kāḍara-*). BS *danti(n)-* is *baliospermum montanum*.
- ahāmāta-** 'non-existent', Z 9:26 *ahāmāta dharma*, = Manj. 404 *ahaimye*. From *hāmā-* 'to become'.
- ahiye** 'not one's own', K 154:41-2 *ahiye hera nāsāmi* 'taking not one's own', the BS *śikṣāpada-* command *adattādāna-* 'taking things not given'; Z 12:64 *ihivē heḍā* 'he gives not his own'. See *i-* = *a-* negative, and *hivē*.
- ahīsa** 'not greed', V 38, 28b3 *||-ā ahīsa naunda himā<te ?>|||* See *hīsa-*.
- ahu** 'you', III 21, 6a2 *ahu jsa* 'by you', see *uhu*.
- ahumāra-** 'unnumbered', K 5, 142v3 *ahumūru uy<sn>ora puññiṇi nasta bāgyā handajāñātemā* 'I made unnumbered beings to ripen good roots of merit', Tib. *sems-čan man-pa dag dge-bahī rā-ba-la yons-su smin-par byas-so*; K 2, 137v1 *u ahumāru ṣā cu ne site ṣṭā* 'uncounted that which he has not learnt'; V 156, 187v2 *ahumāryau haysgamaty<au>* 'with unnumbered troubles'; I 252, 1r5 *<a>humāryau siyau yseryau*, BS *śata-sahasra-*; SuvO. 68v2 *ahumāryau yseryau*, BS *sahasraneka*. From *niar-*, *ṣumar-* 'to count', *ṣumuḍa-* 'counted'.
- ahūlaṇa** 'elsewhere', Manj. 222-3 *mare mīde ahūlaṇa hīṣṭa* 'he dies here, elsewhere he migrates'. See *uholaṇa*.
- ahaḍa-** 'gourd', II 1:8 *ahaḍa vastya*; Sid. 18r2-3 *ahoda*, BS *alabu-*, Tib. *ku-ba*; III 88:153 *ttrā ahaḍā hīya sarā* 'nut of bitter gourd'. See also *byāra-* BS *ervāru-*. Base *vart-* 'to be round', hence *aha-vrt-a-*, with *ūdāra-* 'crystal' and Waxī *wurt*, Kurd. *bard* 'stone' (JRAS 1955, 22), naming the gourd 'round like the belly'.
- ahaura** 'not a gift', III 9, 18r3 *tṭādi* (= *ttaṇḍi*) *ahaura haudai* 'you gave such non-gifts' beside III 10, 19r5 *hauri nā haudemā* 'I did not give a gift'. See base *hor-* 'to give'.
- ahovana** 'weak', V 116, 65r7 *ahovana u duṣpātā*, BS *sudurbala-*; later I 163, 79r1 *ysāda paskyāṣṭi cista padīmi*

- ahauvam pijsa padāmi* 'it makes the old young again, it makes the weak strong' (*pijsa* = *pātajsa*). See *haut*-, *hot*-'be able'.
- ahva**-'noose', v 161, 35v2 || *ahvāna baittā* 'is bound with a noose', BS *na ca sa tṛṣṇā-pāśa-baddho bhaviṣyati*, Tib. *sred-pahi ṣags-pas* (BS *pāśa*-) *bčins-par mi hgyur-ro* 'be is not bound by the noose of desire'. See *aha*-, *ahā*-, inst. plur. *ahyau*. For *-hv-* note also *ahva*-, *aha*-'belly'.
- ahva**-'belly', as first component in *ahva-rīysa*-'fear' from *rīys*-'to tremble' and *ahva*-'belly', as the source of 'fear'. See *aha*-'belly', and *rīys*-'to tremble'. The meaning is from the use of a name of part of the body for the affection in that part, as O.Pers. *uši* 'intelligence' from *uš*-'ear', Av. *karəna*-'ear' and 'deaf', like Georgian *qur-i* 'ear' *qru* 'deaf', Megrel *uru* 'foolish'; Greek *loxios* 'bip', *loxios* 'pain in the hip'. Hence O.Pers. *afvā*-'fear', O.Ind. *āpvā*-, *apvā* 'fear', from the source 'belly'. Note Al-Tba'ālibī, *Histoire*, ed. H. Zotenberg 714 *fa as-hala* 'l-xaufu baṭana-hu' 'and fear loosened his belly'. Similarly O.Ind. *śaṣkuli* 'ear', and 'disease of hearing'.
- ahvañe** 'not to be spoken', III 73·188 *mire a uhvañe ṣṭāna* 'I shall die since it is not to be spoken'. Base *hvan*-'to speak', *hvañā*-'to be spoken'.
- ahvaḍāpmdī** 'before eating', I 167, 83r4 *ahvaḍāpmdī tharka masi hviri* 'as much as a walnut is to be eaten before taking food'. Base *hvar*-'to eat'.
- ahvaṇḍa**-'not man', v 308, 9r1, BS *amanuṣya*- in the series from gods to goblins.
- ahvandā**-'not men', v 257·6, 1b4 (*hva*)*ndā ahvandā uvāra* 'men, not men, noble ones'. See *hvand*-'man'.
- ahva-rīysa**-'belly-shaking, fear', SuvO. 4v2 *haysgamata iya o ḥāṣca u vadrava iyo gārtvā o puvaṇā o ahvariṣyā iya*, BS *śokāyāse* 'py *anarthe ca bhaya-vyasana eva ca*, here corresponding to *bhaya*-'fear'. See *aha*-.
- ahvariṣyātā** 'lack of fear' (variant *aharīysātā* quoted by S. Konow, ed. to v 113, 35v1). Possibly a photograph small *a* added before *hva*, hardly visible on the photograph, but reported by Konow. The scribe may have intended *a*-'not' before *ahva-rīysātā* (instead of *an*- as in *a-uysānā*) or has wrongly written *hva* for *-ha*- in *aharīysa*-'not trembling'. The ending *-ātā* may represent either the suffix *-ita*-, or stand for *-ā*, as in v 77, 145v5 *viṣyāte* 'lotus' for *viṣyā*, with *buṣānātai* 'scented' for *buṣānai*.
- ahvyāñe** 'not produced, eternal', III 128·2-3 *śukye ahvyāñe saṃsāru baṃdani-śāl(e?) guchāme udiṣāyi* 'for escape from the universal (one = universal) eternal transmigrational prison'. For the 'prison', v 126, 61 *saṃsārūṃ bōrmina*, BS *saṃsāra-bhava-bandhanāi*, Tib. *lcon-ra*, Tokhara B *saṃsārṣe pele*, and Jaina *saṃsāra-cārāya*-. Base *hau*:-*hu*-'to bear young', hence parallel to BS *aja*-'not produced' (see also *ahāmāta*-'not arisen'); Av. *hunu*-'son', *hazanrō.huna*-, *haota*-, *hunahi*, *hunāmi*, O.Ind. *sūte*, *sūtd*-, *sūmī*-, Zor.P. *hunuśakēnītan*, *viṣṭakān*. Form *hvyā*-, as *dvyā*-'to beat', base *dav*-. IE Pok. 913-14 *seu*:-*sū*-. See also *ṣū*-'son'.
- ā** 'or', I 189, 111r2 *rīysūtcaṇa khāṣṣāñā ā māḥṣi hiyi uca jsa* 'to be drunk with rice-water or with honey water'; JS 5r2 *śāgā* (for *saṃgā*) *ā vā ṣvīdā*, *ā mīrāḥiṣa karāṣā ā vā bora* 'conch, or milk or pearl spray or snow'. With *vā* also,
- Sid. 102r4 *ā vā ṣvīnai ā vā hiṣanai yaṃdrā padmāñā* 'a tool (BS *yantra*-) must be made either of born or of iron', Tib. *roa ham*, *lčags-kyi sbubs*. This *ā* replaces older *o*, *au* 'or' either as dialectal difference or phonetic development (cf. also loc. plur. *-vg*, replaced by *-vā*) (to IE Pok. 75), IV 2·5 *ā ni* 'or not', see *o ne*.
- ā** 'he came', participle = preterite 3 sing., from **āgata*-, older *ātā* nom. sing. IV 60a2 *parau ā*, 'the command came', fem. sing. II 89·48 *hina āta* 'the army came'; plur. II 126·19 *hvaṇḍā āva*, older Z 24·473 *āta hāmāre* 'they came'. Base *gam*:-*gata*-, IE Pok. 464-5 *g^{em}*-.
- ā**-'not' in the word Sid. 5r2 *āhvarai* 'sour', Tib. *skyur-ba*, fem. Sid. 4v2 *āhvarraja*, Tib. *skyur-ba*, BS *amla*-, from *hvara*-'sweet'. The reverse is in Sogd. Man. *n'mryl* *ṣ'r* 'sweet poison'; *čn šk'r* *n'mrtr* 'sweeter than sugar' (W. B. Henning, BBB 45), from **an-āmra*-'not sour'. See *haṃga*- from **am(a)ka*-'sour', to IE Pok. 777-8 *om*-. The short initial *a*- is replaced by *ā*- also in *āṣṣeina*-'blue'.
- ā**-'towards', preverb, see *ācana*, *āta*, *āspar*- and others; Av. *ā*-, *a*-, O.Ind. *ā*-, IE Pok. 280-1.
- ā**-'you', suffixed pronoun, older *-ā*. See J. M. Dresden, *Jātaka-stava*, p. 412.
- āṃ** 'he came', JS 34r3, see *ā*.
- āṃṣṭina** 'with thumb', Z 22·305 inst. sing. from **anguṣṭiya*-, beside *haṃguṣṭa*-'finger', see *āṣṭi*.
- ākrrē** 'painful', Sid. 103r2 *khaysma ākrre herā hame* 'abscess becomes a painful thing', Tib. *ñam-thag-pa byed-pahi phol-mig hbyuṣ-ste*. From base (s)*kar*-'to cut' to *ā(s)krta*- or *ā(s)kr̥ya*-.
- ākṣuvindā** 'they begin', Z 24·499; 3 sing. Z 4·15 *ākṣūtā*, III 83·25 *ākṣū jīye* 'begins to vanish'; Sid. 142r5 *ākṣu byaṣḍe* 'begins to mature', Tib. *cha-ba-la*; pret. Z 5·26 *ākṣutte*, 3 plur. SuvO. 68v7 *bīnāñā ākṣuttāndā yanā*, BS *pravādayanti* 'they began to sound music'; Manj. 405 *ākṣya* (*ya* = *ū*) *daitta* 'he begins to see' = Z 9·27 *ākṣūti dāyāna*; 'be seen', III 79·11 *ragya jsā ākṣūṃ pāstāgā* 'from the bank I was tossed headlong'. See also *niḥṣūtā*, *naḥṣautta*-, *ḥṣāv*-, *ḥṣautta*-, *prakṣautta*-. Base *xṣaub*-'to disturb', Av. *xṣufsa*-, M.Pers.T. *ṣṣwb* 'disturbance', *wṣwb*-, *wyṣwb*-, *wṣwb* g (Hc. Verbum 184; Mir.Man. 2·54); Zor.P. *āṣōp*, *āṣuftak*, *viṣōpišn*, *viṣuftan*, Armen. lw *apōp*, *ašop*, N.Pers. *āšōb*, *āṣuftan*, *guṣuftan*, Balōči *ṣufay* 'to thresh', *ṣufay*, *ṣupta* 'be angry'; IE Pok. 625 *kseubh*-, O.Ind. *kṣobh*-, *kṣubh*;- Slav. Pol. *chybač* 'move to and fro' (variants *-bh*- and *-p*-).
- ākhoṣā** 'movement, behaviour', K 4, 142r3 (*pra*)*ciga-saṃbuddhānu ākhoṣā dyāñātemā* 'I showed the behaviour of the *pratyekha-saṃbuddhas*', Tib. *spyod-lam* (= BS *īryāpatha*-). See *khaus*-'agitate', v 340, 80r5 *ākṣutte khausā* 'began to move', BS G 37, 75a7 *vāta-kṣobhena*, verbal *khausāñā*, *akhausṭa*-, *khoys*-'move'.
- *āgū**, *āvū* 'village', BS *grāma*-, nom. sing. SuvO. 24r1 *kho ṣā ūvū tcam(ā)ñā kṣāṣa ttāṣe āre* 'like the village where dwell six robbers', BS *ṣad-grōma-caurebhi*, Tib. *čhom-rkun-dag dan gnas-pa bzin*, later *au*, IV 20·7 *ttī jsām au au parau paṣa* 'then send a command to each village', II 22, 18a1 *au au auva*; gen. sing Z 6·24 *āvūṣ*; loc. sing. SuvO. 24r1 *āvuto rrayasauya* 'in an empty village', BS *ṣṇya-grāme*, Tib. *gron ston*; K 1, 134v1 *āvuto pamiho kṣīra*

kīntha miṣṭāvo janavata rruṇḍānu, emāta 'in village, in hamlet, in the land, in the town, in a great country, in kings' palace', parallel BS Suv. (ed. J. Nobel) 176-6 *grāma-nagara-nigama-janapada-rāṣṭra-rājadhāniṣu*; SuvO. 55v3 *āguva o kīntha* 'in village, in town', BS *grāme vā nagare vā*; Z 6-24 *kho ju hamāna ūvura ttāṣe kṣāta ni śśūjye būare* 'as in the same village robbers, six, do not know one another'; II 13, b2-3 *mara birgaṇḍara auva* 'here in Birgaṇḍara village'; nom. plur. Z 22-115 *baysgu bise āvute śśūjye naysdā naysdā hāmāre* 'thickly houses (and) villages are very near to one another', later IV 64a1 *kṣa auve* 'six villages'; K 31-24 *phiri auva parmahe* 'many villages, hamlets', = K 15-118 *auva paramai*, = K 23-68 *phara auva parama*; loc. plur. v 84, 4v1 *āvutg kamthuvag parmihuvag* 'in villages, in towns, in hamlets'; Suv. N 75-29 *āvua kam(thuvag)*, ed. J. Nobel 176-6 *grāma-nagara-* in a compound in the loc. plural quoted above, later IV 13-1 *cira kṣvā auvā*, II 25-30-1 *cira kṣvā auvā* 'in the Six Village Cira'. Adjective II 14c3 *auvya ūtca* 'village water', II 35-7-4 plural *auya hvanḍi* 'village men' (but see *auya*). Base *ūgū, ūvū*, stem in *-u-*, as *bāysū* 'arm', plural *bāysuve, bāysve*, to *gau-*: *gu-* in Av. *gava-* 'district', Zor.P. *gā-* in *gā-pat* 'lord of *gā*', Oss. D. *γāu*, I. *qāu* 'village', Armen. lw *gav-ar* 'province'. If the *g-* is IE *gh-*, add IE Pok. 449 *ghēu-*, Germanic Got. *gawi* 'region', N.Germ. *gau*, O.Engl. *gē*. With *-ṣ-* could belong here O.Ind. *ghaṣa-* 'village', Tokhara B (oblique fem.) *kuṣai, kuṣai*, rendering BS *grāma-*.

āca 'in water', loc. sing. to *ūtca-*, III 50-58 *sa khu dai āce pasūṣte* 'as fire burns out in water'; Manj. 70 *khu jai dai ja āca nairāme* 'as fire goes out in water'. See *ūtca-*:

ācana 'thread', III 124-84 *sauṣaṇa ācana vā-m̐ bara* 'bring me needle (and) thread', BS *sūca anaya, sūtitra*. From **ā-čya-* 'to sew', see cognates s.v. *acā*, as BS *sūtra-* from *stuyati, syūtd-*.

ācastai 'you desired', JS 36r4 *nai ācastai suha, cakrravar-ttānai śerā* 'you did not desire pleasure, the fortune of emperors'. Base *kan-d-* beside *kan-* 'desire' and *kā-*, as *skan-d-* beside *skan-* 'to cut', see below *hatcan-*: *hatcasta-* 'to break', Sogd. *skn-*, inf. *skn't* 'to cut'. To IE Pok. 515 *hā-, kan-*.

āce 'water birds', Z 22-135 *sye varata tctrau āce* 'geese, there, ducks, water birds', Sid. 17r5 *ūci hīya gūṣta* 'flesh of duck', 17v1 *āci hī(ya) gūṣta*, BS *jalapakṣin-*, Tib. *chubya rnam-s-hyi ṣa*, to Waxī yōč, Yidya yēčha, Pašto *helaṭ, heliye* (< **aḥyakt*), Oss. acc. *adždž* 'wild duck'. IE Pok. 41 *anot-* 'duck' O.Ind. *ātī-, ātī* 'water bird', Greek *vāσσa, vḡσσa*, Lat. *anas, anatem, anitem*, gen. plur. *anitiūm*, OHG *enit, anut*, Lit. *antīs*.

ācaina v 49, 66b1 *aymūna, ācaina nā paja*|||; 'with sin (?)', lost context, possibly BS *atyaya-*, Pali *accaya-* 'sin', with long *ā-* as in lw *ālamgūra-*, and *-c-* as in *anica-*, BS *anitya-* 'impermanent'.

ācyavaṃdā 'observant, reverent', III 128v4, *gaṃbhīrye dātā vamaṣene kāḍāna ācyavaṃdā hāmānu* 'it is necessary to be observant for the realization of the profound dharma-doctrine'. With *-č-* preserved after initial preverb *ā-*, from base *kai-čī-* 'to observe', in Av. *kaēta-*, Zor.P. *kētān* 'wise men, magicians', *pēš-kētānikih, pēš-kētikih* 'fore-knowledge', N.Pers. *kyd *kaid*, M.Parth.T. *gydyg'n*

'magicians'. See also *gāya-* 'magic', BS *māyā-*, and RV 3-24-4 *yajñeṣu yā u cāyāvah*.

āchai 'disease, illness', v 339, 77r1 *ttavai āchai* 'fever', BS *vyādli-*, Tib. *rims* 'fever'; III 141r5 *āchei*; Sid. 6v2 *āchai*, Tib. *nad*; Sid. 155v4 *āche*; plural Sid. 6v4 *āchā panamāre* 'diseases occur'; ablat. plur. III 113, 4r4 *garkhyām āchyaui* 'by severe diseases'; SuvP. 71r2 *parsāṃdi āchau biṣna* 'they may escape from diseases altogether' for older *āchyaui*; adjectives v 50, 467v3 *āchānei*, v 216r3 *āchanai*, SuvO. 27v6 *ūcheinai*, JS 28v2 *āchaine*, fem. JS 22v1 *āchajja gyauha* 'ill courtesan'; Sid. 1 bis 14 *āchinūda*, III 15-55 *āchinūda-*. Noun K 65, 83v1, K 148-59 *āchanaka-* 'invalide'. See also *byāchāta-* v 116, 65r3, BS *glānena bahula-*. Base *uk(hi)-* 'be in pain', IE Pok. 23 *ak^h-*, Av. *aka-* 'ill', O.Ind. *āka-*, Greek *ἀπ-* in *ἀπάτη* 'deceit', with Av. *axti-* 'pain', O.Ind. *śirokti-* 'headache' (*śiras-*, *akti-*); Armen. lw *axt*.

ājaraista 'swarming with', II 104-78-9 *karyau bharṣyām ttamattamagalā prrāṇā jsa ājaraista. . . mālāsamūdrā* 'the great ocean swarming with *kara*-fish, *bharṣa*-fish, *timiti-mangala* sea monsters'. From *ā-čara-* 'place of movement' with adjectival suffix *-asta-*. Base *čar-* 'move'. Here with *-j-* < *-č-* after the preverb *ā-*.

ājika 'life', K 24-87; K 16-146, = K 32-39 *jyika-*. See also *ājuva-*, and cognates under *jūtā, jū, juva-, jva-*, base *jva-*.

ājūā 'livelihood', K 23-71-2 *ājūā va satva phara phida* 'for their livelihood many beings are distressed', = K 15-121 *jvauma (va) phida* 'distressed for livelihood'. See *ājuva-*.

ājum- 'to bring', v 110, 32v3 (1 plural) *haysgamīyāi ājumāmā* (BS omits) 'we bring troubles upon it'; IV 4-10 (pt) *dakā ājumi* 'bring a letter'; II 38-17-5 *mara ājumyarā paḍāmdara* 'bring here first'; IV 53b2 *svī ysai mara haṃgrāma ājuma* 'early in the morning bring here into the haṃgrāma-market'. Later *ājām-* II 34-5-6 *khu vā spāta budarmā pāra vaysnā ājāme*; *ājim-, ājimim-, ājemm-*, v 64-41 *ājimīdā* 'they bring, lead (a life)', II 113-74 *cū vā śika viṣṭina phara ci vā ājimi* 'as to what is good (and) bad talk who would bring it here...'; II 114-109 *phari vā ājimūm* 'I bring the talk here'; II 15, 3a2 *stūra ājimyarā* 'bring (2 plur.) the horses'; SDTV 78-81-2 *kūra ājemūm* 'I bring the *kūra*-(berries?)'. Preterite *ājimūda-*, III 72-161 *hina ājimūdā* 'they brought the troop', II 95-50 *ājidauda*, v 310, vii r3 *ājidāmdā*. See also *pīm-* 'to bring'. Base *pa(ti)-* with *jum-* later *jām-, jīm-, jem-*, from *yau-:yu-* 'move', with increment *-m-* in *jum-*, and *j-* kept in the compound. To Zor.P. *yumb-, yumbenitan* 'to move', N.Pers. *jumb-* from *yu-m-* and *yu-mb-* (either secondary *-mb-*, as in Oss. D. *dumāg* 'tail', N.Pers. *dumb*, Zor.P. *dumb*, Av. *dumu-*; or increment *-m-b-*). Base *pīm-* 'to bring' from *pa(ti)-yum-* through *pī-yim-*. Av. *yaona-* 'place of movement' is from *yau-na-*, see *gyūna-* 'going'. An alternative proposal is to connect with *gam-, jam-* (> *jum-* due to labial *-m-*) and so with Yazg. *a-jam-* 'send', Sanglēči *išim-*, *išim-*: *dyoḥ*, *išum-*: *dγad* 'bring', Waxī *wūzem-* 'bring', M.Parth.T. *jīm* **šām-* 'conduct', participle *jīm'd* (*j = š*), *lmjīm-* 'achieve', M.Pers.T. *špt* 'sent', *šm-* 'lead', causative *šmyn-*. But this *jam-* would not suit Khotan Saka *pīm-*.

ājuva -?, v 282, Hard 077, 2b2 *gūne u ājuva*|||.

ājuva, ājūva 'way of life', K 57, 23r4-23v1 *ttū bāṃdhacittā*

dettā u rraṣṭa ājuva u baysustāṣṭa rraṣṭa hvānāma u rraṣṭa ājuva ṣi hvīde 'he sees the bodhicitta (bodhi-mind) and right life and right teaching towards bodhi-knowledge; and right life means...'. From *ā* with base *jū-* 'to live', also *ājūā* above. See *jūtā* 'he lives'. IE Pok. 467-9 *g^ueja-*.

ājve 'covering, layer', III 90-196 *ṣi pau hīye ājve* 'the layers of the white onion'. From *ā-juvā-* or *ā-judā-*, base *gau-*: *gu-* or *gaut-*: *gud-* 'cover'. For *gau-* note Waxī *gaw-*: *gott-* 'to cover', infinitive *gin* 'to cover', *prigin* 'horse-cloth'; Sarikolī *parwein* 'horse-cloth', *parway-*: *parwid* 'to cover'. For *gaut-*, see *uysgun-*.

ājsa 'silver', JS 4v1, see *ājsata-*; adj. *ājsija* JS 6v4.

ājsava 'covered', III 38-41 *spyakyau ājsava* 'covered with flowers', = III 40-17 *spyakyau ājsāvā*, = III 47-62 *spyakyau ājsavā*. From *ā* with *jata-* 'put, strike', or *cata-* from *kan-* 'cover' (see *kangā-*). See also *najsata-*, *nijsava-* 'covered, set with', *ājsan-*.

ājsānidā 'they deck', III 43-21 *ālagāryau jsa ṣaikā aṃga ājsānidā* 'they deck well the limbs with ornaments (BS *alaṃkāra-*)'. Base *jan-* or *čan-* 'to cover'. See *ājsava-*.

ājsyau jsa 'with bonds', Manj. 204 *kṣaṇy(au) ājsyau jsa pabasta nāsākū uysmva pāja* 'bound by momentary bonds the receiver in fact (-ū) is the individual mind'. From base *arg-* or *ark-* 'to restrict, confine, restrain' see cognates s.v. *ājsvā* (loc. plur.) 'bonds'. Instead of *kṣaṇya* a reading *kāṇḍa* was printed.

āñā 'is to be seated', K 8, 306, 5r3 *ramaṃdai āñā* 'must sit delighted'. See *āh-* 'to sit'.

āḍā 'flour', Sid. 133r1, Tib. *phyē*, Sid. 142v1 *ārā (-r- for -ḍ-)*, BS *śaktu-*; 2nd component Sid. 143r2 *rrūsāḍā* 'barley flour', III 85-76; 86-87 *rūsāḍā*, in phrase II 23-19-2 *rruṣi jsa āḍi*. Base *ar-* 'to grind' see *ārr-* 'to grind'. For 'flour', the participle *ā-rtā-*, *-ka-*, here *āḍa-* (either **arata-* or *ā-rtā-*), Zor.P., Yayn. *ārt*, N.Pers. *ārd*, Pašto *ōrā* masc. plur., Waziri Pašto *ārā* 'dough', Yidya *yārē*, *yōrēy* (**ārtaka-*), Šuynī *yāuryj*, Sarikolī *yoyj*, *yowj*, Sanglēčī *wuḷōk*, Parāčī *wārun* (**ārtana-*). O.Ind. *aṭṭa-*, Hindi *āṭā*, Kroraina *aṭa*, from **alta-* (T. Burrow, BSOAS 35, 1972, 539).

āḍe 'flour', Sid. 134v2 *mau jsa āḍe jsa grauṣe padimāñā* 'a paste is to be made from mau-liquor, from flour', BS *snigdhā madvena śaktavaḥi*, Tib. *chan hol-kon-gyi skyo-mar byas-pahi nan-du* (*skyo-ma* 'pap, paste, dough') ed. Pekin 216a3-4. To *ūḍa-*.

āḍara 'more wild, raging around', III 70-120 *āḍara makala hamāre* 'the monkeys are more wild' (when they fail to find Sītā though under threat of the pulling out of their eyes); K 65, 83r4 *bayastām jśīman āḍarau vaska* 'for the fear-filled ghosts (*jśīmaa-* = BS *preta-*), more wild, (may I get Āryāvalokiteśvara's power)'. Parallel to K 64, 81v3 *tīyā vaska harbāṣa dūkhā bauḍa mīme, cā vā ṣai jśīmā ārāḍa bayista* 'for those may I be able to bear all woes, even those who are ghosts, wild, fear-filled'. Hence *āḍara-* from **āra-tara-* (if not changed from *ārāḍa-*) to Sogd. **r^hk^h āra-* 'mad', Av. *ara-*, Oss. *ārā* 'wild, mad', see also *arājsa*, *arā-bū*. But *ārāḍa-*, *ārāḍa-* is the later form of *āragāḍa-* 'evil-doing, guilty'.

āḍāñā 'other', loc. sing. K 45-22 *āḍāñā ysītha* 'in another birth', with secondary *ā-* from *a-*, see *aḍara*, *aḍāra-* 'other'.

āṇa Z 4-60 'weapon', see *ātāṇa-*.

āṇa 'sitting', SuvO. 56v6 *dharma-bhānānu vātā āṇānu hā ttā vara tsuṇau*, BS *dharma-āsana-gatānām antikam upasaṃkrameyuh*. See *āh-*.

āṇaka (*āṇaka* ?), Sid. 17r3 'quail-like bird', BS *varittra-*, Tib. *hur-pa*, possibly named 'reddish' as a colour name from **āṣṇa-*, **ārṣṇa-* to **ā-raxṣṇa-*, with *rrāṣa-*, N.Pers. *raxš*.

āṇamkyā, *āṇamdaa-* 'sitting', see *āh-*.

āṇadaa- 'being in', BS *-vihārin-*, III 23, 18b2 *jau-niṣṇmā āṇadā* 'being free from strife', (gen. plural) BS *araṇā-vihāriṇām*; ibid. 18b4 *araṇā-vyihārai biṣā-pīrmāttama* 'being in strifelessness, of all foremost'; ibid. 19a1 *araṇā cu samāhāṇa āṇadai* 'who without strife dwells in a trance' (BS *samādhāna-*). See *ānandaa-*, s.v. *āh-* 'sit'.

āta- 'come', participle, masc. sing. *ātā*, later *ā* above, fem. sing. *āta* (II 89-48 *hīna āta* 'the troop came'), masc. plur. K 137-914-15 *cī vara āta himya tti...* *sādhukārā hauḍāṃdā* 'when they had come, they uttered the (words) good, good'; II 96-94 *mara vā ttūsā āvā* 'here they came empty'; II 126-19 *hvaṇḍā āva* 'men came'; I sing. v 381, 3v4 *ātūmā*, v 332, 24v5 *ātūmā* 'I came', BS G 37, 21b6 *anuprāptaḥ*; IV 25-7-9 *hāysa ātuṃ* 'I have come far'; II 68, 143a6-7 *khu vā birgaṃdara āṇna ātū* 'I have come from Birgaṃdara'. In a document *āva* is for 'amount to', II 110-13-14 *dvī pveca u ṣā jsā vā heysda āva* 'they have at present amounted to two coverings and also one': ibid. 19 *pātca vā pvaica āva dvī heysde* 'then the coverings have amounted at present to two'; ibid. 27 *āṣi hīye vā pveca āva drraye* 'the coverings of the ārya-monk amount to three'; ibid. 29-30 *pātca vā āṣi hīya pveca āva ṣā*. From **āgata-*, base *gam-*: *gata-*, Av. *gata-*, *γamata-*, Zor.P. *āmat* < **ā-gmata-*, IE Pok. 464-5 *g^uem-*, O.Ind. *gam-*: *gata-*, Greek βαλνω, βαττός. See *pajsama-*, *naḥsam-*, *haḥsam-*.

ātajsandā 'overflowing', Z 292-16 *dukḥinai ttīyā bāṣṣā ātajsandā tceimañi* 'all eyes overflowing then through grief for him'. Base *tah-* 'flow', see cognates s.v. *tajs-*.

ātāṇa, *ūṇa-* 'a missile weapon', Z 4-60 *ttīṣṣāla kāḍara hālštā*, *bādāra ātaṇa u cakra* 'tridents, swords, spears, lances (?), slings (?) and discus'. BS lists show *tomara-* 'lance' which may be *bādāra* as 'thrusting weapon', and *bhiṇḍipāla-* 'missile weapon, sling or dart'; Tokhara A has *bhiṇḍipāl*, Uigur *bintipal*. From **ā-sana-* 'missile', to *šan-* 'to throw down, shake down', Sogd. *šn-* 'to shake', BS *kamp-*. See cognates s.v. *šāñḍi*, = BS *patanti*. For 'sling', note Av. *fradaxṣanā-* 'sling', with *daxš-* 'throw', see *dīs-* 'throw', Zor.P. *kōpēn* from **kanḥanya-*. For the form note Av. *ākana-* 'quiver', base *kan-* 'cover'.

ātama, *āgama-* 'desire', plural SuvO. 54v3 *mamā ttātā ātama saṃbajāṇdu*, BS *sarve cābhiprāyāḥ saṃrḍhyantu* 'may all my desires be fulfilled'; Z 2-194 *āgamu*; SudP. 72v1 *āvama*, BS *abhiprāya-*; gen. plur. K 90-740 *harbiṣāṃ ātamūṃ haṃiberākā* 'fulfiller of all desires'; K 62, 76v4 *āva*; plur. Manj. 136 *āauvama*; inst. sing. III 129-11 *āvammi*; plur. III 137-19 *āvama*; JS 38v2 *āvam*. v 64-42 *tīyī kvamḍi ātaṃ haṃbirūṃ* 'I will fulfil the man's desire'; loc. sing. II 106-131 *pacā āsaryāṇi āyima* 'in desire for the five teachers', BS *pancaka-* 'group of five'. Verbal *ātīm-*, base *ā-kam-*.

ātasāre 'they fall into', Z 24-168 *kye vā pāstunḡga ātasāre* 'some fall headlong'. Base *kas-* 'to fall', see *uskasāte*, *kaṣṣ-*.

ātim-, **āyīm-** 'to desire', pres. 1 plur. III 128.2 *āyīmāmane*; 3 plur. V 122, IV 1 *ātimāre*; participle Bcd 54v2 *āyīmānai āna*, BS *anuprārthayamāna-*; SuvO. 54r3 *ātimānā*, BS *-kāmena*; pret. 3 plur. K 143, 1057 *hvanau ātaudāndā u yusūṭāndī* 'they desired the preaching and approved it', = BS *bhāṣitam abhyānandan*, Tib. *gzus-pa-la mṡon-par bstod-do*; later *auda-*, III 72.166 *ātām aude* 'be desired a desire'. Base *ā-kam-*, to Av. *kā-*, *kāma-*, *čakana*, O.Ind. *kāyamāna-*, *kāma-*, *kamiṣyate*, *cakamāna-*; beside *kan-*, see *ācastai* 'you desired' above; Waxī *kamī-*, *kamī-*: *kamatt*, *kamat* 'will; agree', Sanglēcī *kamay-*.

āte 'he may dwell', Z 2.222 *ka vā vara dāḍaru āte lakṣaṇyo āysāte balysi* 'if he may dwell there longer, the Buddha adorned with the marks', to *āti-* 'sit, dwell, stay', with 3 plur. *āre*.

ātsāna- 'refraining from', K 57, 23v3 *baysūṇavuyysai jsamjā jsa ātsāna yamdi* 'the bodhisattva refrains from killing', the *śikṣāpada-* 1 *prāṇātipāta-viratiḥ*, Pali *pāṇātipātā veramaṇī*, see BSOAS 13, 1950, 662. Base *čyā-*, see *bitsāṅgya*, and *tsāṣa-*.

ādraka- 'prince', variant to *raudāka-*, III 39.72 (examples of amoros passion) *rauste a(bi)ṇe pajsī ṣi ādrakā rāma ṣai* 28 'prince Rāma even he lost the five magic powers', = III 43.25 *raustā abgiṇa pajsā ṣa raudākā rauma ṣe* 'even prince Rāma lost the five magic powers'. The *-ka-* is diminutive suffix, here to *ādrta-* and *rauda-*: *rrund-* 'king', nom. sing. *rre*, gen. sing. *rrundā*. The *ἀνδρα* *ādrta-* is from older *āndra-*, from *ā* with the base *nar-*: *nr-* 'be skilled, able, virile', hence **ānra-* > **āndra-* by the frequent intrusion of the dental stop *-d-* between *-nr-*. The word is formed like Lahndā *āṇḍrā*, Kalāṣa *āṇḍrak* 'egg' from **ā-nra-ka-* of the base *nar-*: *nr-* 'to swell', in Oss. D. *nārsun*, I. *nārsyn*, *nārst* 'to swell', DI. *nard* 'fat' (adj. and noun); Vedic *āṇḍā-*, later *āṇḍa-*. See also *āṇḍi*.

ān-, **aun-** 'to revere', see *āvun-* from *ā-frin-*, *āfrin-*.

āna 'being in', whence 'from', III 61.53; V 246, 13a1 *ona*, elsewhere *aunaka*. From the participle *āna-* to *āh-*.

āna- 'sitting', see *āh-*.

āna particle after *cu*, V 5.7.2 *ttye pracaina cu āna*; V 3.1 *ttye pra(cai)na cu āṇ* 'because'; V 5.6397, 2.2 *ttye pracaina cu āna*.

āna Sid. 102v2 read *ā na* 'not' (*ā* = *āṇ*), Tib. *mi* 'not'.

āṇna 'reddish (?)', V 310, vū r3 *vāra āṇna kabā* 'excellent (?)', reddish (?) horse'. If *āṇna* is from *āṇṇa-*, see *āṇṇaka-* 'quail-like bird' from **ā-raxṣna-* to *rrāṣa-* 'red'.

ānata- 'protected, secure', V 111, 33r1 *ānata yanda*, 2 plur. 'you will protect', BS *ārakṣayisyatha*; V 108, 30r5 *ānatā nu yanyā*, BS *paripālanam kuryāt*; III 128, 29r5-6 *tātā haṣṭa gyastāṣṣā tātāttu bodhisattvā ānatā yanindā u haspijindī*; Iledong 6, 2a1 (unpublished) *ne ānata tēra*; later *ānam*, III 50.42 *karmapaha dasau maista ṣavi hadā ānam śtāka* 'the ten great karmapatha (BS *karmapatha-* 'course of action') must be assured by night and day'; III 50.44 *titarandarā pathaṇika śtāka biṣā ṣi ānam tēre* 'restraint of the body is necessary, the tongue is to be secured'. From *ā-nata-* to *nā-* 'to protect', with second component *nāta-* (and *ā* shortened) or *nata-*; Tumšūq *anāḍu*, Kroraina *anata*, *anati*, *anada*, *anadi*, *anada lekha*, *anadi lekha* with the bases *rakṣ-* 'keep' and *dhar-* 'hold', for 'carefully, sure', see T. Burrow, 'The language of the

kharoṣṭhī documents 73. Base *nā-*, IE Pok. 754, O.Ind. *nātha-* 'protector', Greek *ὀνίτημι* 'serve, be useful'. Possibly Sogd. 'z't, if read 'n't (KT VI 95) 'exactly'.

ānahā 'moistened (?)', III 84.53 *na-ānahām dvi prūyi māṅgārā gviha rūm tērai* 'it (a *paiṇḍaka*-poultice) must be made without moistening with two *prūya*-measures of butter (cow oil)'; III 92.237 *u na-ānahā anarva māṣgkā tērā* 'and it (the *paiṇḍaka*-) must be made with unmoistened unbroken *māṣgka*-plant'. Possibly compound (with *na-* for *an-*) to base *naf-* (*nap-*, *nabh-*) 'be moist', Av. *aiwi-nap-* 'pour upon', *napta-* 'moistened', Zor.P. *nam*, *namb* 'moist', *nambēt*, *nambitan* (gloss to Av. *haēk-* 'pour out'), *naft*, N.Pers. *nam* 'moist'. To IE Pok. 315-16 *enebh-* 'moist', O.Ind. *nabhas-* 'mist, sky', Av. *nabah-*, 'sky', Greek *νέφος*, *νεφέλη* 'cloud', O.Slav. *nebes-* 'sky', O.Sax. *nebal*, O.Engl. *nifol* 'mist'. Hence *ā-nah-* 'to pour upon', as Av. *aiwi-nap-*.

ānāṇā 'to be brought', II 41.9 (SDTV 117) *parau vā ānāṇā* 'the command is to be brought'. From *ā* with base *nay-*: *ny-*, yielding *ā-na-* without trace of *-y-* (?) *naya-* > *na-*), see also SuvP. 66v4 *vauṇāṇde*, BS *vāhayanitu*; III 38.32 *hañḍāṇāre* 'they are made to expand'; III 72.162 *nadām* 'leaders (?)'; II 104.71 *ganāyāi* 'leader (?)'. Base *nay-*, Av. *nay-* with *ava*, *upa*, *para*, Zor.P. *nītan*, *ānītan*, *nayīšn*; Sogd. *nay-* with *ā-*, *fra-*, *pr'*, *ti-*; M.Pers.T. *nyydn*, pres. 3 sing. *n'yd*, participle *nyyd*, *n'yd*; Yidya *vānim*: *vādēm* 'bring' < *upa-nay-*; Parācī *ēn-*: *ānt* 'to bring', *īn-*: *ūnt* 'lead down' < *ava-nay-*; Kurd. *ānīm*. Zaza *ān-*. IE Pok. 760 Av. *nayeiti*, O.Ind. *nāyati*, *nīlā-*; Celt. Mid.Irish *nē*, *nīa* 'fighter, hero' < **neit-s*, gen. sing *nīath*; Hittite *nāi-* 'lead'.

ānude -?, V 262, DR 01a3 *sa dūwa ānude haṣṭi brīti*.

āṇḍi 'virility', II 124.10 *āṇḍi va(-m?) tīā parya iḍem* (-em = -ai, -e) 'deign to act the man for me'. Assuming *āṇḍi* from **āṇḍra-* to base *ā-nar-*: *ā-nr-* to *nar* 'be virile' (see also *ādraka-* 'prince' from **ā-nra-ka-*), as in O.Ind. Vedic *āṇḍā-* 'egg; testicle' **ā-nra-*. For lost *-r-* from *-ndr-*, note also *brya-* > *bra-*, *brta-*, *bryau* 'more' > *byo*, *brīka* > *bīka*. The *-ndr-* > *-dr-* in *ādraka-* has kept the *-r-*, but not the *-n-*. For *nar-* see also s.v. *naḍe* 'man'.

āṇḍu 'they may be', 3 plur. conjunctive, to *āh-*.

āphāra- 'disturbance', Sid. 10r1 *īysna āphārā* 'disturbance of breath', BS *śvāsa-*, Tib. *bugs* *mi dbe-ba*; Sid. 6v4 *luṇa āphārā*. Base *ā* with *phar-*, see pres. *āphir-*: *āphīḍa-*.

āphārana- 'disturbance', L 89.3-5 *karma vīna dukhā vīna abhemaṇānu vīna aysmya āphāranānā harbiṣṣu jyāre* 'the acts (karma) wholly disappear without woe, without ill-fortune, without disturbances in mind'. See *āphir-*.

āphir- 'be disturbed', Sid. 4r1 *beta vi bure paṣā u paṣālā āphirāre*, BS *kopah śarad-vasanta-*, Tib. *rlun-rnams gčog-čīn*, *ston dan dpyid dan dbyar hkhirug-par gyur-te*; V 155, 1a6 *ma thū rāhula aysmū āphirā* 'do not, Rāhula, disturb your mind'; Sid. 5r2 *āphiridā*. Preterite and participle, Sid. 4r3 *āphīḍa*, Sid. 121v1 *āphīḍe*, Tib. *hkhirugs-te*; Sid. 144v1 *āphīḍā*; III 84.40 *ṣa ṣva haḍ(ā) āphēde*; III 131, 2a3 *anāphīḍā*; Sid. 106r5 *ysaiysai āphīḍe*, III 84.44 *ṣi ysaiysai āphēde* 'his bile is disturbed'. Causative, Sid. 5r2 *tī māṇ bāta āphirānāre* 'these here excite the wind', Tib. *rlun hkhirug-par lgyur-ro*; noun *āphirāme* 'disturbance', Sid. 128v2 *bāti āphirāme jsa* 'from disturbance of the wind',

BS *kopatah*, Tib. *rlun hkhruḡs-pa-las*. See cognates s.v. *phar-*, pres. *phir-*.

ābeis- 'to turn', Z 24:500 *trāmu ābeistā śaṇḍā samu kho ju cakṛ* 'the earth turns like a wheel'. See *baḍ-*, *balite*, causat. *baś-*, from **ā-vṛtsati*.

ābeisa- 'whirlpool', Z 17:13 *ise yande ku vā ābeisa natā* 'makes whirlpools where are the deep whirling places'; inst. plur. JS 15r2 *ābeisyau khviyau vyaulasta bajāṣa* 'sounds horrific with whirlpools, waves'. See *ābeistā* 'it turns', without *ā* also Z 24:238 *beisa*, loc. sing. Z 24:412 *beīśā*, older v 40, v5 *klaīśnā beīṣa* 'waves of affliction'.

āma 'total', IV 3:14 *lyibā āma* 'total' dyadic, Tib. *lib* 'all'; II 63:8 *lyibā āma pajidā* 'they demand the total', without *āma* also II 21, 15a6 *lyibā pajidi*. From *ham-*, *hāma-* 'all' without *h-*, beside *hama-* 'all', *haṃga-* 'total' from **hamaka-*, to M.Pers.T. *hm'g*, *h'm'g*, *h'm-* 'all', Zor.P. *hamāk*, Armen. lw *hamak*, N.Pers. *hamah*, Av. *hamā-*. IE Pok. 902-5 *sem*.

āmam 'we may be', Z 5:107 *ka tā muhu byāta ne ānam* 'if we have not been remembered by you'. The older middle ending *-āmane*, is later frequently *-āmam*, as IV 3v1 *yanāmam*, IV 3v3 *himāmam*, for older *yināmāne*, *himāmāne*.

āmātā- 'dwelling-place', acc. sing. SuvO. 54v4 *āmato*, BS *viḥāra-* v 381, 4a4 *gimetātu*; loc. sing. K 1, 134v1 *gmāta ne biharūre* 'they do not dwell in the dwelling (BS *viḥar-*)', Tib. *ni gnas-pa*, v 140, 92v5 *gmāta*; plural v 116, 65v4 *dripāṣkala ju kṣīre gmate*, BS *trailokya-maṇḍale*; later III 130b2 *śīra gma byehūṇi* 'I shall get a good dwelling'; Sid. 8r5 *āme*, JS 19r1 *āme*. From **āhāmātā-* to *āh-* 'sit, dwell'.

āmunā 'dwelling', JS 13v3 *himyai āmunā* 'you became a dwelling', from *ā* with *mān-* 'to stay, remain, dwell'. See also *āmūha-*.

āmura- 'short', contrasting with *dāra-* 'long', v 299, 2r1 *āmuro jśīno* 'short life'; v 297, Mac. a, b4 *karma tcamāna hvḡ āmur(ā)* 'the act (*harma*) by which a man (gets) a short (life)'. From *ā* with *mura-* to Av. *mūra-* 'defective', *mūraka-* beside *dahaka-*. IE Pok. 751-3 *mū-* in Khotan Saka *nuta* 'dumb', O.Ind. *mūha-*, Celtic Ir. *mut* 'short', Lat. *mutus*, *mutus*, Greek *μῦθος*, Norw. *mua* 'be silent'.

āmūha- 'dwelling', v 286, 7r1 *|||yamdi āmuhā*; JS 15v4 *bhāgā āmuhā nūsā* 'take portion, dwelling'; III 82:13 *ānūha nāve* 'took the dwelling'. From *ā* with *mān-* 'to stay', see also *āmunā*.

āmauna 'possessing', II 115:22 *biṣau bvaijsyā āmauna* 'possessed of all virtues', parallel to II 115:21 *biṣau bvaijsyā haphau* 'union with all virtues'. From *ā* with *mauna-* from *mūna-*, *mān-* 'to stay'. But possibly 'delightful', if connected with *mān-* 'delight', see s.v. *māja*, to Oss. *mondag* 'desire'.

āy- 'to see', Sid. 105r5 *cvai hā śīyi śīyi hira āyīṇde u vajsyāte śī mīde* 'to whom appear bright white things, and he sees, he will die', Tib. *snan-no-čog dkar-por nithon-ba ni hchi-bar hgyur-ro*; Z 4:100 *samu kho purra āyāte ūca*, Manj. 385 *sa hhu pūra āye uca* 'just as the moon appears in water'; Z 15:121 *kho ūca bankhya āyāre trāmā* (.), Manj. 176 *ā khu bahya chāyi uca śkaujai āyāre hhu byave* 'or as a tree's shadow in water the *saṃskāra* factors appear like lightning'; III 29, 41b3 *ni jā nā āyāri hugvāna*, Manj. 263 *nai na ja āyāra hugvāna* 'they do not appear at all'. Verbal noun III 61:52 *ttyām dharma-puṇyām āyāme kiṇa* 'to see

those *dharma* merits'. Base *ā-day-* 'to see', Av. *dai-:di-*, see *dai-* 'see', also *vūy-*, *pūy-*, and *āya* 'official title'.

āya 'official title, supervisor (?)', IV 26:7 *śī pīḍakā pramāṇda hime khu hā āya haṃguṣṭe vistāte*, 'this letter becomes valid when the *āya*-official affixes his finger', see SDTV 13; parallel II 14, 2b8-9 *khui parramā pyaysidā* 'when the *parranaa*-officials sign'. From *ā-dayā-* 'supervisor (?)', masc. *ā*-stem, to Av. *daya-* in *paiti.dayā-* 'overseer', to *dai-* 'to see'. If the final *-a* of *āya* stands for older *-ā*, the base would be *ā-daya-*.

āya 'mirror', Manj. 246 *vasve y(e) āya vīra satv(ā)na āvīda tcīre* 'in a clean mirror, one sees the faces of the beings', parallel to BS *ādarśa-maṇḍale supariśuddhe*. See *āyāna-* 'mirror'.

āya 'it may be', conjunctive 3 sing. to *ah-* 'be'; 2 sing. Z 2:98 *śśāru tsutai ma stātā āye* 'you have well come, do not stand'; 3 plur. Z 4:40 *ku va yakṣa-bhavana ne āro* 'where goblin-dwellings do not exist', BS *yakṣa-bhavana-*.

āyāna 'in a mirror', see *āyāna-*.

āyanā 'examples', see *āyānaa-*.

āyīdetu 'hilarity', Z 12:75 *ka bodhisatvā āyīdetu nājsaṣṭe apracā*, BS *saṃcagghati saṃkṛīḍate saṃkilīkālāyate auddhatyaṃ dravaṃ prāvīṣkaroti* 'if the bodhisattva shows hilarity without cause'. Base *kar-* 'to play', see cognates s.v. *tcarke*, and *hayār-*.

āyāna- 'mirror', Z 24:491 *kye hvḡndi hūḍva gvḡ haysge patālste ttu mā na vā hvāṇita āyārma cu yīndi* 'what man's two ears, nostrils (= nose) are cut off, you will not tell this to me what he does with a mirror', = BS Śīkṣ. 47:5 *saṃchinna-karṇa-nāsānām ādarśaiṣaṃ kutah priyaḥ*, Tib. *mi sna dax rna-ba bēad-pa-la melon-gi čī śig bya*. Loc. sing. Z 4:100 *āyāna*, Z 15:123 *ātīṇa*, III 52:96 *sa khu āyāna śāma* 'like a face in a mirror', Manj. 283-4 *uce pūra āyāne tcara* 'the moon in water, a face in a mirror'; Manj. 300 *khu ūyīnai dyāma tcīre* 'like the sight of a face in a mirror'; Manj. 373 *ā tcīra āyēna dette* 'as a face is seen in a mirror'. This is a cliché, as Mahāyāna-sūtrālaṃkāra 11:30 *udaka-candra-bimba-saḍṣūḥ* and Śīkṣ. 261:18 *ādarśa-maṇḍale*. Without final *-a* III 70:105 *āyem baṇa* 'bind on a mirror' (Rāma's advice to the monkey); K 28:181-2 *khu ja āye spāṣa* 'as a mirror appears', = K 21:6-7. From **ādāina-* or **ādayana-*; Sogd. 'd'yn'k, M.Parth.T. 'dyng, Zor.P. *advēnak*, N.Pers. *āēnak*, Balōči *ādēnk*, Oss. D. *ajdānā*, I. *ajdān*, to *ā* with *dai-:di-* 'to see'.

āyānaa- 'example, simile', Z 19:89 *āyānai*. Z 19:86 *āyīnai*, Z 19:91 *āyīnai*, III 74:201 *āyanū vāśṣāṇḍā yāṃdā* 'they continually recited examples', = BS *dṛṣṭānta*, found in III 29, 44b2 *dṛṣṭānta*. From **ā-dayanaka-*, see also *āyāna-* 'mirror', to base *dai-* 'to see'.

āye 'ground, sole of foot', SuvO. 56r1 *ttere jsa tte dāta-hvāṇei pūnu āye* (.) *niṃmā* 'with forehead I embrace the soles of the feet of this *dharma*-preacher', BS *uttamāṅgena ca tasya dharma-bhāṇakasya bhikṣoḥ pāda-talau prati-saṃharīṣyāmī*; SuvO. 56r3 *odā vaśīringye śśaṃdye āye*, BS *yāvad vajramayaṃ pṛthivī-talam upādāya* 'as far as the ground of the adamant earth'. See also *evāte* 'street', and *aya* 'ground'. From *āy-* (the hook indicating older *āyy-*), with Av. *āi*, and N.Pers. *xāk* 'dust'. M.Parth.T. 'y'g 'place' may be added here. For N.Pers.

zāk a derivation from **āhaka-* 'asbes' is proposed by G. Morgenstierne, NTS 12, 1942, 266, with Parācī *hāy*.

āyauttye, K 156.17 for **āyaanye* written possibly *āyaunnye*, lw from BS *āyāneya-*, *ājāneya-* 'well-born', III 64.20 *āyānye* *bvaiysye* *jsīna* (with *n*, not *ñ*) *paba*, K 156.17 *ttravargye* *āyau*nye* *jsīna* *paba*, II 103.52 *bvaiysyai* *ttravargyai* *jsīna* *paba* 'three-divisioned well-born life continuum'. The adjective is also in JS 27v1 *ase* *yai* *āyānī* *rūmde* *subhadre* 'you were the horse well-born of king Subhadra'. BS *ājāneya-*, *āyāneya-*, Pali *ājāntiya-*, *ājāniya-*, *ājāñña-*, and compound *assājāniya-*, see JRAS 1955, 14. For *-ity-* replacing *-ny-* see v 64.43 *śamattiyaa*. āyoys- 'be agitated', participle *āyošta-*, K 9v4 *bisāna* *āyoysānu* *jānāmata* 'dispelling of all troubles'; K 8, 5r5-v1 *cu* *buri* *aysmā* *āyauysāna* *satva* *āyauysāri*, *u* *hivī* *aysmā* *vasvatte* *jsa* *vā* *vasusindā* 'whatever things trouble the beings with trouble of mind and they purify their own mind with purity'; contrast of *āyaaysa-* and purity also in K 55, 17r2; later form K 55, 17r2 *āyāmysā*. Participle *āyošta-* Z 4.101 *āyošta* *āphida* *ūta* 'agitated disturbed water'; K 8, 5v2 *ttye* *aysmā* *āyauštā* 'his mind agitated'; Sid. 20r2 *cu* *gīuā* *ūta* *ṣe* *tavadye* *jenāka*, *cu* *āyaušta* *u* *pīrūda* 'what is water gushing out, that removes bile, what is turbid and full of worms...'; BS *kaluša-*, Tib. *snog-cin*; Manj. 89 *āyaušta* *bājaña* *utca* 'water tossed in a pail'. From *ā-yauz-*, Av. *yaoz-* 'be in commotion', O.Pers. *yauz-* (*ayauda*), Sogd. *y'wz*, *ywz*, verbal *y'wz-*: *ywšt*, compound *y'wz-kr*, and *pty'wz* 'trouble'; Zor.P. *āyōštan*, rendering Av. *yaaz-*, with gloss *bē* *kōftēntan*, N.Pers. *justan*, M.Parth.T. *ywz-*, *ywšt*, *ywz-*, *ywšt*, noun *ywz*, second component *zrm-ywz*; Pahlavī Psalter *ywd-*, but M.Pers.T. *ywz-*, *pywz-* from Parthian; Armen. lw *yoyz*, *youzem*; Balōči *juzay* 'to move, go, walk', participle *juziṭha*, 2 plur. imperative *juziṭh*, *jaslēn-* 'to move the head', *juzōx-* 'walker'. IE Pok. 512 *ieug-* in Iranian, Germanic Got. *jiukan* 'to fight', and Tokhara A *yok-*, AB *yuk-* 'to conquer'. See also *nyauys-nyaašta-* 'to be overthrown', *nyaušca*, BS *parājaya-* 'defeat'.

āyväñā- 'to be heated', Sid. 124r3 *āyväñā* 'to be heated', Tib. *bsres-pa*; Sid. 125r2 *gūihye*, *biysmī* *jsa* *āyväñā* 'to be heated with cow's urine', BS *śrīā* *mūtre*, Tib. *ba-gcīn* *bsros-pa* *dan*; III 17.5 *gūihye* *biysma* *paheñāñā*, *ṣi* *peñdai* *āyväñā* 'it is to be soaked in cow's urine, this *paiñdaka*-medicament is to be heated'. From *ā-tap-* 'to heat', Av. *tap-*, IE Pok. 1069-70 *tep-* 'be hot', see cognates s.v. *ttav-*.

āyvena 'by heat', III 104.35 *na* *ra* *pā* *āyvena* *āyāšta* 'neither then disturbed by heat', assuming that *āyāšta-* is *āyošta-* 'agitated', as *ākhāšta-* is *ākhaušta-* 'unmoved'. From *ā-tapa-* 'heat', inst. sing. **ā-tapāna* > *āyvena*, as *dātāna* 'by sight' > *dyena*. Sec *āyväñā-*.

āysagamu 'thought, feeling, desire', only v 78, 4r4 (with unusual *ā* somewhat broken, omitted by S. Konow, read as the numeral 4 by E. Leumann), *hañbera* *nā* *āysagamu* 'fulfil our desire', (no BS), Tib. *bdag-čag* *bsam-pa* *rdzogs-par* *ndzod* 'make complete our thought (desire)'. From older **āysgama-* with anaptyctic *-a-* (as in latest Khotan Saka *aysamū*) *āysgama-* to *ā* with *zg-*, *zgā-*, reduced grade to IE Pok. 887-8 *seg-*, Av. *-zga-* in *vohuna-zga-* (of the

dog) 'pursuing, clinging to blood', O.Ind. *sājati*, *saktā-*, O.Pers. *haj-*, *frāhajam* 'I hanged', above *ajs-* 'to follow closely'; Lit. *sėgti* 'cling to', O.Slav. *segnŭti* 'to seize', *pri-sešti* 'touch'. Here add Armen. lw *zga-*, *zgam*, *zgač* 'to feel, touch, know', *zgali-k'* 'intellectual faculties', *zgayaran* *hančaroy* 'intellect', *zgašt* 'clever', *zgaštout'ian* 'recovery of one's senses', *andzin* *zgam* 'to recover one's senses', from Iranian *zgā*. See also *haysgā-*.

āysam 'millet, panicum miliaceum', v 210.37.3 *pāci* *gaudi* *āysam* *nāti* *hašta* (kūsi?) 'then Gaudi received millet, eight measures'; II 36, 8b1 *āysam* *haudā* 'he gave millet'; III 147b1 *āysam* *dva* *kūsi* 'millet two kūsa-measures'; (without hook) v 306.07.1.1 *āysam* *ašti* *kūsa* *to* 'there is millet, 10 kūsa-measures'; v 204, 30a1 *āysam* *haudā* 'he gave millet'; II 16.3.5 *ttū* *āysam* *drrašīraa* 'transport that millet'. The later form in Sid. 16r1 *eyśā* (with the two dots in place of the *anuvāra* one dot **eyśam*), BS *nivāra-*, Tib. *čiče* 'millet'. Base **arzana-* through **ālysana-* to *āysam*, *eyśam* to N.Pers. (dialectal) *arzan*, *alum* (-m as *gandum* 'wheat'), Zor.P. (Gr. Bd. TD2 117.3) *lwam* *alom*, Baxtiārī *halum*, Pašto *šdan*, Wanetsī *ēšdan*, Sangleči *wašdan*, Yid. *yūrsun*, Waxī *yīrsn*, Orm. *ažan*. Possibly *arzana-* from *arz-*, *raz-* 'to grow', as 'growing plant' specialized to 'millet', see *arz-* s.v. *ālysānaa-*, *aysdau*. The panicum italicum was *gausa-*, N.Pers. *gāvvars*.

āysarūna- 'ornament', see *āysārūna-*.

āysā 'well-born', see *āysāta-*.

āysāja 'favour', as a 'presentation', like *myśdi* 'favour, gift', = BS *prasāda-*, K 516.6 (in a list of good qualities) *haṭki* *myśdi* *hrraṇi* *šada*, *āysāji* *bvāma* *sthyauštā* 'truth, favour, gratitude, faith, favour, knowledge, firmness', parallel to Z 12.22 *ṣṣadda* *praysātā* and v 15, 1b5 *praysātāna* *ṣṣadde*; II 10.163 *ttiyai* *baysau* *šāša* *hīye* *āysāja* *parā* *ṣṣāṣṭai* 'deign to look to the favour of this Buddhas' doctrine'; II 111.14 *ysarnnai* *mistye* *bādā* *hīya* *āysāji*; II 111.6-7 *ysarnnai* *bādā* *hīya* *āysāji*; II 111.28-9 *ysarnnai* *bādā* *hīya* *āysāji* *ā* 'the favour of the great golden land came' (for *-ji* note also K 15.122 *barajaja* *khāysā* 'food from the harvest', variant K 2.72 *badajajca*); II 112.70-1 *nājai* *mistye* *ysarnnai* *bādā* *kiya* *āysāji* *nī* *hamāte*; III 63.140 *vaña* *tta* *mūnā* *āysāñja* *spāšā*; II 112.50-1 *ysarnnai* *bādā* *hīya* *āysāji* *spāšāta*. Base still uncertain since later Khotan Saka *-āja-* may be older *-ārja-*, but III 63.140 *āysāñja*, though in fairly good later language, is not sufficient to prove an older *-ārja-*. Hence either base *zāg-*, *zāk-* or *zar-*: for 1. *zāg/k-*, participle **zāxta-* in JS 32r3 *beysā-deñde*, = Pali *atta-daṇḍa-* 'lifting the staff', beside the nasalized *zang-* in *biysañj-:biysīya-* 'to seize'; for 2. *zar-* 'to move towards', **ā-zārja-* 'inclination towards', like BS *prasāda-*, as *hamāja*, older *hamārgya*, and *āphāja* beside *āphāra-*. Sec AM, n.s., 11, 1964, 11.

āysāta- 'well-born' from 'born into' the Great House, Z 3.64 *harbišā* *āysāta* *ne* *ju* *ye* *bīsa* *harā* 'all well-born, no one, servant at all'; K 65, 82r3-4 *baīsa* *ysamtha* *daha* *ysyāne* *āysā* *hrraṇā* 'may I be born through all births well-born, grateful'. Base *ā-* with *zan-:zāta-* 'bear, be born', see *ysan-*. Av. *āzāta-*, *hwāzāta-*, Pers. Aram. *zi* (Brooklyn Papyrus 5.4), Zor.P. *āzāt*, *āzātak* (Zāmāsp-nāmak 36, BSOS 6.58 *bandakān* *pat* *rāh* *i* *āzātān* *ravēnd* 'servants walk in the way of the well-born'); M.Pers.T.

'z'd, 'z'dyh, M.Parth.T. "z'dyft; Armen. lw *azat*, *azatak*, *azata-tohm*, *aztiḥ*; Georg. *azat*'; Sas.Insc. Hajjiabad 6 plur. 'z'tn; Kroraina *ajhate*, *ajhade*, *ajhateyasa*; Sogd. "z't, 'z'tkw, "z'tḥ, "z'tk; Greek ἄζαττῆ ἐλευθερία. Note for the meaning Lat. *ingenuus*. See BSOAS 23, 1960, 16-19; TPS 1959, 94-6. See also below *āysāna*. O.Ind. RV *ājūni-*; *ājāti-*, BS *ājāneya*.

āysāta- 'decked', see *āysān*.

āysān- 'to deck, adorn, equip', SuvO. 36v3 *āysānāna*- 'to be adorned', BS *samalaṃkartavya*-; Z 3:56, 3 plur. *āysānāre*; 3 sing., Z 16:60 *āysindā*, Z 16:64 *āysāndā*; participle SuvO. 4r7 *āysātu*, BS *samalaṃkṛta*-, SuvO. 68v2 *āysāte*; later SuvP. 73r2 *ttyau āysya*, BS *samalaṃkṛtā bhontu*, SuvP. 69r1 *āysya aṃga*, BS *lalita-indriya-aṃga*-, SuvP. 69v3 *lakṣanyau āysya aṃga*, BS *surucira-lakṣaṇa-aṃga*-; K 60, 37r2 *vasve āysye budha-kṣetra*- 'pure adorned Buddha-fields' (BS *buddha-kṣetra*-), SuvP. 72v4 *āysyāṃde*, BS *āsādayantu*. Base *zai-*: *zi-* 'to equip', N.Pers. *zēvar* 'ornament', Sogd. *zywr*; with increment -b- N.Pers. *zēbidan* 'befit', *zēbāt* 'beauty', Lit. *zāib-*, *zēib-*, *zībū*, *zībēti* 'to shine', *zāibas*, *zēibas* 'lightning'. Kroraina *jheva*, *seva* as second component, proper name *ph'ūma-jheva*, *ph'ūma-seva* (T. Burrow, BSOS 7, 1935, 789).

āysāna- 'well-born, noble', = BS *ārya*-, II 103:66-7 *i paṣāṃ mara āysānā gabhīra paramārtha baṣysāṃ dā hvānāma ślai* 'to-day evening there is the preaching of the Buddhas' *dharma*-doctrine, noble, profound, with supreme meaning'; II 105:100 *ttyai prāvāraṇajai šava vīra āysāna gabhīra beysāṃ dā pastai ājaṣi* 'on that *prāvāraṇa*-night he deigned to desire the noble profound Buddhas' *dharma*-doctrine', parallel to BS *ārya-dharma*- (presentation at the end of the rains). Base *ā* with *zan-*: *zā-*, **ā-znya*-. Av. *āsna frazaintiṣ* 'noble children', M.P.T. 'zn'n, glossed by Sogdian *āsātaq-t*; first component Zor.P. *āznāvar* 'noble' of warriors, Armen. *azn*, gen. plur. *azanc*-, 'people, generation', *azniu* 'noble'; Georg. *aznaur* 'noble, Greek εὐγενής', *u-azn-o* 'ill-born', whence Oss. D. *aznaurtā*, I. *āmzor*. See *āysāta*.

āysīra- 'equipment, cuirass, protective armour', Z 24:276 *praharaṇa śūste u āysīru padande* 'he prepared weapons and made armour'; Z 24:406 *āysīru paṃjsau paṃātāndā* 'they put on armour, garments'; JS 30v4 *sahyai sam eṣṭyai āysīre udeṣe* (in the *jātaka*-tale of the *kūrma* 'tortoise') 'you endured, were surely firm in the matter of the carapace'; III 44:41 *hajūttājsū āysīra* 'the armour of wisdom'; plural IV 21:2 *āysīrāṃ āstaṃna pariṣkhāri* 'the equipment of the armour and the rest'; IV 21:4 *cu āysīra ttyāṇi kiṇau va hū ttāguttau pīdakā pastem hauḍe* 'as to the armour I have given you a letter about them in Tibetan'; v 276, 8a3 *ttyāṇi āysīrāṃ*. Base *ā* with *zar*- 'to cover', **ā-zarya*- > *āysīra*-. See *āysīrī*, and *āysārūna*.

āysīrāṃjā 'equipped with protective armour', II 57:35 *hīna ssa byūra ssa byūrā āysīrāṃjā biṣā* 'an army all accoutred, 100 myriads [100 myriads]', with suffix -*ānaka*- to *āysīra*-.

āysīrī, v 233, 496r1 (lacuna before Z 24:162) isolated word, *āysīrā* with *yi*.

āysārūna- 'equipment, ornament', SuvO. 36v3, inst. plur., *āysārūnyau*, BS *vibhūṣaṇa*-, I 254, 170r1 *āysārūṇā*; K 10, 8v5 *āysirūṇā kiḍna* 'for the ornament'; K 9, 8r1-2

bavanām āysirūṇānu; Manj. 68 *prahaunai u āysārūna*; Manj. 71 *āyserū prahāna* parallel to SuvP. 72r3 *ālaṃgāra prahauna*, BS *bhūṣaṇa*-, Manj. 64 *prahauna jīrṅjau jsa āysū*. Base *ā* with *zar*- 'to cover, have protective armour', Av. *zairimya*- first component in *zairimyaṇura*- 'armoured-limbed, tortoise' (like O.Ind. *harmuṣa*- 'tortoise'), Oss. I. *zaldzāg* 'protective armour' (**zarcāka*); with increment -d-, Av. *zrāda*-, Armen. lw *srāh*, Arab. lw *zarad*-, Zor.P. *zryh*, N.Pers. *zirih* (form like Zor.P. *srād*, N.Pers. *sarāy* 'hall', Armen. lw *srāh*, Arab. lw *surādiq* 'curtain'); with O.Ind. *harmyā*- 'house', BS *harmikā* 'small edifice on a *stūpa*', Tib. lw *harmi* 'roof covering'. IE *gher*-, to Greek χέρμα 'stone', (H. Frisk, GEW) or IE *ghel*- to Greek χλαμύς.

āysda 'safe, secure, protected, cared for, honoured', from **azdā* inst. sing., with -*a* as *vaṣṭa*, *huṣṣa*, *štāka*, *uaiṣṣa*. Use with verb *yan*-, *tcera*- 'to make', dyadic with *kāṣ*- 'care for'. I 250, 214r1 *āysda (yanāmā)*, BS *avalokayisyūmaḥi* 'we will survey so as to save'; v 331, 21r3 *āysda yanu*, BS G 37, 18a5 *vyavalokaya* 'survey completely'; SuvO. 53r2 *āysda yaṃde*, BS *avalokayati*; v 343, 85r6 *āysda ne yanu*, BS G 37, 79b6 *vyavalokaya* (*ne* with imperative); v 109, 31v6 *āysdagarai paṣsamagarai*, BS *mānayitar*- *pūjayitar*-, v 109, 31v2 *paṣsamagarāṇu āysdatarāṃ*, BS *mānayitar*- *pūjayitar*-, v 108, 30r6 *raḥso yanāmā āysda nu yanāmane*, BS *ūraḥṣāṃ kariṣyāmaḥ*; K 136:875 *āysdarai*, Tib. *skyon-ba* 'protect'; K 139:961 *āysdarrja*, Tib. *srun-ba* 'protect'; SuvO. 24r2 *āysdatargye vātā*, BS *gocara*-, SuvO. 24r1 *āysdatargye*, BS *viṣaya*-, v 182, 43r1 *āysdatargya śūhyāna* 'protection must be prepared'; SuvO. 27v2 *biṣṣānu gyastānu baḥysānu āysdagādā*, BS *sarva-talḥagata-samanvāḥṭah*, Tib. *dgoṃs-pa* 'think, remember'; v 247, 17b1 *āysdadā śtāna*, BS *samudgata*-, Tib. *yan-dag hphags* 'exalted'; SuvP. 66r3-4 *āysdarai śīna aysmūna*, BS *samanvāḥita-cetasā*; Manj. 368 *āysdaḍa kāṣṭa*, Manj. 369 *āysdaḍai kāṣṭi himāre*, K 141:1017 *āysdarja yanumā u kāṇa*, II 118:142 *kāki āysdarā haṣṭi baudhasatva* 'the eight protecting guarding bodhisattvas', II 103:41 *kākūṇi āysdarāṃ daivattāṃ parvālā* (gen. plur.) 'protecting guarding *devatā*-divinities, guardians', III 107:5-6 *kāka nīvāysva āysdarā devattā parvālū* 'protecting in-dwelling (BS *naiṇūsika*-) guarding *devatā*-divinities, guardians'; v 261a, a4 (*ā*)*ysdargya-jseiravātā āysdagarja*, BS *smṛti*-; K 141:999 *āysda-yanāka*; K 138:917 *satvūna āysda-yanāma rṛūṇde yanāka*, Tib. (lacuna) *rnams suan-ba byed-pa*, 'maker of light in the saving of beings', v 183b1 *āysdu-tc(e)ra*-, I 139, 47r6 *āysdārja tcairai*, BS *rukṣa-karṣṇi*. The basic meaning is 'assured, secure', Av. once Yasna 50:1 *azdā zūtā* 'invoked with assurance (?)', O.Pers. *naiy azdā abava* 'was not assured', specialized to knowledge (as Lat. *certiorem facere*), Pers.-Aram. 'zd, Aram. Daniel 2:5 'zd' 'assured', Zor.P. Aramaic 'zdḥ, Pāzand *azd*, Zor.P. *Arjāsp azd mat* 'it was assured to Arjāsp', verbal *azdēn*- 'to assure', Parsi-Sanskrit *viññāpaya* 'inform'; Armen. lw *azd* 'influence, knowledge', *azdel* 'be strong, report', Georg. *anazd-i* 'unexpected', M.Parth.T. 'zd, 'zd'g, 'zdygr 'knowing, making known'; Pašto *zda* 'learned, known, remembered'. The sense of certain knowledge of secret things (*gūhya*-) is in RV *addhā* with adjective *addhūtī*-,

Vedic *anaddhā*, *addhā-vidyā* contrasted with *vicikitsā* 'doubt'. Connexions disputed; possibly participle to *adh-* 'to speak, assure, assert', Av. *āda*, *adaya-*, *ādāya-*, O.Ind. perfect 2 sing. *āttha*, 3 sing. *āha*, *svāhā*, *durāhā*, in inst. sing. *-ā*; at least not pronoun *ad-* 'this', nor *med-*: *md-* > *ad-* (IE Pok. 705).

āysdyūvi 'it carries off, commits robbery', K 56, 20r4 *aysmū*. . . *biśvā idrruā baysvi u vara viśaya āysdyūvi* 'the mind . . . overflows into all faculties (BS *indriya-*) and there carries off the *viśaya*-objects'. From *āys-* = *uys-*, *ays-* and base *dab-* 'commit robbery, carry off', pres. **dabya-* > *dyū-*, agent noun *dyūka-* 'robber'. Different from *dau-*: *du-* pres. *dyū-* 'to beat'. See also *aysdyūva*, *dyūma* and cognates s.v. *dyūka*.

āysnā 'seats', gen. plural, BS *āsana-*, > *āysana-* III 130.30-1 *hva hva sthānave āysnā vīrā pārihīryau* 'may you place on seats severally the heads of monasteries' (BS *sthānapati-*, see Indian Antiquary 6, 1877, 200, 204, 207).

ār-, later *ār-*, participle *ārda-*, later *ārda-* 'to grind', Sid. 150v5 *ūci jsa ārrānā* 'it is to be ground in water', BS *jala-piṣṭa-*, Tib. *chu dags-su byas-pa* (*khag-pa* 'to grind'); II 71.6, 2 plur. imperative, *ganam vā biśa bisai ārryarā* 'grind the corn in the house'; participle III 93.264 *ārddā haṣka ysālva* 'ground dry barberry'; I 145, 53v5 *naukā ārānā*, BS *dāpaya*; I 175, 93r2 *hā nauka ārda*. See also *āda-* 'flour', and *āda-* 'small'. Base *ar-* 'to grind', pres. **ar-nā-* > *ār-*, **arnata-* *ārda-*, to Av. *-arna-* in *yāv-arna-* 'grinding tool, pestle for grain', Zor.P. gloss *yav-artāk-arak* ('lg), N.Pers. *yāvar*, *yār*; M.Parth.T. *yw'rd'w* 'grain', Zor.P. *yav-artāk* 'all grains', from *yava-* 'grain, barley' and *artā-ka-* 'ground', Zor.P. *artan* (THNTWN), Baxtiārī *ardan*, Yazdī *ōrotvūn*, Gazī *ārile* 'he grinds', Pašto *anal*, participle Av. *aśa-*, *anaśa-*; Orm. *ēl-*, *hāl-*, *hīn-* (**rnyā-*), Iškāsmī *yūnuk*, Sanglēcī *yūn-*, Šuynī *yān-*: *yūd*, participle *yūj*, Yidya *yān-*, *yān-*: *yāgyi-*, *yū-*, *yūr-*, Bartangī *yēx-*: *yētē*, Yazg. *yawn-*: *yug*. Second component in the words for 'water-mill', **hvata-āraka-* 'self-grinding', Waxī *xadōrg*, Šuynī *xedārf*, Yazg. *xwayērg*, Yidya *xīrgoh*, Yaγn. *xutanna*, Parāčī *xēra* 'mill', *xēra-gir* 'mill-stone', and Caucasian lw Čečen *heri*. For 'small', Zor.P. *xv-artak*, Armen. lw *xortak*, N.Pers. *xurd*, *xurdah*, Pašto *wur*, *wōr* (**rta-*, IIFL 2.273), see also below *āda-* 'small' from **ni-arta-* or **ni-rta-*. From **arθra-* or **arθra-* 'mill' derives Maima'i *ār* 'mill', N.Pers. *ās*, *āsyā*, *āsyāv*, *āsyāb*, Zor.P. *āsyāk*, *āsyāp* 'mill', with N.Pers. *āsyā-sang* 'mill-stone', Kurd. *ās* 'mill'. IE Pok. 28-9 *al-* 'to grind', O.Ind. *aṭṭa-* 'flour', no verbal forms (**altō-*, see T. Burrow, BSOAS 35, 1972, 539), Greek *ἀλέω* 'to grind', *ἀλετών* 'mill', *ἄλεα* 'flour', Armen. *alam* 'to grind', *aliur*, *aleur* 'flour', *alauri* 'mill'.

āra 'value, price', II 9.155 *šāwī mūra āra* 'value copper *mūrā*', II 9.157 *šā pvaica āra* 'value of one *pvaica*-covering', II 77.24 *dvāsa śaca āra* 'value twelve *śac* (silk pieces)', II 77.24-5 *drāi śaca āra*. See VI 440 and SDTV 32, 155. Possibly III 71.143 *āra hanašte* 'he lost worth', or 'he got worth' (if not BS *ādara-* 'respect'). Base *arg-* 'be worth', Av. *arj-* 'be worth', *arjah-* 'value, price', Sogd. *'ry*, Oss. Dī. *ary* 'price', Zor.P. *arš-* 'be worth', N.Pers. *arzān*, *arz*, *arj*, *arjmand*, Armen. lw *aršan* 'worthy', *aršē* 'is worth', IE Pok. 32-3 *alp^h-*, O.Ind.

arghā- 'worth', *ārhati*, Greek *ἀλφῆ* 'gain', Lit. *algās* 'reward'. See also *āšana-* 'worthy'.

āra- 'worthy, valued', II 5.70 *āra baiśāva dāyī cakrrā* 'make the honoured wheel of *dharma*-doctrine to turn'; K 51.5.10 *samāhām ārā dāna* '*samādhāna*-trance with the honoured *dharma*-doctrine (where however *ārya*-*dharma*-is possible)'; II 106.130 *dharma-cakrra āra baiśā* 'turn the honoured *dharma*-wheel'; III 56.20-1 *tta baudasatva viśyānāvā dyaunvā* (not-*rā-*) *ārā biśū namasū nāṇda* 'these bodhisattvas, honoured in bindings (of mind), in *dhyāna*-trances, all of them I revere with obeisance'; = K 91.11 *tta baudasatva viśyānāvā dyaunvā* (not- *ttvā*) *ārā biśū namasū nauda*. From **arga-* adjective to *āra-* 'value, worth, price'. Not Prakrit for BS *ārya-* (so proposed SDTV 31) and hence not with *āra-* as first component in III 55.6 *ārā-paudagalā*, BS *ārya-pudgala-*; in a BS text III 63.85 *āra-samadrāya* 'to the noble sea'; K 99.237 *āra-verāṇca*, BS *ārya-vairocana-*; K 149.14 *āra-ttārru*, BS *ārya-tārā*; III 107.15 *āra-majvāśūri*, BS *ārya-manjuśrī*; III 107.14 *ārāvalākyaiṭṭaiśvārā*, BS *āryāvalokiteśvara-* and elsewhere. See with suffix *-āva-* M.Parth.T. *'rg'w* 'worthy, fine, glorious, noble' (**argāva-*), *'rg'wyft* 'beauty'; metathetic *'gr'w*; M.Pers.T. *'gr'w* 'worthy, noble, fine', *'gr'yy* 'beauty' (*ayrāyī*); Armen. lw *argoy* 'honourable, valuable, effective', *yargem* 'to honour, treasure', *an-arg* 'unworthy, ignoble' (*-r-* from Iranian, IE Pok. 32-3 *alp^h-*). Here also II 97.110-11 *ca vā rruī jsā ārā naraumāvai* 'what honour may issue from the court'; = II 94, 26-7 *ca-ṇ vā rruī jsa āra hīṣiyai*, = II 94, 28-9 *ca-ṇ sam āra hagrrihānā hamāvai*, = II 97.112-13 *ca-ṇ sam āra hagrrihānā hamāvai*. Not BS *ādara-* 'respect' here, hardly suitable as coming from the Court.

āra 'the plant rush', BS *vacā*, Tib. *śu-dag*, 'acorus calamus', Sid. 8r5 and often, once Sid. 122r3 *ārā*. To IE Pok. 68 *aro-m*, Greek *ἄρον* 'kind of reed', Lat. *harundō* 'reed' (suffix *-undō*). Possibly with Indo-Aryan *ālu* O.Ind. *ālu-*, *āluha-* 'amorphophallus campanulatus, arum campanulatum', Pali *ālu-*, *āluka-*, *ālupa-* 'idem', Bihārī *aruī* 'arum colocasia', Hindī *aruwī* (R. L. Turner, Dict. 1388).

ārā 'saw (tool)', III 43.17-19 *draumā khva hvai aṇgau baidā raijsai āra hañjsā gūṣṭa thajā dīṣa dīṣa ā vā rīṣṭā raijsai kādārā dairā baidā māḥṣī yreyai kaiṇa qṣṭan daukha varāṣai* 'just as a man may draw a sharp saw over his limbs and pull the flesh about, or he licks a sharp knife to taste the honey on its edge, at the last he feels the pain'. N.Pers. *arraḥ*, Balōčī *arrag*, *harray* 'saw', *harag hanag* 'to saw', lw in Ormurī *arā*, Yidya *arra*, Sanglēcī *arrē*. IE Pok. 911-12 *ser-* 'cut with hook', O.Ind. *syū-* 'hook to drive elephants', *śyū-* 'sickle' (secondary *ś-* from *s-*), Lat. *sariō* 'to hoe', with *-p-* Lat. *sarpiō* 'to cut off', Greek *ἄρπη* 'sickle', O.Slav. *srūpū* 'sickle'. Iran. **harn-* to Balōčī *harray*, with lost *h-* N.Pers. *arraḥ*, and Khotan Saka here *ārā* from older **harni-*. See also s.v. *hīrāvī* 'name of a grass', if named from *har-* 'to have a cutting edge', for BS *hrivera-*.

ārā- 'fault, wrong act', rendering BS *aparādha-*, *āpatti-*, *doṣa-*. Triadic form occurs in L 88.34 *biśā kādyāne āra u baśde*; with negative v 339, 79r1 *anārrā*. . . *naḍe*, BS G 37, 73b7 and 74a1 *anaparādhikasya puruṣasya*, Tib. *mi ma nons-pa*; *mi ma ṇes-pa*; Z 12.53 *ārre*, Z 12.58 *āragāda-*,

BS *āpatti-*, *sāpattika-*; III 139r6 *ārre jsa yādāimā dīra-kādāgāne aysu*, BS G 37, 34a6 *daṣa-hetaḥ kṛtaṃ pāpaṃ*; Bcd 45v4 *tta śtāṇ aysā diṣṭiṃ biśā ārrā paysāne* 'so I confess, I avow every evil act', BS *taṃ pratideśayamī ahu sarvaṃ*; SuvP. 64v4 *ārā paysāne*, BS *tat sarvaṃ deśayāmy ahaṃ*; v 87-8, 50r1-2 *crāmī ārrā a garkhā a vā rraysgā* 'what his fault whether heavy or light' (BS differt); II 94:22 *āra vā hiṣṭa* (=II 97:105) 'fault comes (to me)' (printed *āravā*). These faults bring in the problem of punishment. Thus IV 24:4 *thu pajsā ārrā byehā* 'you fall into serious wrong-doing'; v 112, 34v4 *ārrāna naṣkhaḥā-mata* 'liberating from fault', BS *daṇḍa-parihāra-*; IV 39v *baśda karma byaudi*; II 35:7-5 *garkhī āri daṇḍi byehi*; II 99:204 *u āra baida hiṣṭm* 'and I come into great wrong-doing'; II 101:250 *khu āra bēda na hiṣū* 'so that I do not come to wrong-doing'; III 50:44 *khu (bu)ri āra na pette* 'so that he does not commit a fault': K 30:217 *āra daṇḍa ṣaika spaiya* 'the punishment for the fault is abundant (suffices)'. Another use to be noted: K 65, 84r1 *aysmyaja āra ttaradaraja bīṣaja* 'faults of mind, body, tongue', but III 56:21 *dyaurā-ārā*, read *dyaunvā ārā*. Compound, *ārragaḍa-* 'guilty' (**arna-kṛta-*) v 64:40 *āraḍa-*, Z 12:84 *ārratāde*, Z 12:80 *ārragātā*. Base *ārra-* < **arna-* (as *kārra-* 'deaf' from *karna-*) to verbal *ar-* 'to work', Av. *arənaṭ.čāēša-* Yašt 10:35 'working at the requital', and Zor.P. *ark*, Sogd. *'rkh*, Yāyn. *ark*, Waxī *yark* 'work' with Armen. *aṛnem*, *arar* 'to make'; nominal Sogd. *'rn* 'ill deed, fault', that is the act in a pejorative sense, as *kādāgāna-* 'deed' was used for 'ill deed, *karma*', but M.Parth. *kṛtkn* was used in a good sense; O.Ind. *ṛṇā-* 'guilt, fault, debt'. This IE *ar-* (Armen. *ar-*) is distinct from *ar-* 'to fit', Greek ἀραρίσκω (IE Pok. 55).

ārra 'arm, palm of hand', second component in *nānārra-* 'palm of hand', elsewhere locative, with suffix, Z 24:511 *erra nā nāte* 'he took them in his arms'; III 75:228 *śīsa jsāṇ era biysiye* 'he took Sitā in his arms'; with suffix *-ka-* K 43:138 *revi erki nāve* 'the king took him in his arms'; III 70:125 *erkañai haṃphve* 'he gathered him in his arms'; K 40:20 *rrē-v-i erkāna nāve* 'the king took him in his arms'; JS 26v4 *kṇi pye purakā kettā erakaña kāṣte* 'as a father cares for his son he held him in his arms'; JS 13r1 *erakaña haṃphvai tta khu hīvī purā* 'you gathered into your arms like one's own son'; II 76:72 *ṣai khū śtāṇ hiṣime hūnā dai erakaña śtāmā* 'even when I sleep I see you in a dream staying in your arms'. From *arma-* 'arm', Av. *arəma-*, *aēvō.arəma-*, Zor.P. *əvak-arui*; Zor.P. *arin i daṣn ut ān i hōy*, N.Pers. *arm*, Sogd. SCE 401 *'pš-'rīn'y* 'with arms behind', Waxī *yurm*, Yidya *yārmē* 'foreleg, shoulder-blade', Oss. DI. *arm*, plur. *ārintā* 'hollow hand', I. *army* *t'āpān* 'palm of hand', I. *ārm-ārin*, *ālm-ārin* 'elbow, cubit' (D. *cāng-ārinā*, *cāng-ārijnā*), D. *ārnāj arumā*, I. *ārm ārmy* 'from hand to hand', D. *ārm-gurojnā*, I. *ārm-guraj*, *ānguraj* 'hand-mill'; D. *rām-bunā*, *rām-buinā* '(base of arm) elbow, cubit', I. *rām-byn*; Tālīšī *ām*, Zaza *ērne*, *ārmāi*. IE Pok. 58 *ara-ma-*, O.Ind. *irmā-*, Lat. *armus*, O.Pruss. *irmo*, Lit. *armai*, O.Slav. *arma*, Got. *arms*, Armen. *armaukn*.

ārā 'beat, flap or spread', II 75:62-3 *hai tha mūrā kakva jastūnā mūra ka tcaḍā māhāsamāndrā mānāmdā krrīṃgā ārrā pārā seṣākā darauija* 'O you bird kakva (partridge?)',

celestial bird when beside the great sea like the cock you spread the wings, a lover bold'. Base *ā* with *kar-* 'to spread', to O.Ind. *kar-* *kirāti*, *kīrā-*, IE Pok. 933-4 (*s*)*ker-*. For *pārā* 'wings' acc. plur. to **pārāa-*, elsewhere *pārāa-*.

ārraj- 'diminish, shrink', Sid. 128v5 *cvai bāta sāmālā hīye re ārraje tta tta bēānā*, BS *māruta-ākuncita-*, Tib. *rluṅ-gis phrag-pahi rca hkhums-par byas-na yin-par ses-par byaha* 'for whom the wind presses together the veins of the shoulder, it is so taught'. Inchoative *āris-*, Sid. 128v3 *aṃgāṇi ārisāma*, BS *saṃkaca-*, Tib. *yan-lag hkhums-pa*; K 109:318 *nai āriṣṭa gara sūmī(rā?) nai bīhiysda śaśvā tīma* 'the mount Sumeru does not diminish, the mustard seed does not increase'. See *pāraṃgga-* 'decrease', *pāris-*, *pāraṃjs-*. Base *rang-* 'be small', Pašto *rangai* 'thin, scanty', Sogd. *rynēk* 'small' **rinc/ja-* < *ranja-*. IE Pok. 660-1 *lengh-*, 'light, swift, small', Av. *ragu-*, *raṇjyā*, *raṇjīṣṭa-*, O.Ind. *laghū*, *raghū-*, *raṇhate*, *raṇghat*, Greek ἑλαχύς 'little', ἑλαφρός; ἑλαφος 'deer', Lat. *leuis*, Celt. O.Ir. *laigiu* 'smaller', Got. *leihts*, Lit. *leņgvas* 'light', O.Slav. *līgūkū*. See *pāraṃgga-*.

āraḍa- 'evil-doing', older *ārragāḍa-*, v 64:40 *na ṣi tvā rādā āraḍā au vā mistām hvastāṇi jīyi (cu kuṣa)lāṃnā ājīmīdā* 'she is not evil-doer to the king or the great chiefs who lead a life of goodness'. See also *āraḍa-*, *ārā-* 'evil act'. *āravā* II 94:22, read *āra vā hiṣṭa* 'fault comes to us' = 'we are at fault'.

āraṣṭa 'he built', II 2:24 *gūmattira vī āraṣṭa sakhārma* 'in Gūmattira (Tib. *Gum-tir*) he (=Śrī Vijatta Sagrauma) built monasteries (BS *saṃgha-ārāna-*)'. Base *raṣ-*, see cognates s.v. *rrays-*, Oss. D. *arazun*, I. *araxyn* 'to erect'. With negative III 104:36 *anāraṣṭa-* uncertain.

āraṣṭā 'she told', 3 sing. pret. fem. from *auraṣṭa-*, participle to *oras-* K 39:150, from *ā* with *fras-* 'to ask'; K 39:154 *ttaida va mūmdū auraṣṭai hāṣṭā* 'so long he stayed and instructed them'. See *puls-*: *braṣṭa-*. Zor.P. *āfrās*, below *aurās-*, *aurāṣ-* 'to inform, instruct'.

ārahau 'place of assembly (?)', Z 5:24 *mara ātā mājya kṣira tīṇe śīravete jsa māstā ārahau harbiṣṣu vīrā* 'he came into our land (or city) with this delight, to the great united assembly'. From *ā* with base *rah-* 'to move', older *raf-*, see cognates s.v. *patārahā-*, *bārāh-*, to Zor.P., N.Pers. *raftan* 'to go', Av. *rapta-* (Vid. 13:45).

ārāka- 'driving away', II 50:5 (repetita) *girkhīye dī-mvesḍi bāḍi ārāki* 'driver away of heavy (grievous), ill-favoured time', From *ā-tar-* > *ār-* and agent suffix *-āka-*, to Oss. D. *tārun*, I. *tāryn*, *tard* 'drive, chase', not IE Pok. 1071-4 *ter-* 'to rub'.

ārāḍa- 'guilty', K 64, 81v3 *cū vā ṣai jsimā āraḍa bayista* 'who are even ghosts (BS *preta-*?), guilty, full of fears'. See the variant K 65, 83r4 *āḍara-* 'more wild (?)'; and *āraḍa* from *ārā-gāḍa-* 'guilty'.

āris- 'diminish', see *ārraje*.

ārīsa, v 235, 542 (lost context).

ārih- 'to mix, participate', participle *ārsta-*. SuvO. 396 *uysnauryau haṃtsa haṃbrihe, u ttu padī biṣyau sarvasatvyau ārihe* 'I share with the beings and I participate in this way with all beings'; noun *ārīhā-*, acc. sing. Z 24:205 *gyasta biṣṣā śṣāyyo āriho tṣindā* 'all the *deva*-gods with the Śākyas go to the participation'. Pres. *ārya-*, *āriya-*,

v 111, 33vi u *śūjātāna trāmu ūryāro māṇa(n)d(ā kko* *ṣoṭ)dūna ūtca*, BS omits, 'and with one another they so participate (mingle) as water with milk'; noun *ārīyāmatā* 'concord', Z 6.20 *kṣāṭa āriyāmate vāta* 'he held the six eoneords', = BS *saṃrajanīyā dharmāḥ*. Participle *ārsta*-, v 96v3 *harbāśśā uysmaura ārsta haṃbrih(āre?)* 'all beings, participant, share', here again associating *ārīh*- with *haṃbrih*-; Z 20.46 *buṣkuta burṣṭa āhārna ārsta* '(bones) split, burst, covered with ashes'. Base *raiθ*- 'mix, mingle', Av. *raēθwa*- 'mix', Sogd. 'r'yδ- 'mix', *ptr'yδ*-, *ptryst*'k 'mix' ('-y- from -ai- or -ū-'). See *haṃbrih*-, *haṃbirsta*- 'share, join' (intrusive -b-). Outside Iranian Tokhara B *ritt*- 'mix', BS *yog*-, B *raitwe*, A *retwe* 'mixture'. Hence IE *reit(h)*- with *r*-, not *l*-.

ārūva 'refuge', III 139v3 *ka ne mā ne ttrāyākā ne āruvo karā*, BS G 37, 34v2 *śaraṇaṃ na ca me trāṇaṃ*, 'so that there is not saviour for me, not refuge'; SuvP. 62v4 *hamūne aysā ttiyāṃ ttrāṇā āruva hastama pīrma* 'may I become the best foremost salvation refuge for them', BS *trātā teṣāṇi bhavēyaṃ ca śaraṇyaḥ śaraṇottamaḥ*; v 67.143.1 ||| *ārūva jsaman(e)*, *dā āruva jsaman(e)* 'we go to the (Buddha) for refuge, we go to the dharma-doctrine for refuge'; later *ārava*, *ārva*: II 101.7 *baīysa āruva jsāmanai*, *dā āruva tsuāmanai*, *bisaga āruva tsāmanai*. From **ā-raupa*- or **ā-rauda*- 'raised place' to *raup*- 'to ascend' or *raud*- 'to rise', see s.v. *prūva*-, Kroraina *pirova* 'fortress'.

ārūh- 'to move', participle *ārotta*-, v 338, 62r4 *kṣei padya ārotta* 'shook six ways', BS G 37, 58r6 *ṣaḍ-vikāraṇi prakampitaḥ*; v 87vi *hvaṃdā ārautta*; Z 2.103 *ārūhāte haṃtsa ggaryau jsa*; Z 2.235 *nā ṣā vīna pracai māsta ārūhāte te śśandā baīysa*; Z 2.66 *ārottu yanīndā*; noun SuvO. 24r4 *anārūhā u ayicā* 'inactive and not busy', BS *niṣceṣṭa nirūyāpāraś ca*, Tib. *g-yo-ba med-č'in byed-pa med*, with *ayica*-, BS *akṛtya*-. See cognates s.v. *rrūhārā*, *rauf*- beside *raup*-, see *harautta*-.

ārūhānai 'shaking', Manj. 375 *mā bāḍa daiṣṭi baiṣa kara nai ārruhānai jsāve* 'our land, region (BS *deśa*-) goes not to shaking at all' (the whole land suffers no earthquake). See *ārūh*-.

ārauṣe 'to please', III 130.26 *parīdi nimaṃdre, styaji kāla parīdi ārauṣe, pārṣa pajsam dāse* 'they deign to invite, for the time (*styaji* adjective to *stye* 'time', dyadic with BS *kāla*), they deign to please, to complete service and worship' (that is, *parīdi dāse*). Base *rauz*-, *rauz-ya*-, beside O.Ind. *rok*-, Tokhara B *rok*- 'to please', hence either IE *reuḡ*- beside *reuk*-, or different increment to *reu*-, as for IE Pok. 686 *leug*-, *leuḡ*-, *leuk*- 'to break', Oss. D. *lux*, I. *hyg* (-g < -k-). Sogdian Chr. *rwš*- 'to please' is from either *rauz*- or *raug*-. See also Khotan Saka *rrauṭa* 'desire', *rauṭe* from **rauxtyā*-, Sogd. 'rwyt-, N.Pers. *āruydah*. See also *ārriji*.

ārkhā- 'growth, excrescence', Sid. 149r1 *śīyi kanā u ārkhā āstaṇna āchā jīṃdā* 'it removes white drops and excrescence and the other illnesses', Tib. *lin-tog dan mig hūzer-la sogs-pa med-par byedo*; Sid. 149r2-3 *śīyi kanā u ārkhi jsai āstaṇna*, Tib. *lin-tog dan mig mdzer-la sogs-pa med-par byed-do*; Sid. 151vi *u ārkhā, u pyāmā, u śīye kanā āstaṇna jidā*, Tib. *pris g-yogs-pa dan, mig hūzer dan lin-tog-la sogs-pa sel-to*; Sid. 151v2 *tceña besā āchā pyāmā u śīyi kanā ārkhā u ttamūre jedā*, Tib. *mig nad pris g-yogs-pa*

dan, lin-tog dan, mig hūzer dan, rab-rib rñams sel-to. From IE Pok. 26-7 *al*- 'to grow', with Oss. D. *arx* 'braneb' as the 'thing grown out', plur. I. *arxytā*. Cognates s.v. *aliya*-. *ārgāvēmstīne* 'in a mortar', III 86.91 *mākṣīna vasva uysmā paherānā, ūrgāvēmstīne nāka kūṭānā* 'with honey (BS *mākṣikā*) clean elay is to be soaked, it is to be pounded in a grinding mortar'. The MS is dislocated (*rgā*, not *vā* is correct). Here dyadic compound from *ar*- 'to grind' and *paīś*- 'to pound', hence **ārakaka-paiština*-, for *paīś*:- *piś*-, note Av. *piśant*-, *piśtra*- 'flour', Zor.P. *pst* **pist*, N.Pers. *pist*, Šuynī *pišt* 'mulberry flour', Sarikolī *pašt*, Yazg. *pašt* 'broken', Yidya *pušč* 'apple-flour' Munjāni *tūi-pušky* 'mulberry-flour'. IE Pok. 796 *peis*-, O.Ind. *peṣ*:- *piś*-, Greek *πρίσσω*, Lat. *pīnsō*, *pīśare*, *pistor*, *pīsō* 'mortar', Lit. *paīšyti*, O.Slav. *pīso* 'thrust'.

ārriji 'provisions (?)', II 126.13 *cu hā ārriji paryāmina hajsāṃde* 'what provisions we deign to send'; II 126.15 *khu hā hāṣṭā kara vāṣṭā ārriji ni rūyāṃ* 'how we are not to lose the provisions on the way to the kara (enclosed place, fort)'. Base *rau*:- *ru*- or *rauk*:- *ruk*- (like Av. *sau*:- *su*- and *sauk*:- *suk*-). Hence *ārriji* from **ā-ruči*-, beside *rūkiya* 'provisions, food' from **rauka-kainaka*-, to the base IE *lau*:- *lu*- 'to get, enjoy'. In the sense of 'provisions' Zor.P. (DkM 729.15) *rōčik*, Pazand *rōčī*, N.Pers. *rōčī*, Syriac lw *rwzyq*-, Arab. *riṣq*, Armen. *ročik*, Georg. *roč'ik*-i belong here, later reinterpreted by *rōč* 'day'. Here also belongs Armen. lw *patroučak* 'animal for sacrifice or food', Aram. *pturwz*- 'sacrificial beast'. IE Pok. 655 *lau*:- *lu*-, O.Ind. *lota*-, *lotra*- 'booty', Greek *ἐπολαύω* 'enjoy', *λαῖά* 'booty', *πολυ-λῆϊος* 'rich', Lat. *lucrum* 'gain', Got. *laun* 'reward', O.Slav. *loviti* 'to catch, chase'.

ārdiyo 'excess', SuvO. 27r2 *u tto ārdiyo buḍaru sarvasatoyau* 'and by all beings in greatest number', BS *sarva-sattva-atirekebhiḥ*, Tib. *sems-čan kun-las rab hphags-pa* 'than all beings greatly exceeded'. From **ārda*- by suffix -*iyā*- 'state of...', to base *ar*- 'to increase', hence **ārnata*- > **ārda*- > **ārda*- (as Z *purda*-, *purda*- 'fought' and *ārda*-, later *ārda*- 'ground up'). IE Pok. 26-7 *al*- 'to increase', see *aliya*-, *ārkhā*-. For -o loc. sing. fem., see Z 20.7 *kaso*.

ārva 'burnt, cleansed' (as *vasuta*-), Manj. 284 *ārva prrīhauma nvaḍai* 'he puts on clean clothes'. From **ā-ruta*-, to base *rau*:- *ru*- 'to burn', Oss. D. (intr.) *arujun* 'be burnt', *araun* 'to burn', participle *arud*, I. *arayun*, *aryd*. See also *raudi*.

ārsta- 'joined', participle to *ārīh*- 'to join, mix'.

ārhi 'inner part of tooth', Sid. 156r3 *cu ārhvi kyihāre u huñā nirāme* 'when the inner parts of the tooth itch and blood issues', Tib. *sohi drun g-yah-ba dan so khrag hjag-pa dan*, BS *danta-kaṇḍv-asra*-. From *raf*-, **ā-raḥva*- *ārhi*-, to *patārahā*- 'place'. For -hw- < -fv-, see also *ahva-riysa*-.

ālaška-, *ālaṣṭa*- 'settlement, town', BS *nagara*-, v 110, 32v7 *haṃtsa ālaṣṭ(y)au kṣtrānā*, BS *tāni ca nagarāṇi tāni ca rāṣṭrāni*, 'with towns, the kingdoms'; II 51.55 *sūpiyāna ālaṣkau jsa* 'from the towns of the Sūpiya people'. Base *lag*- 'to be sited, lie down' with -s- to **lax*-, see cognates s.v. *pārajs*-, IE Pok. 658 *leg*h-, Greek *λέγεται* 'lie down', *λέχος* 'bed', Lat. *lectus* 'couch', Got. *ligan* 'lie',

lagjan 'to lay'. Possibly also N.Pers. *laškar* 'army, camp', *laškaristān*, *laškargāh* 'camp'.

āljs- 'to sing', Z 20·7 *hoššā āljsindi māstu kāde* 'the hošša-birds sing very loudly'; Z 23·159 *vicitra jātā balysā āljsindā* 'they sing of the various births (BS *jātaka-*) of the Buddha'; Z 23·141 *āljsanda harbāššā* 'all singing'; Z 24·243 *āljsanyaa yā harbiššu nyānarthu yādāndū* 'with songs they inform him of all', Frag. 151·15 (BSOAS 36, 1973, 226) v4 *āljsanyaa stavvau hāna ciraav(yaa)* 'with songs, praises, incense, lamps'; Z 20·21 *briya ššuva hoka āljsanake brāske hamu* 'dear reports, talks, songs, questions the whole time'; K 152·15 *imjsim* glossing BS *gilā* 'personified song' in the Vajrayāna, from **aijsaa-* with *im-* for older *ai*. Two bases confused: 1. IE Pok. 64 *ark*, *arg-* 'to shine' in O.Ind. *ark-* 'to shine', and O.Ind. *arj-* 'to be bright'; and 2. IE Pok. 340 *erk-*, *erg-* (or with *a-*) 'to sing', Armen. lw *erg* (*ergo-*) 'song' from Iranian with the usual Armen. *er-* for *ār-* of older Iranian loanwords, as in *handerdz* 'clothes'; *an-vauer* 'untrustworthy', Zor.P. w'pl **vāvar*, N.Pers. *bāvar* (not *-er* < *-arya-*); *der*, N.Pers. *dar* 'court'; O.Ind. RV *arkū-* 'song', *rk* 'verse', beside *arg-* in *rgmin-*. See AM, n.s., 7, 1959, 18; KT VI 18.

āljsata- 'silver', SuvO. 53r4 *āljsatā*, BS *rajata-*; Sid. 13v2 *ājsa*, BS *rūpyam*; SuvP. 72r3-4 *ysirā ājsa raṇna mirāhi* 'gold, silver, jewels, pearls'; N 52·9 *ysirru āljsatu* 'gold, silver'; adjective *āljsātinaa-*, Z 23·143 *būšātēnā vrūlye myānu šsau hālo kāmjanā ysirā šāta āljsātina vūda haudyau jsa ratanyau biššā* 'on the stairs beryl in the middle, one side *kāncana*-gold, the second side silver, covered with the seven precious minerals, all'; Z 22·139 *hambisa ysarnā kase vīrā āljsēinā māsta* 'golden heaps in the inner chamber, great ones of silver'; Z 14·40 *kyai virūlinai āljsēinaa daindā* 'some see it of beryl, of silver'; Z 3·39 *vrūlūngye bise stune nā ysarrūngye āljsānā byūka vara* 'houses of beryl, their pillars of gold, the chambers of silver'; II 75·59 *ājsinjan aavya bastā ysarinje nūcā jsā pyaštā* 'bound with silver plaits (**aavyau*), ornamented with golden thread'. Compound v 342, 84v4 *āljsā-gāne*, BS *rajata-varṇa-* 'silver-coloured'. From **arzata-*, O.Pers. *ardata-*, Av. *arazata-*, O.Ind. *rajata-*; IE Pok. 64 *arg-* 'be bright, white', O.Ind. *arjuna-* 'white', *rajatam hīranyam* 'white gold = silver'; Lat. *argentum*, Celt.Gaul. *arganto-*, Armen. *arcat*, Greek ἀργός 'white', ἀργυρος 'silver'; Oss. *ārcāt* 'name of a metal (silver?)', ore', Iron adāmy sfāldystad 1 39·6 *axām uaty: jā sār - āryon, jā fārštā - c'āx avg, jā duar - ārcāt* 'in a room, its top of tin (?), its sides of blue crystal, its door of silver (?)'. Replaced by Greek ἀσημένιος in Zor.P. *asēm*, *asēmēn*, N.Pers. *sēm*, *sēmēn*, M.Pers.T. 'sym', 'symyn' and by Sogd. *n'krt'k* calqué on ἀσημένιος, as BS *rūpyam* from *rūpa-* 'form', in place of *rajata-*. In *āljsata-* is intrusive *-d-* **ar(d)zata-*, as in *špuljei* 'spleen', from **spr(d)zyaka-*.

āva, see *ā*, *āta-* 'come'.

āva 2 plur. conj., III 75·230 *tai hvāmdā sā khu da sūrā āva* 'they said to him, If you are a fine (*da* = *dyena širkā*) hero...', from either **ahāta* or **āhāta*, base *ah-* 'be' or *āh-* 'sit, dwell'.

-āva- 'age', Sid. 6v5 and 7r1 *myānāvi* 'of middle age'. See s.v. *aušku*, to *āya-*.

āvaṃjsa 'compact', dyadic with *peṇḍai*, III 92·233 *jsānānā, baysgā samkhalāyānā, āvaṃjsā, peṇḍai padīmānā* 'to be boiled, to be smeared thickly, to be made into a compact lump'. From *ā* with *tank-* 'to coagulate', see *bitaṃjsa-* 'astringent' from **vi-tanča-*, Zor.P. *takarg*, *tatarg* 'hail', N.Pers. *tagarg* from **takaraka-*. IE Pok. 1068 *tenk-* 'become thick', O.Ind. *tanākti* 'to coagulate', *ātāngana-* 'coagulant', *takrā-* 'buttermilk'; N.Pers. *tanjidan* 'squeeze', Celt. M.Ir. *techt* 'coagulated', O.Norse *þētr* 'thick', Lit. *tānkus* 'thick'.

āvasakām jsa 'with straps (?)', II 60·23 *kāmra-kaga khausa ša āvasakām jsa* 'boot of *kaara*-leather with straps'. From *ā* with *pas-* 'to fasten'. See cognates s.v. *pāsa-*.

āvasta- 'gathered, desired', K 7, 147v3 *škya nā āvasta vāta* 'and for them return was gained'; II 2·24 *khvai mī āvastai karma baśdāni haṃjsāmā* 'that to him then *karna*-acts, a mass of evil deeds, gathered'; K 153·29 *hama-hadarānā jsa āvastim gāttrā* 'the family (BS *gotra-*) joined with sameness and difference' (*-im* = *-ar*). From *ā* with *vad-* 'to conduct', Av. *vad-*, *vādāya-* 'lead', Yazg. *wad-*: *west* 'to marry'; IE Pok. 1115-16 *qedh-* 'lead, marry', O.Ind. *vadhā-* 'bride', Av. *vadhā-* 'bride', Celt. O.Ir. *fedid* 'leads', W. *dyweddio* 'to marry', Lit. *vedū*, *vēsti* 'lead, marry', O.Slav. *vedo*, *vesti*, *voditi*. Also *med-*, Greek ἔδωκε, ἔδωκε 'bridal gift', O.Engl. *weotuma* 'bridal price', OHG *widemo* 'dowry'. See also *āvya-*.

āvāda- 'filled, expanded, vast (?)', II 102·26 *i paishā diśa vīdaśa haṣṭa āvāda vaishārya... dāva hvānāma* 'the preaching of the *dharma*-doctrine to-day in the evening in all quarters, extended, vast, expanded'; K 50·4·10 *dīsa-vidye dharma-cārye jsa, biśā aspaarā āvādā mī* 'the tenfold *dharma* career I have filled all complete'. First component *āvādālāki* 'with full burners', *āvāda-* 'filled' with *ālāka-* 'burner', K 152·18 *śā dhupi devatta āvādālāki* 'that is the *Dhūpā* deity with full censers (?)'. From *al-* 'to burn', in Zor.P. *alālaka-* 'red flower, anemone', N.Pers. *lālak*, Chin. lw *lālak*, see TPS 1955, 80-2; IE Pok. 28 *al-* 'to burn', O.Ind. *alāta-* 'torch', Swed. *ala* 'to burn'; Lat. *ol-* in *adoleo* 'burn on an altar', *altāre* 'altar'. Base *ā* with *par-* 'fill'.

āvi 'or his', K 40·37-8 *āvi vā bueyansti raṇna vi gadāra*, = K 43, 155-6 *āvi vā bueyausta rāna vi gadārā* 'or his shining jewels roll there' (*vi* = *vara*). From *ā* 'or' and *yi* 'his'.

āvida 'he sees, he is seen', Manj. 245 (as the sky (*ākāśa-*) by clouds) *ttu māna(da) aysmva pātca beśa bāda vasve arīma kāmīyaa jsa āphīda saitta va(śa)ya āvida abvātta* 'so the mind then at all times pure, stainless, seems by thoughts disturbed, sees the sense-objects abundant', = Manj. 246 *vaṣaye āv(i)da abv(ā)ttā*; Manj. 246 *vasve ya āya vīra satv(ā)na āvida tcīre* 'one sees persons' faces upon a clear mirror' (see *tcari-* 'face'); Manj. 347-8 *tta mānāda aysmva prara* (by nature) *baśa bāda vasve arīma nāmyan jsa āphīda saitta vaśaya āvida pharāka* (for *nāmyau* 'by names' with clear *nā*, read *kāmīyan* 'by thoughts'); Manj. 376 *khu uca bahyāna āvida ch(ā)ye* 'as in water one sees the shadows of trees'; Manj. 385 *nai nai va āvida aysmva nai vā krīdeśyā jsa pahaišta* 'the mind does not see it nor is it freed from *kṛeśa*-afflictions'. From *ā* with *vī-* 'see', both *āvida* from **ā-vīndā* 'he sees' and *ā-vīnde* 'he is seen' (like *hvīnde* 'it

is said'). From *vai-n-*, Av. *vaēn-*, O.Pers. *vain-*, Zor.P. *vēnēt: dūt*, N.Pers. *bēn-: dīd*, Sogd. *wyn-: wyt, wytk*, Yav. *wen-: weta* 'to see', Waxī *win-: wīnd-* 'to see', Oss. D. *uinun, jinun, uindton*, I. *ānyn, ādton, ānd*; IE Pok. 1123 *yei-* 'pursue, desire', O.Ind. RV *vénati* 'long for'. Variant *aivida* Manj. 385 *nai nai va aivida* (above). For 'see' also *dai-: di-*, 3 plural Manj. 200 *āyida*, 176 *āyāre*. See also *avimem* 'invisible (?)', and *bina*.

āviṣṭa- 'troubled', Z 24.389 *tāna hārna śāśani hārṣṭāyā panaṣte kalā-yuggāna vaṣṭātā āviṣṭai ttiyā* 'by that thing the doctrine (śāśana-) really perishes, it becomes troubled by the *kalī*-age then'. From *ā* with *viṣṭa-*, with *-ṣt-* from bases in *-s-*, *-ṣ-*, *-xṣ-*, here from base rather *vaiṣ-: viṣ-* 'be troubled', Sogd. Vimalakīrti-nirdeśa-sūtra 148 *sym 't* 'wyṣtk 'terror and trouble', Chin. *luan* (K 582.2) 'confusion'; Armen. lw *viṣt* 'trouble', *vṣtanam* 'to suffer', O.Ind. *viṣṭi-* 'forced labour'. IE Pok. 1131 (uncertain) *viṣṭi-*; O.Ind. *veṣ-: viṣ-* 'to be busy, serve'.

āvū 'village', see **āgū*.

āvun- 'to bless', later *aun-*, *ān-*, participle *orāta-*, later *aarya-*, Z 4.90 *āvunāna*; III 51.69 triadic *namasū vanū aunū* 'I bow down, praise, bless'; III 51.75 *ānū namasū*; Z 22.112 *biṣṭā orātāndi hamna hona gyastā balysā hvatāndi* 'all approved, with the same speech they spoke to the deva Buddha'; K 40.11-12 *cu buri jambūyā rruṇḍi ya harbiṣai aaryāmdā ū parau yintra* (= K 43.131) 'whoever were kings of Jambudvīpa, they all blessed him and obeyed him'. Base *ā* with *frai-: fri-* 'to like, approve', Av. *āfrivana-*, *āfriti-*, Zor.P. *āfrin*, *āfrinēntan*, N.Pers. *āfarin*, Sogd. 'pryun, 'pryw, 'frywn, M.Parth.T. 'frywn, M.Pers.T. 'pryn, Armen. lw *aurinēm*, Oss. *arfā*. For other cognates see *briya-*. See also *phrrinā*.

āvusṭe 'lips', Z 13.113 *biṣā phāṣṭiya gyastā balysā u āvusṭe biyāṣṣa* 'the deva Buddha would move the tongue, and would open lips'. See *ausṭa-* lip.

āvaiyā, see *āvya-* 'gather'.

āvairāmai 'filling', K 143, 113 *baiysāni ysyāñāme prracaina āvairāmai vīrāṣṭā anamauryāma āṣṭai prracenā ganaittrai* 'the rosary because of the existence of memory towards the fulfilment due to the production of Buddhas' (Vajrayāna text). From *ā* with *pār-, par-* 'fill', but medial *-v-* may also derive from *-v-* and *-b-*.

āvya- 'to gather', participle *āvasta-*, Z 12.23 *hāvi āvyāni u puṇa* 'profit and merits are to be accumulated'; Z 291.3 *ce hve bātandā ttū ne āvaiyā dukhu* 'he who is a bemused man, he does not bring grief upon him'. From *ā* with *vad-* 'to lead'. See cognates s.v. *āvasta-*.

āvye 'he dwells', III, 125.25 *kīntha biṣa āvatg bāṣa, garuvv ulatāne saṃkherma o rrayso biṇā ku āvye* 'in town, house, village, garden, mountains, saṃghārāmas or in empty forest (?) where he dwells'. Possibly from **ā-būta-*, see *vātā-*, *vye*.

āvya 'in a parable', III 52.99 *sumāra garu śāṣvā tta tte āvya bāvyarā* 'the mountain Sumeru and the mustard seed, so meditate on its parable' (*tte = tta* with *yi*). From **āvā-* 'something spoken', **ā-vāka-*, to N.Pers. *āvā* (**ā-vāka-*), Av. *vāka-*, *fravāka-*.

āvrye 'surrounded', III 6, 1315-16 *cirāmyau aysā... byanamggāryau hiryau āvrye imā* 'by which hindering things I have been surrounded (covered)'. From *ā-var-*

'to surround, cover', with the meaning of BS *āvaraṇa*, hence possibly a loanword from O.Ind. *ā-vṛta-*. See cognates s.v. *baṭha-*.

āṣī 'axe (?)', K 36.113 *āṣī skandhinā dva kathiri biḍi* 'be carries on shoulder two (axes), the *āṣī* and the *kathiri*'. The *āṣī* could be traced as Iranian to the base *as-* 'to sharpen' (see s.v. *haska-* 'tusk'), but since *kathiri* is from O.Indian (Khowar *kuter*, O.Ind. *kathāra-*), the *āṣī* may also be Indian, then to O.Ind. RV *āṣya-*, *āṣiya-*, Hindi *hāṣiyā* 'sickle' (see BSOAS 29, 1966, 529).

āṣaṇa- 'worthy', K 136.862 *thu... āṣaṇa-vajsamī* 'you are worthy of honour' (also K 137.906 *āṣaṇa-vajsama*, K 138.931), = BS *arhant-*; III 21, 6a1 *pajsamānā āṣaṇa*, BS *arhatā*; III 107.6 *pajsaṃ āṣaṇq*; Z 24.188 *śāyā ysane āṣaṇa yāḍe* 'be deemed the Śākya kinsmen worthy'; K 34.65 *āṣiṇe jasta paryavai ttā nāte* 'worthy of a deva-king, deign to accept her'; JS 28v4 (with negative) *anāṣiṇe nāvai phare ysaṃthe vesūna* 'you accepted many bad unworthy births'; v 108, 30v3 *u āṣaṇa nā pajsama yanīyā* 'and does them worthy honours', BS *pājayet*; JS 37v4 *tuā ttāṣṭe āṣeṇa yaṃ* 'make that worthy'. From base *arg-* 'to be worth, worthy', with *-ṣ-* from **argh-s-* > **aryṣ-* > **āṣ-*, voiced *-ṣ-* due to older *-gh-*, see TPS 1952, 57, Tokhara lw A 240.1 *yārkes āṣām*, BS *arhant-*, *āṣām*, *āṣānik* 'worthy', B *āṣām*, *āṣāṇike*. For 'worthy' Zor.P. *arṣān*, Sogd. Bud. 'šcy'n'k, Man. 'yṣn; other cognates s.v. *āra-* 'value' from **arga-*.

āṣṣimgyā- 'pool', Z 20.4 *viysāṃgye hārste khāhe āṣṣimgye* 'lotus-ponds, lakes, pools are overgrown'; Z 3.42 *khāhe ysarriṅgye paste āṣṣimje gyahe* 'lakes, gold-coloured reservoirs, pools, fountains'; v 190, 154.43 *āṣeṃgye*; JS 26r2 *āṣaiṃjā*; SuvP. 72r2 *khāhi āṣaiji viysāṃji, surutcā tcāvaka* 'lakes, pools, lotus-ponds, pure water, fountains', BS *utsāh sarāhī puṣkarīnt-tadāgāh*; K 100.274 *khālvā āṣaijvā ttājvā* 'in lakes, pools, rivers'; adjective Sid. 19v5 *āṣeṃjā ūtca* 'pool water', BS *sārasa-*, Tib. *mchoki chu*; v 117, 66v2 *kho haste miṣṭa āṣṣigyo oysāre* 'as elephants destroy a large pond', BS *gajair iṣa mahā-sarāhī*. From *ā* with *haik-*, *ṣaik-: luk-*, *ṣik-* 'to pour', Zor.P. *āṣṣiṇtan*, Sogd. 'šytēh 'ph, O.Ind. *sek-: sik-*, see other cognates s.v. *hāste* 'he pours'. ꞑ. 4 88

āṣṣuḍa- 'excited', see s.v. *ṣarr-*.

āṣṣeina- 'blue', in compound Z 20.36 *āṣṣeina-ggūna-* 'of blue colour', Z 4.33 *āṣṣeina-*, K 7, 5r1 *āṣṣiṇi*, Sid. 144r3 *āṣeṃ*, Sid. 133v4 *āṣaṇa*, Tib. *snon-po*, III 124.77 *āṣai*, BS *nila-*; oblique *āṣṣāne*, *āṣṣeīni*, *āṣṣāni*; Sid. 17r5 *āṣai aṣṇai* 'blue pigeon'; Sid. 142r2 *hainai hame, u ysīdai, u aṣeṃ* 'becomes red and yellow, and blue', BS *pīta-nīla-*, Tib. *ser-ṣin dmar-la swo-ba dan*. Compound Z 14.34 *āṣeṇa-vrahoṇe* 'with blue garment'. From **axṣaina-*, O.Pers. *axṣainaka-*, Av. *arṣō... axṣaēnō* 'blue bear', Zor.P. *axṣēn*, *xṣēnēn*, N.Pers. *xāṣēn*, Sogd. 'ys'yn'k (with *-s-*, not *-ṣ-*), Pāzand *aṣiē-gwi*, PS *ākāṣa-varṇah* for Av. *axṣaēna*, Oss. D. *āxsināg* 'pigeon', D. *āxsinc'ā*, I. *āxsinc'* (blue fruit =) plum', Yidya *axṣin* 'blue', Paṣto *šin*, fem. *ṣina* 'blue, green', Suyni *šin* 'blue, grey, green', Yazg. *šin* 'blue, grey', Sarikoli *ṣayn* 'blue'. Here five words are involved. 1. **axṣa-* < *agh-* to *agh-es-* in O.Ind. *akṣa-* 'blue mineral, vitriol', Khowar *oḥ, oḥ* 'vitriol', adjective *oḥṇu* 'blue grey (of eyes), dark grey (of a horse)' (ç < kṣ),

hence Iran. *axšaina-* 'connected with blue (mineral)'. The form is like IE *ak-es-*: *ak-s-* 'axle' in O.Ind. *akṣa-* 'axle, arm-pit', Av. *aša-*, Lat. *axis*, *axilla*, O.Slav. *osī*. For the colour note N.Pers. *zāy-ēasm* 'blue-eyed' with *zāy* 'vitriol'. 2. Khotan Saka *ysamyē* 'vitriols', N.Pers. *zamē* 'vitriol' from *aḡh-* without *-s-*, and with suffix *-am-*, as in Oss. DI. *sāmān* 'axle' from *š-am-*, Čečen lw *semi*, *sema*, plur. *semanas*, Inguš *soan*, plur. *soaneš*, to Av. *aša-* 'axle'. With suffix *-maka-* Oss. D. *āsmāg*, *ismāg*, I. *smāg* 'blue copper vitriol' (*-sm-* from *-zm-*). 3. OE *ogh-*, *oḡh-*, Greek *ὀχρὸς* 'yellowish', τὸ *ὀχρὸν τοῦ* *ὠιού* 'yoke of egg', **vi-āgh-* in O.Ind. *vyāghrā-* 'tiger', Armen. lw *vagr*, Zor.P. *bpl*, *bwpl* **baβra-*, N.Pers. *babr*. 4. Georg. lw *vešan-i* 'dove-coloured, grey, bluish, brown'; Georgian name of a marzpan (governor) *Vešan Bunnir* (c. 550 A.D.), Swan. *vešan*, *ošan* 'tiger'; N.Pers. proper name *bēšan*, Arab.-Pers. *byzn*, Syriac *wyzn*, Greek *οὐζόνως*, *louzónws*, Armen. *višan*, *youzanēs* (from Greek), see A. F. J. Klijn, The acts of Thomas, 1962, 11; Heftal seal *βιζοβο*, see R. B. Whitehead, Numismatic Chronicle, 6th series, v 231. Here, if the word is connected, it may be **vi-azana-* or **vi-āzanya-*, or with *-š-* > *-z-*. 5. Khotan Saka II 60:8 *aysūra-gūna-* 'of *aysūra*-colour' may contain *az-* with suffix *-ura-* and could mean 'blue'.

āška- 'tears', Sid. 147r3 *āškā beḏā* 'a tear drops', Tib. *mchi-ma hdzag-pa*; III 25:242-3 *āški cira yude āška mī ustaḏi* 'he revealed tears, he then wiped the tears', BS *asrūni prāmuncat sa 'srūni pramrjya*; Sid. 145r5 *āškyai* (with *-s-*, not *-š-*) *sādi hamāte* 'the tears become (*hamāre*) cold'; Sid. 145v1 *āškyai ttauda hamāre* 'the tears become hot'; Sid. 145v3 *āškyai ttarūna hamāre* 'the tears become red', Tib. *mchi-ma rēa dmar-ba rñams yino*; K 38:142 *tcainai tta ttā āškye bayširā* 'his eyes flowed with tears', = K 30:208 *tcaimēna āškyā jsa habaḏai* 'his eyes filled with tears'; III 102:48-9 *ūškyau jsa habaḏai hūdaiga* 'a cloth filled with tears'; with suffix v 330, 20r6 *āškarauidāna ššāmaḡna bremandā* 'weeping with tear-stained face', BS G 37, 17b1 *asru-mukhā rudanti*, Tib. *nu-šin gdon mchi-ma gan-bas*; III 102:49 *āškālakya jsa* 'with tears'. From **asruka-*, Av. *asru-*, Zor.P. 'ls *ars*, N.Pers. *ars*, *ašk*, Oss. D. *sug*, I. *syg*, D. *cāstisug*, I. *cāstysyg*, *cāssyg*, Waxī *yāšk*, Sarikoli *yūšk*(h), Yidya *yāšk*, Šuynī *yūšk*, Yazg. *yāšk*, Sanglēčī *āšk*, Pašto *ōša* (from **a^usrā-*). IE Pok. 23 O.Ind. *āśru-*, *āśra-m*, Lit. *ašard*, Tokhara A *ākār*, plur. *ākrun*, B *akrūna*.

āškā III 90:189 *šiji āškā* 'a medicament, name of a plant' in a list of plant names: *šiji ūškā*, *rūnai*, *mahābāñji*, 'tears of the *šinje*-jujube (= BS *badara-*), madder, *mahābunjā* (BS *yašfi* 'liquorice')'.

ānškāmjsya 'eternal', K 57, 23v4-24r1 *ānškāmjsya jsina* 'eternal life', see *āškāñjsa*, *oškāñjsi*.

āšt-, *āštan-* 'to begin, be about to', Preterite *āšta-*, *āštaṃda*, JS 26v3 *āšti mirāni* 'was about to die'; fem. JS 17v2 *āštā puraka hvarā* '(the tigress) was about to devour her young ones'; v 87r1-2 *ši hā(rā ājavī)ši himye hwaṃḏā āštā kšimjā* 'the (jewel-) string became a snake, it was about to desire men'; III 75:233 *ši vā āšta pahaisā* '(Daša-grīva) was about to flee'; 3 plur. JS 30v2 *āštāde mīrāni* 'they were about to die'.

āštan- 'to begin, be about to', III 73:176 *āštaṃda gvara ši*

tti 'be was then about to explain'; II 100:219 *u japhai āštaṃda hamau* 'he was about to confer with him' (*hamau* infinitive = *hamānā*); K 32:38 *samai āštaṃdi brraima laidrrai pana* 'sbe was about to weep before the hunter'; = K 24:85-6 *ttanai āstada brraima lāṃdrrai pana*, = K 16:141 *ttanai āstana* (*-n-*, not *-d-*) *brraima lūṇdrrai pana*; K 46:39-40 *khu ši avijsyaca strriya dasamyē mūstā ūšadā ysana* 'when the blind woman was about to bear a child in the tenth month'; 1 plural, II 46:84-5 *mista hve ni jsāve u ganamai āštaṃdāṃdūm haysā* 'the great man does not come and we were about to despatch his wheat'; II 112:45 *u āštaṃdāṃdūm mī hajsimā* 'and we began to gather here', translation AM, n.s., II, 1964, 3; III 75:234 *varai āštaṃdāṃdū jsanā* 'there they were about to strike him'. See noun *āstana-* 'beginning'. Base *ā* with *štan-* from *kīstan-*, to Av. *stanu-*, *frastanvanti*, IE Pok. 1004-8 *stā-*: *sta-*, with *-nu-*. See also Zor.P. *stan-*, *statan* 'to take', N.Pers. *sitanad*, *sitadan*.

āšt- 'be firm, endure', III 70:117 *mera va nvāšāṃḏā kšūna, ša-m tti hvū āštyarā ttā* '(the young birds) in hunger cried out for their mother; she said so to them, Only be firm'. See *ēšt-* from *ā* with *štan-* to *hišta-*.

āšta- 'unbelievable', SuvP. 66r2 *baysūñiau bujsyau ūštā haṃberi sarva-jñānā* 'I will fill with Buddhas' virtues the inconceivable all-knowledge', BS *acintiya buddha-guṇaiḥ sarva-jñatvaṃ prapūraye*. See *akūšta-*, *agāšta-*, *avāšta-* to *kāš-* 'to think', here *avā-* > *ā-*.

āšti 'thumb', III 75:230 *pai hivi hvaradai āšti biṃda* 'upon the right big toe of his foot'; III 75:230 *hvaramḏai pai hivi āšti* 'on the big toe of his right foot'; K 145, 2v1 *syadai dastā hivi āšti* 'thumb of the left hand'; K 145, 2v2-3 *syamḏai āšti* 'left thumb'; K 145:2v3 *hvaramḏe dastā hiye āšti u dvi haguṣṭi* 'of the right hand a thumb and two fingers'; oblique Sid. 122r1 *āštye āštye mase guihū: rruṃ jsa gūmalyāñū* 'to size of a thumb each with butter to be smeared on', Tib. *mtse-bo čam-du byas-nas mar-gyis bskus-te*; ablat. sing. Z 22:305 *pai āṇṣṭina ḥāyu paššāte narya vīrā biraysde* 'with big toe he sends out a ray, it extends over the beings in *naraka*'. From **anguṣṭiya-* 'connected with fingers'. See *haṃguṣṭa-* 'finger', *paṃjuṣṭa-* 'finger-ring'.

āštāre 'beds', v 308b2 *u kurve u āštāre* 'and heaps (?) and beds (?)'; Z 24:168 *āštāruvug ysīruvug nūyāre* 'they lie on rough beds'. Base *star-* 'to spread', see cognates s.v. *star-*. For *ā-* note also Kroraina 432 *astarana vastaranena*.

āsaḏa- 'satiated', JS 15r1 *ysaujsa hwaḏa khaṣṭa tcamna āsaḏa yai haṃbāya ni yuḏai* 'the savoury food and drink wherewith you were sated, you made their shares'. Base *sar-* 'to sate, satisfy, feed', Av. *fsaratū-* 'satisfaction, reward'. IE Pok. 577 *ker-* 'grow; nourish', Greek *kopévuvuī* 'satisfy', Armen. *serim* 'grow', Lat. *creō* 'create', *crēscō* 'grow'.

āsalā, *āsalyā* 'provisioner (?)', II 32:21 *tti vā maṃ paḏauysi būki kaṃṭha-āsalyā hwaṃḏi ya* 'these were the first *būka*-officials here, the men provisioning (?) the town'; II 26:331 *⟨kaṃ⟩tha-āsalyā tsiḏi* 'the town-provisioners go...'; v 215:11 *pahaisai tāguti āsalā* 'refugee *Tāguta* provisioner (?)'. Base uncertain with uncertain meaning, from *sal-*, older *sard-* (see IV 96-7). Possibly *sar-d-* to *sar-* in *āsaḏa-* 'satiated, nourished'. A similar official is the

Greek εὐθηνίαρχος 'charged with the provisioning of the city', see L. Robert, *Istros* (Bucarest) II, 1935-6, 12 and τροφεύς 'nourisher'.

āsā 'kept in memory, memorized' with *yan-* 'to memorize', III 61.60 *cvai sāji vāṣi cvam̐ jsa āsā yaṁde* 'he who learns it, recites it, he who thereby memorizes it'; JS 38r4 *sāje vārṣe āsā yaṁde*, with parallel K 66, 84v2 *pīre sāje vāṣe aysmya yade*; v 65.5 *yanīryau dāna puñau āsā pātā* 'you then should memorize with the *dharma*-doctrine, with merits'; v 120, 8ag *āsā tcerā*; v 183a3 *āsā-tcerayētīnai hau-⟨rṇa⟩* 'the gift (in the doctrine) of memorizing'; (medical use) I 151, 62v3 *khva-m̐ jsa āsā yaṁde pūra-m̐ jsa byeḥe* 'if thereby she conceives, she gets thereby a child'. Parallels are in Sdp II 197 *udgrhñīyād dhārayed vā vacayed vā paryavāpnuyād vā prakāṣayed vā likhed vā likhāpayed vā likhitvā cānusmaret*. From *ā* with *sāxta-* 'kept', to Av. *ā-sak-*, *aiwi.sak-* 'to keep in memory', Pašto *sātāl*, 3 sing. *sātī* 'to keep, protect'. If 'keep' is the basic meaning this *sak-* may be different from *sak-* 'bc skilled, able', see *sāj-* 'to learn' with cognates.

āsī, āsī 'itch', III 90.196 *āsī*, Sid. 11v5 *āsyām*, BS *kaṇḍū-*, Tib. *g-yah-ba*; III 89.170 *āsyē*, III 90.191 *durṣṭi āsyau bidāṣṭā* 'upon stinging itch'; III 90.194 *durṣṭi āsī*; v 320.87 *āsyē* = Sid. 10v3 *īsyē*; I 167, 82v1 *īsyi*, BS omits; III 14.26 *u hāysai paṁdi ni himye u bedai āsyē (himā)ri* 'the road is not far for him, but upon him the itches occur'; ibid. 15.40 *āsyē-t-ī sarbīdi* 'itches arise for him'; III 89.170 *āsyām va yaugā* 'treatment for itches'. Base *ars-* 'be ulcerous, itch', IE Pok. 310 *elkos* 'abscess', O.Ind. *ārśas-* 'haemorrhoids', Greek ἔλκος (secondary *h-*) 'wound, festering', Lat. *ulcus* (secondary *u-*).

āskā 'decr', Z 2.226 *ttarrā rrau vātā āska* 'like antelopes thirsty on the plain', = BS *mṛga-*; Manj. 256 *ttarrā rrai vī āska*; Manj. 38; Sid. 17r1 *āskā hīya gūṣṭa* 'flesh of antelope', BS *aiṇa*, Tib. *khar-go-sol-gyi ṣa*. From **āsuka-*, Av. *āsu-* 'swift', thence 'swift animal, antelope' Sogd. 's'wuk', 'swk', Balōčī *āsk*, Zor.P. *āhuk*, N.Pers. *āhū*, Orm. *āu*, Pašto *ōsai* < **ausaka-*, M.Pers.T. 'hwg. IE Pok. 775 *ōkū-s*, O.Ind. *āśū-* 'swift', Greek ὠκύς, Lat. *ōcior*, *ōcissinius*.

āskotta-, sec *anāskotta-*, *haskautta-*.

āskyai Sid. 145r5 variant for *āṣkyai* 'tears'.

āsāna- 'first', dyadic Bcd 43v1 *aurga tsūm āsāna paḍā ṣadi jsa brrīya* 'I come with reverence first of all in faith with love'; Sid. 138r2 *vīsarpa vī āsāna vemaṇ u vrrī jsa haphī-sānā* 'in the case of skin eruption first it must be joined with emetic (BS *vamana-*) and purgative (BS *vireka-*)'; Sid. 121v4 *āsūai aṁgā tcārbe makṣānā*, Tib. *dan-por lus-skam-gyis bsku-ṣin* 'first his limbs must be rubbed with fat'; Sid. 126v5 *ādāmādā jsa biyṣī-likā tīye āsāna bañānā* 'on one afflicted by madness (BS *unmāda-*) it must first be bound', Tib. *smyo-byed-kyis thebs-pa-la, thog-mar ni bcin-ba dan*. From **ast(a)nya* > *āsna-*, sec *āstana-* 'beginning', and *āstanī* 'initial'.

āsta 'beginning', see *āstana*.

āsta 'dwell', v 37r6 *gyastavūrānā bhavaña āsta vya* 'were dwelling in the abode (BS *bhavana-*) of the *devaputras*'; v 37r7 *kāmi hālai tti gyasta balysa āsta vya* 'where these *deva* Buddhas were staying', durative past (*kāmi hālai*, = BS *yena* 'where'). See *āh-* 'sit, dwell', *āstā*, *āste*.

āstaa- 'bone', Sid. 144v3 *āstai*, Tib. *rus-pa* 'bone'; Sid. 131v4 *āstā-v-ī hatcyadā hamāre* 'his bones break', Tib. *rus-pa grum-ṣin*; Sid. 151r4 *kharīña āste* 'bone of deer', Tib. *gla-ba... rus-pa*; Z 5.8 inst. sing. *āstaina*, Z 23.15 loc. sing. *āsto*; plural Z 13.138 *āste*; loc. sing. I 169, 86r1 *āstyā bīsā būvajimda* 'removes wind in the bone', BS *asthi-gata anila-*; I 171, 88r5 *āstyāmīsā* 'marrow in bone'; v 384, 29a1-2 *āstyā nauysera biyse hvaṇḍīnai rana* 'I hold the human jewel more intimately than my bone (body?)', possibly for *āstyau*; III 43.30 *āstai ṣimai* '(the dog) gnaws the bone'. Adjective, Z 5.55 *āstairya yaṁdru*, Manj. 26 *āstīnai yadrra* 'bony skeleton' (BS *yantra-*); K 145, 3v1 *rañīnai ganaittrai, u āstīnai* 'rosary of jewels and of bone' (BS *ganayitri*). From **astaka-*, with *ā* before two consonants, Av. *ast-*, adj. *astaēna-*, Zor.P. *ast*, *astēn*, N.Pers. *ast*, Sogd. Bud. 'stk', Man. 'stk', Yagn. *sitak*, M.Pers.T. 'stg', Yidya *yastē*, Waxī *yašč*, Sanglēcī, *ostok*; IE Pok. 783 *ost(h)-*, O.Ind. *asthi*, gen. sing. *asthnāḥ* Greek ὀστρεόν, Armen. *oskr*; Hittite *hastai*, Luwian *hašša*. See also *āhūde*.

āstan- 'begin, be about to', pres. *āstañ-* Sid. 6v3 *khu tlika dye idā u tti vai āstañānā* 'when these have been looked into, then begin for it', BS *drṣṭvā karma samārabhet*, Tib. *hdi-ruams mthos-nas gdod* ('beginning') *byaho*; pret. *āstaṇda-*, II 26.32.1 ||| x *rai pau tsi āstaṇdādi phimāña kitha* '... they were about to go into Phema city...'; II 107.171 *ṣau phāñīnai sthūpa āstadāṇdā* 'they began one clay monument'. See also *āṣṭ-*, *āṣṭan-*. Noun *āstana-* 'beginning', adjective *āstanī*.

āstana- 'beginning', K 3, 138r5-v1 *ne thatau harbi(ṣṣu) ttu dātu āstanu nāṣṣkye jsa draiṣu vātu yanīndā* 'not soon can they memorize the whole *dharma*-doctrine, the beginning with the end'; K 3, 138v2 *cu vāstārma ānandā ṣamanā āstanu nāṣṣkye jsa draiṣu vāte* 'what in detail Ananda the ascetic memorized the beginning with the end', Tib. *kun chub-par byas-su zad-kyi*; Z 22.287 *krosumni mara vāte balysā biṣpaḍā āstanu kalpā* 'the Buddha Krakusanda was here first at the beginning of the *kalpa*-age'. Particularly common to render BS *-ādi-* 'beginning with, and the like', Z *āstarni*, *āstarṇau* for *āstanna* inst. sing., later *āstaṇna*, *āstana*, Sid. 3r2 *cu ttaraṇḍarāja āchā, ttavai u kuṣṭa āstaṇna*, Tib. *de-la lus-kyi nad ni rims dan, mdze-la sogs-paho*, BS *ṣārīrā jvara-kuṣṭhādyaḥ* 'the illnesses of the body are fever and leprosy and the like'. Adjective, SuvO. 5v2 *āstanī pāṣkalā*, BS *parivartah prathamah* 'first chapter'; Z 21.16 *āstanīya*; Sid. 3r4 *vaskalyāmata mase raysga āstanuta gūnai*, 'the mark swift as the amount of a wink and the like', BS *nimeṣādika-lakṣaṇah*, Tib. *mig-hdsum-bahi yud-čam-la sogs-pahi mchan-ma-čan-no*; Manj. 175 *ga rrū ppraṣvena pakyaṛma rū āstanīva pacaḍana* 'the form of mountain (BS *rūpa-*), by nature outstanding form, in normal course, and the like'; IV 23.5 *tīyāna āstananyau jsa* 'beginning with those'. Later forms of the noun *āstana-* are Sid. 140v1 *āstaṇnakai*; Sid. 121v3 *āstaṇnakā*; Sid. 126r2 *āstaṇ vīra*, Tib. *thog-mar* 'formerly': Manj. 310 *gviha rrū āsta arvyau jsa* 'with medicines, butter and the rest'. With negative see *anāstana-* 'without beginning'. From *ā* with *stan-* 'place, place oneself', Av. *stanu-*, *frastarvanti* 'they get in front'. Hence *stan-* from *stā-* 'to stand'. But if Lat. *incipio* 'begin' is compared, the basic *stan-* would belong with

Zor.P. *statan*, *stānēt* 'to take', N.Pers. *sitadan*, *stanad*. Sogd. *st'nyh*, P 2:1158 *pr'pw* *st'nyh*; 2:929 LA *st'nyh*; 2:1184 *prw* *st'nyh*; 10:24 *moš'ky* 't' *pw* *st'nyh* 'permanence'; 6:155 *pwty* *stny* 'y' *š'k* 'the Buddha's original vow'; 6:93 *prw* *st'nyh* *wy'k* 'à l'endroit où il se trouve'. āstarāda 'they may spread, abound', K 112:363-4 *kh(u) vā tti brriya ysūra jadī āstāna kīdaiśa āstarāda tti(ā) va pyauca khu tcaśrai* 'if then *klesā*-afflictions, lust, anger, ignorance may abound, then how is the counter-action to them to be made?'. From *ā* with *star-* 'strew, spread', see cognates s.v. *star-*, and *āštāre* 'layer, bed'.

āstāpha, read *āstā pha* 'many bones' III 80:32.

āstīye 'resisted', JS 29v2 *ttēre šike āstīye bujisyau jsa samartha* 'the young partridge resisted, being possessed of the virtues'. From *ā* with base *staig-* 'to fight', rather than base *stak-* (see *štakula-*). Hence with Av. *stīg-*, inst. sing. *stija nījainti*, Zor.P. *stēš*, N.Pers. *sitēš*, *sitēš*; M. Parth.T. *stīykh* 'quarrelsome', N.Pers. *sitihādan*, *siti-hādan*, 'to quarrel'. IE Pok. 1016-17 (*s*)*teig-* 'to pierce' generalized; Oss. D. *st'eyun*, *āsteyun*, *astīydzān*, *ras'ixta*, *st'eyāg* 'robber', I. *stīyyn*, *rastīyita*, *stīyidton* 'to flay, tear off, rob', *stīyāg* 'robber'. Possibly a third base? For *stak-*, see *stada-*, *stirūvi*.

āstya 'in the bone', loc. sing. to *āstaa-*.

āspar- 'tread', Z 22:147 *jsēiṇu āspīdā brāyūnu* '(the horse) treads lightly, pleasantly'; Z 23:153 *||| vā āspude balysi* 'the Buddha trod (on the stairway)'; Z 23:169 *samu balysi āspude štādan* 'the Buddha trod on the ground'. Noun see *āspara-* 'path'. With other preverbs: JS 7v2-3 *paspudānūdā tvānās brriṃha* 'they trod upon your back'; JS 33r3 *vaspudai šaysdā beda* 'you trod upon the snakes'; Sid. 2v3 *šāstrā hīya haspara*, BS *tantra-paddhati-* 'path of the treatise'. From *spar-* 'to tread, trample', Av. *fraspara*, *vispara*, Sogd. *nšpr-* 'to step', *pršpr* 'kicking (?)', *pnšpr'y* 'to kick', *βšpr'y* 'sole of foot', *ptšpr'y* 'arrangement', Sogd. Chr. *pčprty* 'remains', Sogd. Man. *pšpr-* 'to fix', *pšpr'y* 'rush forth'; M.Pers.T. *nyspurd* 'trodden down', BSOAS 12, 1947, 46:46 *zn'n 'wš'n nyspurd 'yry'p'n bng'n* 'I shall smite them and their oppressed, trampled servants'; *pryspr-* 'to tread' (BSOS 9:86); Zor.P. *spartan*, *spurtan*, *vispurt*, N.Pers. *sipardan* 'to tread'; Waxī *naspar-*: *naspart* 'to tread down' (IIFL 2:532; 473), *bispar* 'kick', Šuynī, Rōšānī, Xūfī *bispār*, Orošorī *baspār*, Yazg. *bāspur*; Sarikoli (Shaw) *našpor-*; *našpug*, (Paxalina) *našpe(dz)-*: *našpug* 'to tread'; N.Pers. *naspār* 'grape-treading place'. IE Pok. 992 *sp(h)er-*, O.Ind. *sphurati* 'kick, hurry', redupl. aorist *apaspharīh*, intens. *pharpharāyate*, Greek *σπαρπω* 'jump', Lat. *spernō*, *spretum*. O.Norse *sperna* 'kick', Lit. *spirti*, *spirti* 'kick, press'.

āspara- 'path', II 104:80 *naravaunūdā āspara vira pāriphida* 'they are based on the road to Nirvāṇa'; III 47:59 *gūscyinaī āsparā beda* 'on the road to deliverance'. See *haspara-*, BS *paddhati-*, and *āspar-*.

āspā 'calming', Sid. 127r1 *āspā vāšānā* 'to be recited calming words'. BS *sāntuair upācaraiḥ*, Tib. *chig hjam-pos gšam-bar byaho* 'caressed with soft words'. From *ā* with *spā-* 'to rest, calm', Sogd. *nšp-*, *mnšpn*, *nšp'kh pr* 'štrn' 'a bed to rest on'; Zor.P. *aspān*, *aspēn*, *an'aspēn*, Pāzand *aspīn*, *aspīmand*, Parsī-Sanskrit *viśrama-* 'rest'; M.Pers. T. *hsp-* 'to rest'. See *āspātā-* 'place of rest, refuge'.

āspātā- 'rest, refuge', v 339, 77r2 *ce nā rro trāyākā u āspāta hāmāte vāmā* 'who for us is a saviour and refuge now?', BS G 37, 72b6-7 *kasya śaraṇaṃ ko me trātā bhaviṣyati*, Tib. *su-la skyabs-su hgro-bar bya*, *bdag-gi skyob-par su-šig gyur*; v 77, 145r1 *nai nā samtsera āspāta hāme* 'there is for him no hope in the *saṃsāra*-migration', Tib. *re-ba med-par hgyur*. With negative *anāspeta-*, v 332, 24v4 *anāspetā hāmātemā* 'I became hopeless', BS G 37, 21b5 *nirāśi-bhūtaḥ prakrānto* 'smi. Compound, III 12, 21v2 *hamtsa-āspetā*, JS 9v2 *hatsa-āspe* 'having a refuge'. Later III 120:56 *āspāva*, K 146:3 *āspāvi nāsaumanai* 'may we take refuge', Bcd 51v4 *āspeva jsa usakime*, BS *upasaṃkrami nāthān*. Comparative adjective with negative, III 11, 21r3 *anāspayeri*. With *yan-*, III 7, 14v1 *āspāteyanāka*, III 4, 10v2 *āspete yanāki* 'you are maker of refuge', III 5, 11r5 *āspāvā yanāka*. From *ā* with *spā-* 'to rest', see cognates s.v. *āspā*.

āsyē 'itch', see *āst*.

āsva 'burnt', III 49:14 *brriye jsa āsva tšmā* 'they become burnt by lust'; parallel to 19-20 *brriye jsa niḥvarda*; Manj. 100-1 *kṣya (=kṣū) ttarana āsva tšida* 'they become burnt by hunger, thirst'. From *ā* with *sūta-*, see cognates s.v. *sijs-*.

āh- 'sit, dwell, live', pres. 3 sing. *āste*, 3 plur. *āre*, 3 sing. conj. Z 2:222 *ātē* (see above), later SuvP. 71v1 3 plur. *āre*. Preterite *āsta-*, v 37r7 *kāni hālai tti gyasta balysa āsta* 'where these *deva* Buddhas were dwelling', and in the cliché BS *viharati sma* 'he was staying', III 58:3 *šīna beḍa gridhikūṭā gari vī āstai ye* 'at one time he was dwelling on the Gḍhrakūṭa mount'; SuvO. 4r2 *tta mā pyūṣṭu tte bādā grjakūlu ggaru balysā dharmadhātū hasāya āstā* 'I have heard at that time the Buddha in the *dharmadhātu*-region was staying'; III 20, 3b4 *śrāvastā kṣīrā āstā vyā* 'he was staying in the city of Śrāvastī'; K 135:853 *āsta vye*; parallel K 72:14 *mūṇde* 'he dwelt'. Participles, pres. *āna-*, *āna-*, *ānaṃda-*, III 23, 18b2 *jau-niṣṭmā ānadā* (plural) 'of those dwelling without strife', BS *araṇā-vihāriṇāni*; ibid. 19ar *araṇā cu samāhāna ānadai* 'free from strife (BS *araṇa-*) who is dwelling in the *samādhāna*-trance', fem. *ānaṃkyā*, gen. plur. *āna-ṇcānu*; future passive K 8, 306r3 *ramaṇidai ānā* 'one must sit rejoicing'; gen. absolute *āniye*, *ānye* (like *štāniye*). Noun *āmata* 'dwelling place'. Asparticle 'indeed', *āna*, *āna*, later *auna*, *ona* (v 246, 13ar = K 97:197 *auna*), *āni*, *ā*, like *štāna*, *štān*, *štā*, and *jsāna*, *jsām*, *jsā*, with final *-a* from older inst. sing. *-ā*. The meaning 'from' 'from' 'being in' is found in Sid. 3v2 *haṇḍiyaji myām māsti āna audā tāmjeri myām māsti bure* 'from mid Hamḍiyaji month to mid Ttumjāra month'. It is variant to *štāna* in K 24:93 *āna*, K 16:151 *štāu*, K 32:45 *štānā* and K 24:95 *āna*, K 16:153 *auna*, K 33:46 *štānā*. From *āh-*, (before *-t*) *ās-*, with *āhā-* replaced by *ā-* and *ā-*, Av. *āh-*, 3 sing. *āste*, perf. *ānhānō*, *ānhāire*, *ānhāire*, *ānhānte*; IE Pok. 342-3 *ēs-*, O.Ind. *āste*, *āstna-*, Greek 3 sing. *ἄσται*, participle *ἄσμενος*, Hittite *as-*, Hieroglyphic Luwian *es-*.

āha- 'mouth', in *kīnāha-*, = BS *senā-mukha-*, elsewhere loc. sing. *eha*, Sid. 4v4 *eha*, Tib. *mithon-ga* 'chest', Sid. 109v2 *eha*, Tib. *khār* 'in the mouth', Sid. 152r5 *eha*, Tib. *khār*, I 159, 74r4 *iha rāha* 'pain in the mouth', BS *nukha-*; *giha*, K 110:329 *bausa giha bīysaje* 'bad smell seizes the

mouth', Z 22:150 *uspurrai dandā eha* '(the horse) his teeth complete in the mouth', Sid. 140v2-3 *iḥai va byamjśa* 'it is astringent for him in the mouth', Tib. *rkan skam-par byed-pa yin-no* (*rkan* 'palate'). III 11, 21r2 *eha* 'into the mouth'; K 46:50 *ū ehai hā tējīsa vistā* 'and she put the teat into his mouth'. From *āh-* 'mouth', Av. *āh-*, *āh-*, glossed by Zor.P. *dandān*. IE Pok. 784 *ōus-*, O.Ind. *ās-*, *āśya-* 'mouth', *oṣṭha-* 'lip', Lat. *ōs*, O.Slav. *usta* 'mouth'; Nūristānī Prasun *iš-*, *iš-kič* 'moustaches', from *āśya-keśa-* (G. Morgenstierne, Prasun 66).

āhate 'reach (?)', no context, possibly *āh-* from *āfy-* 'reach', in Av. *āfante* (Yasna 57:29). See *eh-*, *byeh-*, *byeuv-*, cognates s.v. *prev-*.

āhalj- 'to restrain', with *-halj-* only in *āhaljaa-* 'restrained', see below, later forms v 264, b13a *āhajā*; II 98:162 *ghaijā*, II 88-9:36-7 *u cu maṃ ttikyāṃ āstanna haḍā īmde daṃda-ṃ ihejāṃ kuṣṭi buri vā mājā haḍi ni hūṣṭmde* 'and those who are the messengers of those and the rest, those we hold back so long as our messengers do not arrive'; III 37:8 *iheja*, III 46:22 *iheja*, K 18:211 *eheja*, K 26:139 *aiḥaja*, III 34:13 *aiheja*; 3 plural II 10b3 *aiḥajīda*. Participle **āhrīta-*, Sid. 132r3 *āhrī hame*, BS *yāmya-* 'restrained', Tib. *hjoḡ-nus-so* 'able to place'; Sid. 128v4 *aga ne āhrī tda* 'the limbs are not stiffened', BS *stambha-*; II 126:16 *cvai ri āhrī*: *yinīdā*, *tteyi* *ḥvām haḍā tta ystīri hatharā ni bara* 'such that they intercept it; you, the Tai-uang, should not bear resentment in your heart'; 2 plural II 109:4 *u amq vq ḥsira ttaṃdī drai mūstā āhrīyāṃda* 'and you were held back in the country only three months'. Later *āhī*, v 2:2:6 *saṃdā vā uysgeṃde sīdakī nā āhī tdi* 'he buys back the land; Sīdaka- cannot stop him'. From *ā* with *θrang-* 'to pull', see cognates s.v. *thargga-*.

āhaljā 'restrained, stopped', passive to *āhalj-*, type *pāta-* 'fallen', Z 24:424 *āhaljā nīndā* 'they cannot be stopped', still not certain, but here *nīndā* may be for Z 1:34 *ne īndā*, and Z 5:65 *nā yīndā* 'they are not', with coalescent *nī-*, like *nīstā* 'is not'. See also *nīroskasūte*. The full context see s.v. *durāhe*.

āhā- 'egg', Sid. 148v4 *krrīṅgīne āha hīvī dalaī* 'shell of the fowl's egg', BS *daḥṣāṇḍa-tvak*, Tib. *khlyim-bahi sgo-nahi sun-lpags*; Sid. 141r5 *kaṇvīnā āhā kheṇḍa* 'like fish eggs', BS *mīnūṇḍa-*, Tib. *ñahi sgo-na hdra-ba*; Sid. 152v3 *astauci mūṇḍamūṇḍam murām hīye ūhe tta ta paṣṣānā*, Tib. *bya skam-pa-na gnas-pahi sgo-na... bēos-pahi* 'eggs of birds living on dry land, those are to be boiled'; III 86:97 *krrīṅgīnā āha* 'fowl's egg'; loc. sing. Z 7:42 *kho āhya āṇā karavīrai* 'as the Indian cuckoo being in the egg'. III 21, 9b1 *āhya ysāta* 'born in (=from) an egg', BS *aṇḍa-ja-*. Base *āhā-*, *āhā-* < *āvyā-*, Av. (Yašt 13:2) *aēm* 'egg (?)', Oss. D. *ajkā*, plur. *ajkitā*, I. *ajk*, plur. *ājčytā*, *ičytā*; Zor.P. *xāyak* (or *hāyak*?), N.Pers. *xāyah*, Pašto *hā*, Wazīrī Pašto *yōwya* (from **āvyā-*), Wanetsī *hōya*, Sanglēcī *āhik* (from **āvyākā-*), Parāčī *ēx*, Orm. *wulk*, *ōlk*, *hōnk*, plur. *ēlčī*, *hēnčī*, *hanwalk*, Khowar *lw āyukun*, Auramānī, *hēlā*, Kurd *hilkā*. IE Pok. 783-4 (not O.Indian) *ō(μ)iom*, *ajom*, Greek *ώϊόν*, *ōeov*, Celt. Welsh *wy*, O. Cornish *uy* (from **auion*), Lat. *ouum*, O.Slav. *ajice* (from **ōja-*), O.Norse *egg*, O.Engl. *æg* (from **ajjan*), plur. O.Engl. *æggu*, OHG *ei*, plur. *eigir*.

āhī, see *āhalj-*.

āhāra- 'ash, asbes', Z 2:112 *biśśu āhārā ttū* 'all that ash'; Z 13:138 *tā vā ucātāṇḍā vara āhāro* 'they gathered there the ashes'; Z 20:46 *buṣkuta burṣṭa āhārna ārsta jseṇu āste* 'dispersed, scattered mixed with ashes lightly, the bones'. From *āhrya-* 'asbes', adjective to *ātar-* 'fire', Av. *ātrya-*, Sogd. *''š'k*, *''š'y*, Orošorī *aθēr*, Bartangī *aθir*, Šuynī *θir*, Sarikolī *θer*, (Sbaw *thier*), Pašto *irē*, *ere*, Wanetsī *arē*, Sanglēcī *wuter*, Yidya *yaxio*, *yēčya*, Brahui *hēs*, *hīs*, *hīs* from Balōčī **əs* < **āhrya-*. The other base for 'ashes' O.Ind. *āsa-*, Nūristānī Kati *asē*, in Iranian Orm. *yānak* < **āsna-ka-*. See III 79:16 *herā* 'ashes'.

āhārīja 'made in ashes', v 315, Duldur Aquar a 1 *hve se āhārīja grauśā khāy(s)* 'he spoke saying, paste baked in ashes, food...'. Adjective in *-maa-* from *āhāra-* 'ashes'. Note N.Persian *nān* originally 'covered in ashes', E.Benveniste, REA, n.s., 1, 1964, 13-20, see *nānji-*.

āhūḍa- 'skeleton', Z 19:87 *hvāṇūḍā se āhūḍāna sūtā* 'they say it is burnt with the skeleton'; Z 2:43 *ḥsiyāre ḥuṣka āhūḍe padamna* 'the dry skeletons are tossed by the wind'; Z 20:44 *kaṃale ggaḍāre, ḥsiyā āhūḍe pharu* 'many heads lie, white skeletons'. From base *ah-* 'bone' in Av. *anḥaēna-* 'made of bone', with *-ūda-* 'covered', as *pirūda-* 'wormy', *āhisinūḍa-* 'covered with sweat', *spyakūda-* 'blossoming', *ba-vūḍa-* 'poisoned', with derivative *āha-*, to *ah-*, *as-* in *āstaa-* 'bone'. See *ghā*.

āhūḃdo 'attack', N 158:10 *āhūḃdo u handaryo jsa dukha* 'attack and woes from others'. Base *hvah-* 'strike', hence **ā-hvahant-aka-* (or *-ava-*) to *hvah-*: *hvaṣta-* 'strike'. See *hvaītā*, *hvaṣta-*. For *-ūnd-*, note also *jūṇḍaa-* 'alive'.

āhurja 'with pleasure', inst. sing. to **āhurdi-*, JS 261r *āhurja āstīvādā vyasthānaiya biraštai* 'you expounded with pleasure the word of blessing (BS *āstīvāda-*) by the ordinance (BS *vyavasthāna-*)'; K 40:20 *rriṇa āhāmrrji hve* 'delighted with the queen he spoke', = K 43:138 *rriṇa āhauja hve*, = BS Divyāvadāna 405:27 *prīṭimanāḥ kathayati* 'delighted he spoke'; III 67:44 *āhau:rrji sīdhā sarā* 'delight, success, fortune'. See *āhaurra* 'happy'.

āhus- 'to sweat', Z 2:57 *āhusāte rriysai nūte duṣḍarrau hvāṇāte hūḍe* 'he sweats, trembling seizes him, despairing he speaks however'; causative *āhusān-*, III 93:256 *ṣi peṇḍai pāchai, āhusāne* 'this lump is to be cooked, it causes to sweat'; Sid. 129r3 *āhāsānānā*, Sid. 8v3 *āhasū-nānā*, BS *svedanam*, Tib. *duḡs bya-ba* 'causing heat'. Noun *āhasā*, Sid. 134r2 *āhasā-v-ī nerāme* 'sweat issues for him', Tib. *rnul hbyun-la*; Manj. 27 *cu nauya varanyau* (BS *vraṇa-*) *ysautta āhūsā ganā ṣa utca* 'what flows from the nine orifices, that water is stinking sweat'. Adjective, Sid. 7v4 *āhisinūḍā*, = v 317:34 *āhisinūḍā*, BS *prasvedī*, Tib. *rnul sni-ba* 'sweat flowing'. From base *hvaid-*: *hvid-* 'to sweat', with *-s-* increment, hence **ā-hvid-s-*, **ā-hvit-s-*, Av. *xvīsaṭ*, *xvīson*, Zor.P. *hwyst* **xvīst*, Sogd. *ṣwyst* 'sweats'. From *-us-* to *-ās-*, *-is-* and *-as-*, see also *vīrasaṇī*, *nīrasaṇḍai*. See cognates s.v. *hvi* 'sweat'.

āho 'hole', Z 22:114 *hārūškā āho jiye* 'the elevation (and) depression vanishes', = BS *utkūla-nikūla-* (Pali *vikūla-*), Tib. *mtshon dman med-tin*; K 46:36 (dyadic) *āhau kāmṣḍi*, K 46:48 *āhām kausḍi*; loc. sing. K 46:49-50 (dyadic) *ttaṇe āhya gatsa padā* 'she put (him) in the hole (and) pit (*ggaṇṭsa-*)'; K 46:50 *ttiṇa āhya auma* 'being in

this hole'. From *ā* with *-hau-*, possibly base *xau-* beside *kau-* 'to form a hole'. See *kuṣṭa-* 'bole'. IE Pok. 588-92 *keu-*; for *khū-* see *khūṇā-* 'hole'. JRAS 1970, 61-2 *kōmāṣ*.
āhau 'tale, fable', Z 5·3 *hvanaino āhau hambaste tcamma lova bitanda* 'he composed a fabulous tale whereby the people (BS *loka-*) were confounded', parallel to Z 24·385 *hambanindā salūva* 'they compose tales', = BS *kathāś ca-kruḥ*. Adjective *āhvainaa-* 'fabulous'. From *ā* with *hau-* in *hau*, *ho*, *hoka-* 'talk'.

āhaurrda 'pleased, happy', III 95·41 *jastā beysau jsa āhaurrda* 'happy through the *deva* Buddhas'; III 71·150 *nai patsa sāvui haura, āhaurrda ma paskyūṣṭā ttū* 'do not abandon him, ward off the curse (BS *sāpa-*) for him, make him happy again' (*ma* 2 sing. to *mays-* 'to make'?). From *ā* with *fra-var-*, Av. *fraorāt*, *frū-var-*, glossed by Zor.P. *dāṣṭan* 'desire'. IE Pok. 1137 *uel-* 'wish'. See also *haura* 'desideratum', and *āhurra*.

āhrriya- 'restrained', see *āhalj-*.

āhvarai 'sour', BS *āmla-*, Tib. *skyur-ba*; fem. *āhvarra*; Sid. 5r2 *dajsaṃdai u āhvarai u *ṣūrā raysā* 'sharp and sour and saline taste', BS *kaṭv-amlā-lavaṇa-*, Tib. *cha-ba daṇ, skyur-ba daṇ, lan-čhva rnam-skyis ni*; Sid. 9r4 *āhvarā hīyāra* 'sour fruit'; Sid. 9r4 *āhvarau raysyo jsa* 'with sour tastes'; Sid. 136r1 *āhvarām*; I 181, 99r2 *āhvarim* (*-im* = *-ai*) *raysa*, BS *abrra* (= *ambrā-*, from *amlā-*); Sid. 124r2-3 *ūhvarū ttira ā vā suttā* 'sour, bitter or vinegar'; fem. Sid. 4v2 *ttavadya ūhvarra* 'the bile is sour', Tib. *mkhris-pa ni skyur-ba*. Negative *ā-* to *hvarra-* 'sweet', similar to the reverse in Sogd. Man. *n'mry* 'sweet' from **an-āmra-*, see s.v. *hamga-* 'sour'; not with N.Pers. *namak* 'salt' (see *namva*) see I. Gershevitch, *Mémoria*, I de J. de Menasce 1974, 48. See cognates s.v. *hvarra-*, *hvara-*.

āhvainaa- 'fabulous', Z 22·249 *nyaskya nā hāmāte bihiyu ce ttāte āhvainā kuṣṭe* 'he feels humility greatly who looks at these fabulous things', adjective to *āhau* 'tale', as *sarvainaa-* 'leonine' from *sarau* 'lion'. See also *hvanainaa-* 'fabulous' (Z 5·3).

i- 'not', replacing *a-*, twice with *i-* (independent *i*) in Z 12·64 *ihiṇi hedā* 'he gives not his own', v 9rv2 *ihiṇya-nāsaunā* 'taking not one's own', the 2nd *śikṣāpada*, BS *adattūdāna-* (BSOAS 13, 1950, 665-7), parallel to K 154·41-2 *ahiye hera nāsāmi*. Elsewhere *i-* is made on the *akṣara* sign *a-*. K 101·39 *iṣedai* 'not returning', = BS *anāgāmīn-*, *avaivartika-*, = v 250·778 *atisaṃdai* from *is-* 'to return'. K 68·206 *ikāṣṭa*, K 53·10·10 *akāṣṭa-*, SuvO. 5r4 *atāṣṭā*, BS *acintiya-* 'inconceivable'. II 58a5 *ikṣumḍā* 'unmarried woman' beside *ibid*. 57a3 and 58a4 *kṣumdausta* 'married', to *kṣumdaa-* 'husband'. II 127·26, and 32, and 37 *invaṣṭa-* 'difficult', = *amvaṣṭa-*. K 154b48 *lākāṃttara* (BS *lokottara-*) *ipihī raysgi*, beside K 58, 28r3 *anāvīdhīyāi hame avīhi* 'is unimpeded'. K 73·39 *ibhātta* 'not ruined'. II 127·30 *iriṣa* 'lack of appetite', = *ariṣa-*, BS *aruci-*. Sid. 147r5 *ihaṣṭa-* 'uninterrupted'. II 127·25 *ihiye kṣirā* 'in alien land'; Sid. 1v4 *ihiye phara jsa* 'in foreign language'. The *i-* 'not' is also in foreign words Sid. 102r3 *imaṇḡala-* 'inauspicious' and K 43·167 *iṣadā* 'unbelieving', K 41·49 *iṣadā*.

i- 'one, whole', first component, v 330, 20r5 *ākṣuttāndā i-*

garsā bremā 'they began to weep with the whole throat', similar use of *sau* 'one, whole' in K 15·114 *sau-kṣira satva* 'beings of the whole land'. See *garsa-* 'throat'.

i 'to-day, at once', III 73·191 *hamdarye i khari tsuā* 'at once she went to the other ass'; III 105·55 *ttuṇe jūha:jsa mīre i tvī hīsū* 'through your love I die, at once I come to you'; II 102·26 *i paisām*, II 103·66 *i paisām* 'to-day in the evening', translated AM, n.s., II, 1965, 109; II 96·82 *khvai vā sam i hvai hīṣṭyai* 'if for him here precisely to-day a man should come'. See *īmu* 'to-day'.

i, older *itā*, *iyā* 'might be', 3 sing. optative to *ah-* from **(a)hītai*.

-i suffixed to preceding word for *yi* 'him, his, her', once with *-i-* Z 24·196 *aysmūtī*, frequent later v 76, 112r4 *pye-t-i*, K 138·943 *hālātī*; v 155a5 *dru-mūjsetī*, also with *-v-* K 40·20 *rrevī*, and *-y-* JS 27v1 *perodaiyi* 'you destroyed for him'; *-ā*, K 139·954 *hālā-v-ā* = K 138·943 *hālā-t-i*. See cognates s.v. *yi*.

i 'indeed', K 47·53-4 *aysai vaṇa ysāda hamya* 'I (fem.) indeed have now become old', from **aiwa*, as O.Ind. *eva*.
īm 'before', IV 23·5 *baudhisatva im bayśā am myāṇau hara-yṣṭndā* 'the bodhisattvas prostrate themselves before the Buddha in their midst'. See *īna*.

īna, *īnā* 'in presence of, from', *īnā vātā* 'in presence of, by', v 343, 85v4 *pusparebāstā ysāre kūlai vara īnā vātā uysnora hamgri(ya)* 'twenty-five thousand millions (BS *koṭi-*) of beings gathered there being near it (the tree)', hence *yi vara īnā vātā* 'in the vicinity of it there' (parallel *ibid*. 85v6 without *vara*), BS G 37, 80a7 *latra paṃca-viṃṣati-koṭi-sahasrāṇi jana-kāyasya sannipatitāni*; Z 6·36 *ggare īni* 'in front of the hill'; 'because of' III 29, 42a4 *carau pracaina. . . aysmu īna* 'by means of a lamp. . . by means of the mind'; Z 5·74 *kuṭre hāmāte īni*, = Manj. 23·1-2 *kūra hāme kiṇa* 'because of false thinking'. See also *īñaka*. From *ani-* in Av. *ainika-* 'front', Zor.P. *ūnik* 'front', N.Pers. *ūni* (in *pēš-āni* 'forehead'), O.Ind. *dnika-* 'face', IE Pok. 311 *en*.

īñā 'injurious, painful', II 85·24 *ttiyām nvīmīyi (-im- = -ai-)* *īñā īna kāmna, biṣṭūñām arvām jsa ṣusta* 'after those (medicaments) the most painful wounds (= *kāmna-*), prepared from all kinds of medicines'. From **in-ya-* base *ain-*: *in-*, see *in-*.

īñaka 'vicinity, in presence of, from (derived from locative)', Sid. 103v3 *cu jsā va (=vara) īñakā rrām vīra huñq nīrāme* 'what there nearby, on the veins, blood issues', Tib. (Pekin ed. 198a8) *dehi ñen-bkhor ham rāa-nas khrag hbyun-ba daṇ* 'from near it or from the veins blood flows'; Sid. 136v2 *īñakai ttaudq skarā māṇaṇḍq hainai u aṃga ttevāre* 'near it like hot coals red, and the limbs become heated', Tib. *ñen-bskor me-mḍag bzin-du dmar-zin lus cha-ba daṇ*; Sid. 136v3 *venausta u īñakai va ysica ūtce khāje kheṇḍā hame* 'painful and near it there yellow water (serum) becomes like mud', Tib. *cha-zin ñen-skor-du chu-ser-gyi hdam zin-du hdug-pa ruams yin-no*; Sid. 144v1 *āphaidā kaṃmā īñakā karvīnā huñā paṣāñā* 'near the disturbed wound the surrounding blood must be removed', Tib. *rmahi ñen-skor gtar-zin*; K 147·33-4 *jastau beysām īñakā dā pvaume beḍa* 'before the *deva* Buddhas at the time of hearing the *dharma*-doctrine'; III 72·154 *tti ra khu mī īñakā āva, naysdā lagā-pūrā kaṃthe* 'then

when they came to the vicinity, near the city *Lankā-pura*'; III 109.6-10 *īnakū tsūm* 'I will draw near'; K 63, 78r1-2 *śarye aysmū īnaka upve* 'I am producing by means of good mind' (BS *utpādaya*-); V 217, 426 *śai īnaki na ts(v)e* 'he has not visited'. Possibly in sense of 'retinue, following' in II 125.5 *īnakā bisā iysdūra* 'maintenance of the attendants'. See *īna* 'vicinity' from base IE Pok. 311 *en*, Av. *ainika* 'face'.

imjīnai, *ijīnai*, *ijīnī*, *ijījī*, *ijīja*, *ijījainai* derivatives from **ija* 'leather'. II 59.5-6 *u ijīnai hīrāsā hva-ttarakīnai ūrabadā sau* 'and one belt of leather, black, of boar-skin (?)'; II 129.78 *imjīnai hūjsava-pakai paśajsa pastāmdū hajsāmdē sau* 'and we deigned to send one *paśajšana*- with well-beaten leather cover (?)'; II 91.95 *u ijīnī nūca u dva puśanjsana* 'and a *nūca* of leather and two *paśanjsana*-'; III 47.52 *saṃ khu pauškyi kajidā ijījī nūvare* 'as they beat new drums of leather'; = III 38.33 *sa khu pauškye kejida ijīja nūvare*, = III 35.35 *sa: khu pauškya kejida ijījana nūvare*; II 103.59 *pauḍyīm kabala-sāila ijījainai āysa baida* 'on the cushioned seat the *pāṇḍu-kambala-silā*'. This seat of Śakra is in Buddhist texts BS *pāṇḍu-kambala-silā*, Pali *paṇḍu-kambala-silā*. Reconsideration of the word *ijījaa*- led to comparison with Waxī *išīn* 'carpet' and *ijīn*, *yījīn* 'felt cloth' (G. Morgenstierne, IIFL 2.553). Further reference to a letter to me of Helmer Smith dated 10.2.1938 drew my attention to his quotation of a Sinhalese commentary: 'there is a *silāsana* named *pāṇḍukambala*... if you sit down, you will sink into it to your navel as in a blanket (= *āstarāṇa*)'. O. von Hinüber showed me similar in the Pali Dhammapada-aṭṭhakathā I 273.12 *yattha nisinna-kāle upaḍḍha-kāyo pavissati uṭṭhita-kāle unam paripūratī* 'when sitting down half the body sinks into it, when arising the empty part fills up again', and Pali *ibid*. III 219.7 the analysis as a compound *silāyaṃ paṇḍukambale* 'on the stone, on a yellow blanket'.

The Mahāvīyutpatti dictionary 7127 has *pāṇḍu-kambala-silā-talaṃ*. The Chinese rendered by 'a stone like a bright cool tablet', for which the Japanese edition gave 'a stone like a yellow blanket'.

The Tibetan has a loan-word '*a-rmo-ni-ka*', with variants '*ar-mo-nig*', '*ar-mo-li-ga*', '*ad-moṣig*', '*a-mo-li-ka*', '*a-mo-nig* 'long carpet, blanket', according to the gloss *stan-rin*, in Mongol *saḥalag debse* 'hairy saddle-cushion' to render *pāṇḍu-kambala*-. This Tibetan word may be an Iranian **armānika*- or **armaunika*- through Buddhist Sanskrit from the base *ar*- in Khotan Saka *haḍa*- 'dress, cover', see *haḍa*-. Possibly with this belongs also Kroraina *arnavaj* 'i' 'a kind of cloth', measured in *ells* (*hasta*-), and with epithet *śpeti* (fem.) 'white'.

The adjective *ijījainaa*- is made from *ijījaa*-, hence meaning 'forming a cushion of leather'. The same suffix is in III 89.174 *juṣṭīnainai* from *juṣṭīnaa*- adjective of *juṣṭa*- 'jute'.

Earlier in BSOAS 19, 1957, 55-7; BSOAS 21, 1958, 540; AM, n.s., 11, 1964, 26; AM, n.s., 11, 1965, 112 an attempt was made to connect with Sogd. (P 8.119) '*ynkwynč*' of steel', Tokhara B *eñcuwo*, adj. *eñcuwaññe*, A adj. *añcwāsi*, Ossetic *āndon*.

As 'leather', *ijīnaa*- has -*j*- from older -*zy*- (as in *špuljei* 'spleen') with Av. *izaēna*-, *izaēna*- 'leathern', and

cognates s.v. *hāysa*-. Here belong Zor.P. *zēn* 'saddle', N. Pers. *zēn*, Persian Sanskrit *jayana*-, from **izaina*-, distinct from Zor.P. *zēn* 'guard' in *zēnik*, and *zēn-hār* 'guard', (dyadic with *har*- 'to guard', Georg. *zenaar-i*), and distinct from Zor.P. *zēn* 'weapon', dyadic in *zēn aβzār*, Sogd. (P. 7.52) *zyn* 'knife', from **zayana*-, to Av. *zaya*- 'tool', Georg. *zein-k'al-i* 'armourer, metal-worker', and distinct from N.Pers. *zēnah* 'ladder' and 'exit', Zor.P. *uzēn*, *uzēnak*, beside *atēn* 'entrance', from **uz-ayana*-, **ati-ayana*-. The initial *z*- may represent earlier either *i*- or *r*-. *imjsim* 'song', gloss to BS *gītā* 'personified *gītā*- 'song' (Vajrayāna-), K 152.15-16 *ṣā cu yaṇḍa imjsim baṣyānā biṣānā* 'she who sings of all Buddhas'. For older **āḥsai*, see *āḥs*- 'to sing'.

idā 'jade (?)', II 85.12 *khu idū ttayi-pū yūttienā kuhā: jinave vi... byekūm* 'when I reach the *idā tai-pu ū-t'ien kok*' the land of Khotan, with Chinese title 'Khotan of great precious stone (jade)'. The further epithet *idā* may be a Chinese spelling of Khotan Saka *ira*- 'jade', dyadic with (*tai*-) *pu*, as *kuhā*: is duplicated by *jinave* (BS *janapada*-). The Chinese title is given BSOS 9, 1939, 541. Note III 81.173(=)174 *ttādai* 'forehead', in the Turkish vocabulary from Iranian **tāraa*-, Khotan Saka *ttāra*-.
idāra- 'other', K 41.70 *idūri kimalai biṣi* 'all the other heads'; = K 44.187 *idāri ki(ma)lai biṣi*; K 41.80 *idāryām kimalo jsa*, = K 44.195-6 *idāryām kimalām jsa*. See also s.v. *adāra*-.
idaudū 'we made'. II 116.42 *gīryai-vaḍā na idaudū* 'we did not trade'. From *ida*- 'made', older *yida*-, to *yan*- 'make'.

ināta- 'incoming, invading', hence 'foreign', V 110, 32v1 *ināto hīno*, BS *para-cakra*-; V 113, 35v1 *inēte hīñe jsa*, BS *para-cakra*-; V 115, 64v1 *ināte hīñe jsa*, BS *para-cakra*-; V 107, 29v5 *ināte hīne* plural, BS omits; V 113, 35r1 *inātyau nātca-kṣīrgyau hīnyau*, BS *para-cakra*-; V 117, 66v4 *inātānu kāḍāna*, BS *para-jane*; SuvO. 27v5 *inātānu hīnausānu iṣṭākā* 'turning back invading forces', BS *sarva-para-cakra-pratinivartanaḥ*; III 66.26 *ināva parṣarā* 'serve (2 plur.) strangers'; II 52.6 *ināvañña kṣīra* 'in foreign land'; III 123.58 *ināvaka aṣṭi ā* 'the incoming (visiting) ārya-monk came', BS *āgantuko bhikṣur āgataḥ*. Since the basic concept is the coming in from outside, the base may be **adi-ayana*-, **ayy(a)yana*-, **ayyyna*- > **ēna*-, Khotan Saka *īna*-, with suffix -*ūta*-, as in V 164r4 *atāphara-hvarātā* 'gluttonous', and V 115, 64v5 *avajsanātā*. For *ēn*- < *ayana*-, see Zor.P. *atēn* 'entrance', *uzēn* 'exit, rising'.

in- 'to act violently', II 130, 2b1 *agaṣṭau brrau jsa inīda* 'they act violently with the distracted lovers'. From base *ain*:-*in*- 'to injure', Av. *aēn*:-*in*-, *inaoiti*, *inita*-, *aēnah*-, O.Ind. *inōti*, *-inita*-, *ēnas*-; Sogd. Chr. '*yn'qwē* 'blasphemer'; Tokhara B *ainake*, A *enāk* 'evil'; IE Pok. 10 *ai*- 'drive, oppress'. See also *īna*.

in- 'to make', III 122.45 *ysāra na ina* 'do not (make anger =) be angry', BS *rauṣa na karaya* (= *roṣaṃ na kāraya*); V 262, 01a2 *harā ne inī*; K 99.253 *haṣḍa viñātta inām* 'we make a report, submission' (BS *viñāpti*-). Late form of *yan*-, *yin*- 'to make'.

inātastai 'foreign', II 127.26 *u inātastai haḍi ma pā uhaumā ni paryāmīna yuḍe*, translation AM, n.s., 11, 1964, 18 'and as an alien we do not secure control (?)'. See *ināta*-.

ipihī, see s.v. *a-*, *i-* 'not'.

imānām 'yours', II 110.3 *imānām a hve:hva:ra hamtsi nīyām* 'we settle your men and the Uigurs together', II 113.102 *cu imānām va šaṇḍā* 'what is the land for your men'. See *amānī*, *amānī*.

imi 'you', III 60.39 *imi ditta* 'you see'. See *ami*, *umā*.

imu 'to-day', V 78, 149r1; 3; 4; 5, Tib. *den*; V 78, 149r1 *imā*; Z 24.483 *imu haḍā*. Later I, IV 46b *i haura* 'give at once'; II 14, 2b4 *i haḍā āstaṇna*; V 68.17 *i haḍā pyārā*. From *ayan*, *iyam* > *ima-*, O.Pers. *ima-*, N.Pers. *im-rōz* 'to-day', Zor.P. *im* 'this', Sogd. 'm, m-'. IE Pok. 281-2 *e-*, *ei-*. See also *mara* 'here', and *i*.

imūka 'parrot', III 35.31 (*kua*)*kalā imūka tcāṣa karavī stārya*; III 47.47 *kaakalā imūka cāṣa karavī stāryi* 'cuckoo, parrot, jay, *karavīraa*-cuckoo, starling'. From Chinese *yīng-a*, older *vng-miu*, see BSOS 8, 1937, 915 (K 289.6; 1283.2).

imūjsi 'of to-day', adjective to *ima*, with suffix of time *-jsi*, III 107.20 *imūjsi haḍāṇjsa*; III 124.78 *imūmjsū* 'to-day', BS *adya*.

ime 'I am', see *ah-*.

imauvuā loc. plur. 'distressful', see *umatau*.

iyatara- 'inferior', V 109, 31v4 *tānu rro iyatarānu kṣīrānānu u ttāna rro māstāna* (*kṣi*)*rānānu rakṣo yanāmā* 'of these inferior lands and of these great lands we make protection', BS *teṣāṇi ca rāṣṭrāṇāṇi teṣāṇi ca viṣayāṇāṇi āraḥṣāṇi kariṣyāmāḥ*; JS 8v3 *iyarai dumdubha nā ṣā kīḍi pajsā* 'the inferior *nāga*-snake is very strong'; JS 27r1 *ṣa aramāna iyarai paṇḍa satva* 'this ungrateful inferior foolish being'. Parallel K 1, 134r3 *nyūttara-kṣīrei* beside K 1, 134v1 *mistāvō janavatō*. From **adah*, Av. *adā*, *adāra-*, *adāiri*, O.Ind. *adhas*, *adhara-*, *adhama-*. IE Pok. 771 *ndhos*, *ndheri*, *ndhero-*, Lat. *inferus*, *infimas*, *infrā*, Armen. *and*, Got. *undar*.

iyānda- 'perpetual', Bcd 48r1 *ahatcastā naṣīrrinā iyāṇḍā agāṇjsā paraustā yinimā* 'I shall practise moral restraint (BS *śīla-*) perpetually unbroken, unstained, faultless', BS *śīla-carinī vimalāṇi pariśuddhāṇi nityam akhaṇḍam acchidra careyaṇ*; SuvO. 54r7 *iyāṇḍu pātālye ttātā pata* 'these verses of prosperity always', BS *ekā saṃsiddhi-padā*, Tib. *gāg-tu de-kho-na yan-dag-par sgrub-pa sbyin-ba*; K 153.30-1 *iyāda naṣgāda* 'always calm'; later Sid. 106v3 *yāṇḍā*, Tib. *rtog-tu* 'continually'; Sid. 140r4 *yāṇḍā*, Tib. *thams-čad-du*; II 126.17 *paṇḍai vaṣṭā yāṇḍā vāṣṭā niradā hamāre* 'every day throughout they can issue this way'; Sid. 128v1 *yāḍā*, Tib. *rtag-tu*. With adjectival *-va-* II 104.91 *iyāḍve namadrrūnā jsai*. From **aiṇa-anta-* 'to one end, to all ends', see *i-* in *i-garsā* 'with the whole throat', with *anta-* 'region, end', Oss. D. *āndā*, I. *ādtā* 'outside'; also *biṣṇḍā* 'altogether', *benda*, and *anada*.

iyā 'he might be', optative to *ah-*, also *itā*, *i*.

iys-, see *uys-* 'out, up', and *ays-*.

iysā 'young (?)', II 41.11 *ṣiḍi ṣāṇā mau khaṣṭi vilakā iysā* 'food must be prepared, liquor to drink for the little, the young ones'. Possibly *iysaa-* to base *alys-*, *ays-* 'to grow' in *alysānai* 'boy', *aysdo*, *aysdau* 'young', BS *bāla-*, from *arz-*, *raz-*, Oss. D. *irāzun*. See *alysānaa-*.

iysānai 'young, boy', K 65, 83v3 *sūdhana iysānai* 'Sudhana the youth' (BS *kumāra-*); K 46.33 *ṣi iysānai cadaṇ nāma himye* 'the boy was by name Candana'. See *alysānai*.

iysiye 'frisky', II 40.38 *hīrasakā iysiye basaka jsi* 'from the black frisky calf', assuming the negative of *ysita-* 'un-exhilarated', see s.v. *aṣarrāmātā-*.

ira- 'precious stone, probably jade', BS *śilā* and *vajra-*, SuvO. 53r3-4 *dīnāra ysīrrā aljsatā mārāyā mārāh(yaa) vārūlyaa ṣaṃgyau iryau sakyau nānā-vicitryau ratanyaa* 'with (coined) gold, gold, silver, jewels, pearls, beryls, conchs, stones (BS *śilā*, Tib. *man-śel*), corals, various gems', BS *hiraṇya-suvarṇa-maṇi-muktā-vaidārya-śaṅkha-śilā-pravāḍa-jātarūpa-rajataih*, Tib. *gser dan, nor-ba dan, ma-tig dan, baiḍūrya dan, dun dan, man-śel dan, byi-ru dan, dnal dan*. Tibetan *man-śel* 'crystal, glass', for BS *śphaṭika-śilā* (Das Dictionary). For 'jade' the use of BS *śilā* in the name *Śailodā* for the Jade River in Khotan in II 11.16 *raṇṭjai ttāja* 'River of precious stone', modern Turkish names *Yörüng Qaş* and *Qara Qaş* White Jade and Black Jade, is decisive. The *ira-* is also frequently a gift offered by envoys. K 146, 4r3 *vajrakulā irā* 'the Vajra family, the *ira-*' in the Vajrayāna equates *ira-* with *vajra-*. To that the adjective *irinaa-* conforms, N 158.5 *śo hālo cakkravāla gari u śśo hālo irinā gari* 'on the one side the Cakravāla mountain and on the other side the Vajra mountain', BS in the Lankāvatāra-sūtra the *Vajra-Cakravādāḥ*.

The *i*-umlaut of *ū* resulted in *ui* and *i* (Z 5.74 *kaire*; Z 2.16 *kīṣā*). If *ira-* is from older **urya-*, the connexion is with Oss. D. *urā*, I. *ūr*, beside also *xurā*, I. *xūr* 'stone', adj. I. *airag*; compound D. *uiragdur*. Sid. 148v5 *ūdāra-*, BS *kāca-*, Tib. *mchin-bu* 'crystal', with Iran. *varta-* 'stone', and JS 19v1 *urvärinai garā* 'crystal mountain', from base *var-*: *ur-* belong here.

ira-saṃga- 'proper name Īrasaṃga-', II 15.2.15; IV 16.10 and elsewhere, contains 'jade-stone', in Chinese *I-səng*, older *īet-səng* (K 176; 104.7.7), a painter from Khotan in China (KT IV 16).

ira- 'intoxicant drink, possibly ale', II 10.10 *ira u hūra u buṭysana*, = II 99.175 *irā u haurā buṭysna* 'ale and mare's milk and sesame drink'. See *buṭysna* and *hurā* (Av. *hurā-*); also II 11.23; II 99.187; adjectives *irauda* and *irū*. From **aluia-*, Oss. D. *ālōton*, I. *ālūton*, Georg. *alud-i*, I. *lud-i* 'mead, beer'. IE Pok. 33-4 *alu-*, *alad-* 'bitter, beer, alum', Greek *ἀλύδιον* 'bitter', Lat. *alūta* 'soft leather', *alūmen* 'alum'; O.Norse *öl* 'beer, carousal', O.Engl. *ealu(d)*, O.Sax. *alo-fat* 'ale cup', Lit. *alūs* 'mead', O.Slav. *olū* 'beer', Finn. *lu* *olut* 'beer'.

irata- 'wily, seductive', dyadic with BS *śaṭha-*, parallel with BS *nikṣti-*, *mṛṣāvādin-*, *paiṣunya-* and *pāpa-*; associated with *drūja* 'lie', *yola-* 'evil', *byūgga-* 'ill-speaking'; Z 23.126 *striye atā irate śśaṭhthe* 'women are exceedingly wily, tricky'; Z 24.51 *adātya irata śśaṭhyau jsa purrindā* 'they overcome lawless wily ones with tricks'; Z 24.260 *mārā hā hiṣṭe dutarā irate daṣṭe* 'Māra-demon sent his wily, cunning daughters'; V 54, 104a5 *///yī irate rraygsge 12* 'wily, swift (verse) 12'. See *triye*. From **alya-*, base *al-* 'be wild, mad, make wild', Av. *ara-* 'mad', Oss. DI. *arra* 'mad', Sogd. 'r'k **āraka-* (see BSOAS 24, 1961, 473-8). IE Pok. 27-8 *al-* 'wander, be foolish, mad', Greek *ἄλη* 'wandering', *ἀλῶ* 'be outside oneself', Lit. *aliōtis* 'foolish'. The abode of Kubera, the *Alakā* city, may in its name allude to the amorous sports there. But *aniratele jsa* from **a-naryatāti-* above.

iriye 'wiles' plural, *irye*, v 162, 244 *stārñe irye śśāre saindā ittyaa jsa jstāte satva* 'feminine wiles seem good, there-with she beguiles the beings'; Z 23.127 *iriye dašte* 'clever wiles'; Z 2.59 *irye drūje* 'wiles, lies'; Z 19.76 *stārñe irye* 'feminine wiles'; Z 23.172 *irye śśāththe* 'deceitful wiles'; Z 24.268 *śśāthe byūga drūje irye yole* 'deceitful evil-speakings, lies, wiles, evils'. See cognates s.v. *irata*.

irū 'oleander', Sid. 104r5 *karavīrai*, ʃi *irū hīya bāta ʃte* 'karavīraa- (BS *karavīra*-) oleander, that is the root of *irū*'. Oleander is a poisonous plant called in O.Ind. *aśvāmāra*- 'horse-killing', Italian *ammazza-cavallo* 'killing horses', N.Pers. *xar-zahrah* '(poison to asses') oleander', Arabic *zaqqūm* 'oleander', with *zaqqama* 'give deadly food'. Similar is the name Oss. D. *dzalyādā*, I. *zalyād* 'poisonous wood' for the azalea pontica, rhododendron ponticum which is toxic in honey. Hence *irū* is from *ira-* by suffix *-ā* (inflected *-avi*) as in *stīrū*, *stīrūvi* 'rigid, irresistible', see *ira-* 'intoxicant drink'.

irū proper name, III 147.12; b2; b7.

irauda 'drunken, intoxicated', III 106.35–6 *khaysa khāṣṣe* . . . *kūṣṣa vi irauda mūne* 'he drinks the drink . . . in the mansion he stays drunken'. Adjective to *ira-* 'intoxicant drink'.

iraudrū, *iraadū* 'pragmaticus (knower of affairs and laws)', from *iraadra-*, *irauda-* with *u* 'and' enclitic, III (ed. 2) 145, 50b1, 3–5 *tte hyām hīye m(ve)śda-lalaka śi iraudrū pīśai hyām* . . . *mvaṣṣa haraysde* 'the Tei-ung's majordomo, the learned pragmaticus and teacher Ung bestows favours (gifts)'. This is repeated with variants in III 144, 50a2–3 and III 145, 50a6–8. The second form *iraudū* occurs in III 145, 50b2. 4 *iraadū u pīśai*, and *ibid.* 3 *(iraa)dū u pīśai*. The enclitic *u* is repeated after *iraudū*. The basic form is made difficult to decide by the presence of *-r-* in one of the forms. If the *-r-* is primary, it may be derived from **ērāva-dara-*; if it is secondary, it may be **ēravanta-*. The basic word is **arya-*, **ēra-*, *ira-* 'thing, affairs, laws', with suffix *-āva-* or *-vant-a-*. This *ira-* stands beside the other word *hira-*, *hāra-*, later *hīra-* 'thing, wealth; the dharma-element in Buddhist philosophy'. The Armen. lw *ir* 'thing, affairs, laws' has *i-* from either Iranian *i-*, or *-i*, but not *ē-*; the *i-* is preserved in the derivative *irau* 'justice'. The corresponding words in M.Parth.T. 'yr, M.Pers.T. *xyr*, *xyr*, *xyr'n* and Zor.P. 'yl, *hyl* have uncertain vocalization. Pāzand varies with *haēr*, *hīr*, *xīr*, *xīr*, Parsi-Persian *hyr*. See TPS 1959, 71–4. If *ēr* is read, the source is **arya-*, if *ir* is read it corresponds to Khotan Saka *hira-* from **rya-*, as N.Pers. *mīr-* 'to die' from **myra-* corresponds to Khotan Saka *mīr-*, *mār-*, later *mīr*. For duplicated *u* 'and' see s.v. *u*. The Tei-ung is an important potentate in the text KT II 110–4, translated in AMI, n.s., 11, 1964, 1–5.

irmā 'solitary place(?)', see **arma-*.

irhva 'citron', Sid. 104v1 *iri va hīvi raysā* 'citron juice', BS *mātalanga-*, Tib. *kha-lun*; *irhve*, Sid. 18r3, Tib. *smiyig-nidehu*, Sid. 9r5 *irhve*, BS *karīra* 'small can', Tib. *smiyig-mdehu*; Sid. 123r2 (dyadic) *irhva raysā vālaiga raysā jsa*, Tib. *kha-lun-gi kha-ba* 'citron juice'. See *vālaiga-*. From **alufva-* (?) to *alu-* 'bitter', see *ira-*. For *-rhv-* see also *ārhi* 'inner part of tooth'.

īvi 'I have been', K 55, 17 bis v2 *pātcā ām va uysaunā na*

maña sa aysā haḍa īvi 'then he does not think of himself, saying I have risen up'; K 55, 17 bis v3 *pātcā ām va aysānā na maña sa aysā bīśvā sarvadharmaḥ gā īve* 'then he does not think of himself, saying, I have escaped in all dharma-elements'. From **āye* 'I have been', beside *āya* 3 sing., passing to **āve*, **ēve*, *ēvi* thence to *īve*, *īvi*; for the *ā-*, *e*, *i*, see the changes s.v. *āhalj-*.

īśś-, later *īś-* 'to return', causative to *ī-*, hence **ā-isaya-*, **ēya-*, *īśśa-*. v 109, 31v5 *īnāte rro hīne īśśāmā*, BS *para-cakrāṇi ca pratīnivartayīṣyāmaḥ* 'and we turn back the invading troops'; v 111, 33r1 *īnāte rro hīne īśāta*, BS *para-cakrāṇi nivartayīṣyatha* 'you turn back the invading troops'; SuvO. 27v5 *bīśśāna īnātāna hīnaasānu īśśākā*, BS *para-cakra-pratīnivartanaḥ*. Verbal noun Sid. 2v5 *ba īśāma* 'counteraction to poison', Tib. *dag-las bsrun-ba*; Z 12.48 *aysmā īśśāte balyśūste jsa*; III 71.149 *khvam īśā śā paramjsa* 'if for me he should reverse the curse (BS *śāpa-*)'; v 64.42 *tū hvamā īśāda* '(if) they turn back that of the man'; Manj. 108–9 (*jaḍṭ* . . .) *īśe dākhvāṣṣa hūttarya* '(ignorance) returns them to troubles easily defeated'.

īśīmā 'covering' with epithet *kaimejā*, II 60.23 *mīṣi-jāna śādā kaimejā īśīmā ś(ā)* 'red-coloured ground, kaimeja-cloth covering, one'. Possibly from **ati-śadana-* 'covering' (*ati-* > *ai-* > *i-*, cf. *pati-*), to base *sad-* (Khotan Saka *śad-*) 'to cover', Av. *sādayantiś-ča* 'and coverings (garments)'; Oss. D. *asadān*, *asāst* 'to cover', I. *asadyn*, *asāst*, and DI. *asāt* 'cloud'; *sad-* in Pašto *siyalai* **sadyaka-* 'rennet', *psōl* 'belt, necklace', *psōlal* 'to wear, put on'. *psūnai* 'ambush (**upa-sādana-*)'. IE Pok. 919 *sked-* O.Ind. *chādayati* 'to cover', *chattra-* 'umbrella', *chada-*, *chadis-* 'covering', O.Engl. *hāteru*, plural, 'trousers'. For Khotan Saka *ś* for older *s*, see *haśirma*, *śārṣṭaa-*, *śimje* 'jujube'.

īṣye 'is taught', Manj. 206 *khu tterthyā dya vi īṣye* 'as is taught in the view (*dya* < *dāta-* 'seen', like BS *darśana-*) of the sectaries' (BS *tīrthika-*). From **īṣita-* participle to *ais-y-* or *aiṣ-y-* > *īś-* to Av. *aēs-* 'control' or *aēṣ-* 'seek' or *aēṣ-* 'move' see s.v. *hataiṣ-*, *haiṣṣ-*. Note use of O.Ind. *īṣyate* 'it is taught'.

īṣta- 'returned', see *ī-*.

īs- 'come back, return', pres. 3 plur. v 107, 29v2–3 *tcāmāna ttāte hīne biṣe avurde īśāre* 'whereby all those troops return defeated', BS *evam tasya sarva-cakra-pramathasya*; 1 sing. K 36.108 *ttai hvā si a ʃtām tsūm kaidari-dvīpā na rā va īse* 'she said to him so, I go to *Kimara-dvīpā* (fairy-land); I shall not return'; 3 sing. Z 2.61 *īste*; Z 12.68 *īstā*; active Z 8.47 *vytte jsa ʃei īstā hajvi hāde herā arthāna kūśāni* 'from the *vytti-* (interpretation) this differs; the wise man however must seek out the thing by the meaning'; 1 sing. II 5.76 *tvā īṣtai śaka na ra gatcāntūm nā ysaṭhā* 'that (killing) I avoided thoroughly, no more will I infringe it after taking birth'; 2 sing. JS 32v4 *na īṣṭi horana* 'you did not withdraw from giving'; v 342, 84v5 *pātcā vā īṣte gyastānu gyast(ā) balyśā tvandana tsutāndā*, BS G 37, 79a7 *punar eva pratyudāvṛtya bhagavantaṃ tṛṣ-pradaḥṣiṇīkṛtya* 'then he returned, they did reverence to the *deva* of *devas* Buddha'; v 381, 2r3 *hā gyastuvō īṣta* 'they went back to the *deva*-gods'; Verbal noun *īṣkya*, K 7, 147v2–3 *u īṣkya nā āvasta vāta*, Tib. *slar hjug hdod-par gyar-pa*, 'and return (rebirth) by them

was desired'; v 68, 8r1 *atīsaṇḍai*, BS G 37, 4a2 *avaiva-rtiku-* 'not returning (stage of Buddhist career)'; III 113, 4r3 *avīsadai*, K 101.39 *iīsedai*. From *ū-is-*, Sogd. 'ys-, 'ys- 'come', *tys-* 'enter, cross', Yāyn. *tis-*, *tisak* 'to enter'. See *hais-*, *hataiś-*. IE Pok. 293-7 *ei-*: *i-*. See also *īstyā*.

is- preverb, see *us-*.

isa- 'bad', see *osa-*.

isā- 'whirlpool' and 'whorl of hair, vortex', SuvP. 69v1 *kāṣṭji īse* 'whirlpools of grief', BS *śokākule*; Manj. 56 dyadic *ūvartta īse* 'whirlpools', Z 17.13 *īse* 'whirlpools', Z 22.149 *isā* 'whorl of hair', = BS *āvarta-* in hippological texts; adjective III 46.23 *īsiṣū tcaimesākyūṃjsa*, = III 34.16 *aiṣiṣā tcaimesākyū jsa*, = III 37.10 *īsiṣa tcaimesākyan jsa* 'from eyes which are whirlpools' (with the identifying suffix *-īnuā-*); III 34.12 *gesta yada īsakye* 'turning makes whirlpools, eddies', = III 36.7 *gesta yāda īsakye*, = III 40.15 *gaistā īsakyaī yaṇḍai*, = III 46.21 *gestayida dvanakye*. From *is-* 'to turn back'.

īsa 'desires', K 56, 21v3-4 *u cu bura au maṃ īsa panamūṃdi hurbīṣū ūṃ jaḍī uspaṣi* 'and whatever desires arise for me, all of them ignorance produces'; dyadic K 56, 22r2 *īsq aumsau prracaina*; II 118.137 *īṃsq ūva* 'desires, wishes' (dyadic), older *orsa-* and *ūtama-*. See *orsa-*.

īste, *aistū* 'I desired', K 62, 77v3-4 *vaṇa ṣṭāṃ īste khu dai buḡume giṇna, dhurma-dāṭṭa raṣṭā vasva dāya-prrara* 'now I have desired truly that I may see with the aid of bodhi-knowledge the essence of the dharma-element, excellent, pure dharma-nature', = K 53.10.7-8 *viṇā ṣṭūṃ aistā khu dai buḡume giṇnā, dhurma-dāṭṭū raṣṭa vasva dāya-prrara*. The older form is in JS 2r1 *tta tta-ṃ ṣṭāṃ gste jsa-ṃ hwaṃnan āya* 'he so desired that through me (*jsa* with 1 sing. pronoun *-ṃ*) it might be in Khotanese', and JS 38v3 *ysaṃthā vare nāste kūṣṭai āvaṃ auste* 'he takes birth there where he wished'. Possibly older **orsata-* from *orsa-* 'desire', formed like *kūysda-* 'sought, searched', pres. *kūś-*, from **kūysata-*. See *orsa-*. The *-st-* excludes a base in *-s-*, which gave *-ṣṭ-*, and *īste* is 1 sing. from *-tāmū* in the preterite. For *o-*, *e-*, *i-*, see s.v. *orsa-*. Emending KT VI 37: present tense.

īstīdā 'he scrapes', Sid. 148v5 *īṣṭi kanūṃ āstaṃna priharāṃ mūṇaṇḍū īstīdā jīṃdā*, Tib. *liv-tog-la sogs-pa gris bzogs-pa bzin-du med-par byed-do*, BS *śākhūdi śastruval likhet* 'the white drops and the other (diseases) as with a knife he scrapes, he cures', BS *praharaṇa-* for BS *śastra-*; see *ustādi*.

īstyā 'return', Manj. 356 *ttye ra ma īstyā nai aṣṭa avaivartta byeha vī āva* 'of him there is here no return, (such as) they have come to the position of no return (BS *avaivarttika-*)'. From *is-* 'to return', see also *īskya*.

īstharṇjāki 'you are the deliverer', III 7, 14r4. See *ustharṇj-*. *ihaste* 'he shot', Z 13.73 *rrīṇo ihaste* 'he shot the queen'. See *ah-*, *uhyasta-*.

u 'and', later both *u* and *ū*, v 68, 8r1 *atīsaṇḍai hāmāte*, BS G 37, 4a2 *avaivarttikāś ca bhaviṣyanti* 'and becomes (BS plural) non-returning'; Sid. 149r2 *ū tciṇṇā niṣāṇā* 'and it is to be put in the eye'; *-ūṃ* from *-ā u*, Sid. 147v4 *saṃkhalyūṇāṃ tciṇṇā hū ni paṣāṇā* 'it must be smeared (round the eye), but it must not be put into the eye'. Frequently suffixed to a previous word. Duplicated K

33.53 *ahā nūvū u cambvaṇā vahaīṣṭā* 'he took the noose and went down into the thicket'. See also II 10.12 *au*, = II 99.176 *u*; Sid. 132r5 *va*, K 136.869 *va-t-ūṃ vaska* 'and for them'; Sid. 141v3 *avī*; v 62.16 *ūtai*; and *ve*, Sid. 13v5-14r1 *dr̥rāma tīma ve gāra* 'pomegranate seed and grapes', Tib. *bal-pohi sehn dan, rgun dan*; *u* apodotic v 334, 27v4-5 *kyerū... u tterā...;* v 335, 33r1 *cerā... u tterā...;* 'what... such...'. From *uta* 'also', Av. *uta*, *utā* O.Pers. *utā*, *uta-*; Sogd. *'t*; Yāyn. *at*, Yazg. *at*, *ata*, *ta*, *a*, *δūs-ata penj*, 'fifteen', M.Pers. Parth.T. *'wd*, W **uδ*, N.Pers. *u*, Armen. *lv eran eut anerun*. IE Pok. 73-5 *au-*: *u-*, O.Ind. *u*, *utū*, *uta*, Greek *ῥυτε* 'so', O.Sax. *-od*, *thar-od* 'there'.

u 'particle', v 78, 4v2 *u kye u aysmū vasu(te)* 'and he who has fully purified his mind', Tib. *de sems rab-tu dan byas-nas (dan-ba* 'be pure'); suffixed to vowels, III 47.46 *khāṣīdau*, = III 37.28 *khāṣīda* = III 35.30 *khāṣīdau* 'they drink'; III 47.55 *pau*, = III 38.36 *pau*, = III 35.37 *pā*; III 44.42 *ṣau*; K 3, 138v2 *u hūvaraka* 'very little', Tib. *čun-zad-čig*, translation E. Lamotte 240 'très peu de chose'.

-ū jsa 'therefrom', K 76.216 *dātū jsa pyūṣḍe u parṣe-t-ūṃ idū* (so corrected) 'he hears the dharma-doctrine from them and serves them'; K 56, 20v2 *uysānū-t-ūṃ jsa maṃ nūṣṭā* 'there is no self with them'.

-ūṃ 'I am', K 45.21 *dākhauttūṃ* 'I am distressed'.

-u 'to me', K 45.19 *ṣṣūṃḍai-y-ū brraimai* 'my husband is weeping'; K 45.21-2 *ū hirū nāṣṭā* 'and there is not a thing to me' = 'I have nothing'.

ū 'water(?)', III 91.223 *haṃtsa ū ysūyāṇa* 'to be filtered together in water'; Sid. 100r1-2 *guṭhā rrūna u ysauyāṇa* 'with butter to be filtered in water'. Uncertain, possibly read *ū(c)*, and *u(c)*, loc. sing. to *ūtca-* (for loss of *tci*, note *pā* from older *pātcā*). But s.v. *ysūy-* taken as *uz-*.

-ū 'you', v 339, 77r6 *gyaysmū tcerā* 'the sacrifice is to be made by you'. BS G 37, 72 bis a4 *yajanaṃ kartavyaṃ*. From **vali*, Av. *vō*, O.Ind. *vas*.

uī 'intelligence', *uī*, *ūī*, *uī*, *uī*, *uī*, gen. plur. *uīṇu*, inst. plur. *uīṇu*, *uīṇu*, *uīṇu*, *uīṇu*, *uīṇu*, with subscript *-v-*. Sid. 125v2 *aysmū uī*, *byātaṣi*, Tib. *yid dan*, *blo dan*, *dran-pa* 'mind, intelligence, memory'; Sid. 107v3 *uī vai hūniṣṭā* 'wits are lost' (*vai* 'for him', = *vaskai*), Tib. *sgyid lng-pa* 'despondent'; I 177, 95v3-4 *cā avī hanaṣīdā giṣū*, BS *bhrama-*, 'vertigo'; v 65.12 *(haṃga)ḍūṃ uī* (not *rūvi*) *khu ni ni pūṇā avāyā* 'I develop my wits so that I do not fall into the *apūya*-state' (from *ham-gart-*); v 61, 01b6 *uīṇu hanā(sā)* 'loss of senses', Second component N 105.37 *nūlca-vūṇa*, Z 12.56 *nātca-ūṇā*, III 69.88 *natca-ūṇa hama śatcampha* 'they were senseless, distracted'. With suffix *-skya-*, K 25.116 *nīskye*, = K 34.66 *nūṣṭkye*. In II 89.59 read *uvīṣṭaṇḍā* with proclitic *u* 'their': *aṣa uvīṣṭaṇḍā* 'they stopped their horses', hence *aṣa u* 'their horses', enclitic *u* = *-am* 'of them'. From **uṣi-* 'intelligence' from the organ of hearing, ear, replaced in the meaning 'ear' by Iran. *gauṣa-*. Here sing. *uī*, plur. *uīṇu*; Av. *uṣi*, O.Pers. *uṣi-*, Sogd. *'ṣy* 'memory', M.Parth.T. *'wṣ* 'thought', *'wṣy* 'memory', *'by'wṣ* 'senseless', Zor.P. *'wṣ'ōṣ*, **hōṣ*, N.Pers. *hōṣ*, Armen. *lws apous* 'amazed', *apṣim* 'be amazed', *ouṣ*

'intelligence, memory', *yisem* 'remember', possibly in Nūristānī Prasun *yūmu* 'ear' from **uśma-*. IE Pok. 785 *āus-*; *aus-*; *us-*, O.Slav. *umū* 'intelligence', Greek *αῦς*, *οὔς*, *αῦς*, Lat. *auris*, Got. *ausā*, Lit. *ausis*, O.Slav. *ucha*.

uaira- 'suitable, accordant', BS *anurūpa-*, and *vuaira-*, v 114, 63v3 *ne nā vuairā māñanda nārāka tīndā*, BS *nānūrūpaṃ ca kurvīta daṇḍuṃ* 'and does not make the appropriate reproach'; III 96.12 *bravūsā āṣaṇa sūhaja na hamya uvaira* 'happy state worthy of merits has not existed, suitable'; K 107-8.286-7 *jastuñau pajsamyau uera* 'suitable to celestial worships'; III 6, 13v5 *uerā padī hamraṣṭā* 'suitably always'; Z 23.38 *ṣṣei viṣpaṣārmi nā hatte, balyā prātābimbei ueirā* 'even Viśvakarman is not capable of (making a) statue suitable to the Buddha'. From **upa-dai-* > *uvai-* 'see beside other things' (like BS *upamā-* 'example'). See *dai-*: *di-* 'to see', with *ūy-*, *pūy-*, *āya-*.

uaiṣṣa 'awake', contrasted with *hūñā* 'in sleep, in a dream', Z 4.81 *cu buro uaiṣṣa cu hūñā* 'whatever awake, what in sleep'; Z 9.11 *erāmu hūsandā uysnara hūñā hāra deindā vācāttra ttrāmu ttāte uaiṣṣa jadīna* 'as the sleeping beings see things in a dream various, so do these being awake through ignorance', = Manj. 259 *ttrāma tta ueṣa jadīna*; Manj. 195 *cu hūñā cu ra js(ā) ueṣa betcapha-aymva sūma* 'who in sleep, who awake are in troubled mind, only'; Manj. 194 *cu ra ueṣa* 'who being awake'. If the Paṣto *wiṣ* 'awake', Wanetsi *wriṣ* **vṛṣti-* are related, the Khotan Saka has lost *-r-*. Since *uai-* in *uaira-* is from **upa-dai-*, a similar origin of *uai-* in *uaiṣṣa* would give **upa-dṛṣti-* 'seeing near', possibly to express wakefulness.

ūca *jsa* 'from, with water', v 247, 16a3 *ūca jsa hambaḍa* 'filled with water', BS *udaka-paripūrṇā*; v 247, 16a4 *ūci hiyām kanām*, BS *ekaika-vinduṃ* 'drops of water'; II 39.5 and 8 *uca śadai* (8 *uca*) 'in water (and) land', see s.v. *masarika*. See *ūtcā-* 'water'.

ucika 'transcendent(?)', K 148.46 *didrāma-vadya ucika samāhauna paryāvi ra samāvajim* (*-im* = *-ai*) 'in such a manner may he deign to enter upon the transcendent trances' (BS *samādhāna-*). Possibly **acceka-*, BS *ātyayika-* 'transcendent'; BS *samāpadya-* > *samāvaja-*.

ujadīṣa 'throws', Manj. 77 *ttrāma sa khu hvī ayula ujadīṣa js(ā) hadara satva sūśca jsa(-ṇi) hīvi dasta padaśaja rahada pātca* 'just as a man may throw an iron ball (BS *aya-gula-*) at other beings, he burns therewith his own hand, he sets light to his clothes'. From *uysdīs-* 'to throw', with *-jd-* from *-ysd-*, as in *padaśaja* **padaśja*, the *-śd-* has passed to *-jd-*, note also such forms as *mvejda-* (II 82.56 *mvejda-ṣauñā*) and Manj. 162 *mvaśja jsa*, from older *mulydsi*. See *uysdīs-* 'to throw'.

ūḍa- 'adult', K 29.203-4 *khva hū āva kūṣḍā vira ṣa uḍa* 'when the adult (=old) woman came to the palace', = K 38.139 *saṃ khū tsvā ysādi kūṣḍi vīrāṣṭā* 'when the old woman went to the palace'; Z 23.132 *aṣye uḍā padīme* 'he considers the āryikā-nuns adult' (and hence 'qualified'); Z 23.128 *abhiñuva* (BS *abhiñā-*) *daṣṭe karihe ka nī nā ūḍāṃdu ysānindā* 'they destroy the skilled efforts towards the *abhiñā-* powers if they are not capable', *ūḍa-* 'grown up to, capable of', and *āṇdu*, base *ah-*; Z 24.125 *rrundi dūta anūḍa* 'the king's daughter not grown up'. If *ūḍa-* is from older **uṣḍa-* (with *-ṣd-* in *māṣḍāna-* beside *māḍāna-* 'bountiful'), it may be traced to **vṣḍa-* from *barz-*: *brz-*

'to increase in size', like Paṣai *buḍai* 'old', O.Ind. *br̥ḍha-*, BS *būḍha-*, Pali *-būḍha-*, *-būḥa-*. See *balysga-*, *bulysa-*, IE Pok. 140-1 *bhergh-*, Av. *barəz-*, *barəzan-*, O.Ind. *barhā-yati*, *br̥hānt-*, with cognates s.v. *balysga-*.

-ūḍa- with negative III 12, 21v5 *ṣa cu anūḍa vrrīṣe* 'that which he puts on (uncovered =) unornamented'. See *ūḍa-*, *vūḍa-* 'covered'.

ūḍāṃde 'they covered', JS 28r1 *ūḍāṃde raññau jse* 'they covered with jewels'. See *vūḍa-*.

ūdāra- 'crystal', Sid. 148v5 *ysirā, ṣamgū ūḍārā, ṣi caṃḍaṃ* 'ochre, conch, crystal, white sandal-wood', BS *silā-śankha-caṃḍana-*, Tib. *ldan-ras dan, dun dan, mchīn-bu dan, cāndan dan*. From base *vart-*: *urt-* with suffix *-āra-* as in *gitsāra-*, *gatsa-* 'gypsum' and Av. *daxšāra-* 'mark' (and more frequently O.Ind. *āṅgāra-*, *karmāra-*, see Wack., Suffixe p. 286ff.). Hence with Iran. *varta-* 'stone', see JRAS 1955, 22, Waxī *wurt*, Kurd *bard* 'stone', Nūristānī Aškun *wāt*, Kati *watf*, Dardie Khovar *bart*; second component N.Pers. *lāzavard*, *lāṣuvard*, *lājavard*, BS lw *rājavatyā*, *rājapātta*. To IE Pok. 1138 *uel-* 'press together', as Got. *staina-* 'stone' to IE *stāi-* 'be hard'. See also *ira-* 'jade', and *urvārīnai garā*.

ūtai 'and to him', v 62.16 *guṣṭe ūtai hvī* 'he called and said to him', with old *-ta-* kept, see also ibid. 20 *ttutaṃ hā sūttā*. See *u*.

ūtcā- 'water', nom. sing. v 263, 89v1 *amṛtīja ūtca narāmā*, BS G 37, 77a1 *amṛtodakaṃ pravahati*, Tib. *bdud-rčihi chu byun-na* 'the water of *amṛta*-elixir issues'; acc. sing., Z 2.16 *ūtca*, K 29.204 *hiyā utca*, = K 38.139 *nīṣā tvā utci* 'she poured out the water'; gen. sing. Z *ūce*, *ūce jsa*; loc. sing. Z *ūca*; plur. Z 20.5 *ūtce*; later Sid. 20r3 *utca*, Sid. 131v5 *utce*, 135v2 *ūtce jsa*, 8v1 *utci*, 6v4 *utci*, 141r2 *uce jsa*, 134v3 *ūce jsa*, 124v4 *ūci jsa*, 9r2 *uci jsa*; loc. sing. III 50.58 *sa khū dai āca paṣṭiṣṭe* 'as fire burns in water', Manj. 287 *dai āce pasva* 'fire burning in water'; gen. sing. III 63.134-5 *cu maistye dai pyauca ṣḍ cu mīṣta utca cu mīṣtye uca pyauca ṣṇ cu bāysvā śara hauvi* 'as to the cure for a great fire, that is a great water, as to the cure for a great water, that is strength in the arms (for swimming)'; acc. sing. v 215, 70.2 *khu hvā-cai ūtca ne byehi* (not *mye*) 'when Hvā-cai(?) does not get water', ibid. 5 *kamalajā ūtca pnrāmāḍā* 'they sold water for individuals(?)'. With suffix Z 3.42 *ūtcāka purvāta vasuta* 'cool pure water'. Adjectives, *ūcaa-*, Sid. 19v1 *ūcā nimva* 'salt from water', BS *sāmudra-*, Tib. *mchōhi lan-čhva*; I 161, 76v4 *ucā namva*; III 37.30 *aṣṇā ttā tcīrmukā ū ttara ūcā mūrakā* 'pigeons, then ducks and partridges, water birds'; Z 1.87 (p. 351) *samu kha khavā ūcāi bātāva* 'like watery foam, lightning'; *ūcīnaa-*, SuvO. 24r7 *ūcīmei ājāvāṣā*, BS *salilaraga-* 'water snake', JS 19v4 *ūtcīnai garkhā pāsā* 'heavy load of water' with negative, II 85.27 *aṇūtcā mau* 'liquor without water'; III 80.30 *utcāla kauysā* 'water-jar'. Compounds, Sid. 132v4 *ucāmkaṭāṃ āstaṇna sattā hiya guṣṭa*, Tib. *chu-na gnas-pahi srog-čhags ūa-la sogs-pahi śa* 'flesh of beings living in the water'; K 106.256 *utca-kanā ttara nai naiṣṣime* 'a drop of water does not quench thirst'. As second component, I 153, 63v5 *gūrūtca* 'juice of grapes', I 189, 111r1 *rīysūtca* 'rice-water', Sid. 131r1 *netutcā* 'curds', Tib. *śa kha-ču*, I 169, 85v4 *ñivūtca*, I 171, 87r4 *bārūtca* 'rain water', I 171, 87r3 *khavarutca* 'water of *khavara-*

(BS *bhārngī*, Tib. *ga-bra*), I 171, S7r4 *tāṃgarūtcaṇa* 'ginger water'; II 10479 *haraysa-ūtcyāem* (-āem = -ai) 'with vast waters (*māhā-samūdrā*)'. Nine sorts of water are listed Sid. 19v1-20r2. From **apačā* > **aučā*-, *ūtcā*-(not **udačā*- to O.Ind. *udan*-, *udaka*-). The base *āp*-, *apa*- suits Waxī *yupk*, Yidya *youyo* (**āpakā*-) to Av. *āp*-, *ap*-, Zor.P. *āp*, N.Pers. *āb*, Sogd. 'p', 'ph', 'pwh', 'pyh', compound 'p-*znp*'k 'border of the water', adj. 'pynčh, M. Parth., M.Pers.T. 'b, Pašto *ōba*, Yagn. *op* (= *āp*), Parāci *awa*, Sanglēcī *vēk*, Orm. *wōk*, *wak*, Šuynī second component *ṛōb-ōv* 'water containing silt'. IE Pok. 51-2 *āp*, O.Ind. *āp*-, acc. plur. *apās*, O.Pruss. *ape* 'river'. Lit. *upē* 'water'.

ūtcī 'epithet of important men', gen. plur. *ūtcāṇi*, IV 50a1 *śude salā vaśīrasaṇ(gā) haadye ūtcāṇi thau paṇṇiṭti sau* 'Śude Salā Vaśīrasaṇgā demands one (silk) cloth for the seven (*haadye* gen. plur.) *ūtcā*-officials'; IV 50a1 *astāki vī ūtcī thau 5 besanāñāṇ ūtcī 4 thau keḍi* 'the *ūtcī*-official in Ustāki (monastery) gives five pieces of cloth, the *ūtcī*-official of *Besanāñā* gives four pieces'. The place *Besanāñā* may be the place III 82-8 *Bisanāñā*. The form *ūtcem* occurs before an empty space in V 187, 61a2 *[[na-bhadra sudabhadra udeṃdabhadra ūtcem*, possibly gen. plur.; *ibid.* V 187, 62a1 *[[[ūtcā ca kvaṇḍa* followed by proper names. A compound is *ūtcā-hāle*, V 187, 62a1 *ūtcā-hāle kālā* (at the end of phrase). The word *kālā* is a title in II 126-11 *hūni hivi kālā*, which is compared with *kāka*- 'protector'. If *-hāle* is traced to base *hur*- 'to protect' it would be dyadic with *kālā*. Possibly also *ūtcā*- was near in meaning to *kālā*, *kālai* (here V 187, 62a1). A connexion with *ūy*- 'to survey' is possible. In IV 156 a source **usčya*- from *uska* 'up' was thought of, but seems too imprecise. The base *har*- was used in Zor.P. *zēn-hār* 'guard, watch'.

utci 'fluid', III 92-241 *paysaa pettā, jīye atci narāme* 'the festering gall (BS *pitta*-) is diseased and fluid issues'. Printed *utci*, possibly adjective suffix *-rya*- to *utca*-, hence 'watery stuff'. Connexion of a word *tcī* with *-tcī* of *hgmteci* is excluded by the contexts. From *utca*-, note also III 80-30 *utcala kaaysā* 'water-pot'.

utvaḍara- 'surpassing, exceeding', abstract Sid. S81 *utvaḍare jsa*, BS *ādhiḥyāt* 'from excess', Sid. S81 *ṣi utvaḍarvacā-orrarā bustā ṣte* (= V 317-38 *utvaḍarvatā*), BS *adhika-prakṛtikah smṛtaḥ*, Tib. *gan śas che-bahi ran-bzīn yin-par bzad-do*; II 103-47 *utvaḍaryai jsa*, II 128-52 *utvaḍira*, III 129-21 *utvaḍire jsa*; Bcd 45v2 *pīrmāttami atvaḍirūve*, BS *anuttara*-; by loss of *-ra*- also. Bcd 57v1 *utvaḍirūve*, BS *atīva*. See also *tvaḍa*- without initial *u*-, *a*-, and *ttuware*. From *ati-bar*- 'to carry beyond', with *utvar*- from *ati-bar*-, *utvar*-, *ttuvar*-, *tvar*-, note also *ati*- > *ti*-, V 184, 1v3 *tirandā vyata* 'have crossed', and *ati*- > *i*- in *iṇāta*- 'invading', *iṣṇā* 'covering'. Hence **ati-baratara*-.

upalatāṇe 'in the cemetery', SuvO. 24v4 *ciyā naṣphūstā hāmūte upalatāṇe ggeiha ṣṣāte*, BS *kṣiptaḥ śmaśāne yatha kṣṣṭha-bhūtaḥ*, 'when it is cast out in the cemetery it lies a log of wood', later Z 2-47 *ulatāṇe*, Z 20-34 *ulagāṇe*. From **upala-kānā*- 'heap of stones', with Pašto *pal*, plur. *plāna*, Orm. *pal* 'mill-stone', Pašai *pal* 'stone for a bow', Kašmīrī *pal* 'boulder' from **pala*-, beside RV *ūpala*- 'stone'. For *kan*- 'to heap up', in Oss. D. *cāndā*, I. *cānd*

'heap', *cānd durtā* 'heaped stones'. See *tcasta*- 'heaped'. This *upala-tānā*- may support Vedic *śmaśāna*- from *aśma*- 'stone' and *śāna*- 'heap'.

umā 'of you, by you', gen. plur., gen. agent, K 142-1044 *umi*, Tib. *khyed-kyis*; K 142-1045 *umi tti kuhvata... patu kvāṇidā* 'by you these well-spoken verses (BS *pada*-) have been spoken'; N 76-11 *aysā amā*, Suv. BS 181-5 *ahaṇ yuṣmākam*; gen. plur. *umāvu*, *umā*, V 339, 77r6 *umāvu pūru gyasta oṣṭe*, BS G 37, 72 bis 24 *devas te krudhahā*, Tib. *khyod-la lha bkyon-gyis* 'the god is angry with your son' (BS and Tib. omit 'son'); V 61, 16a3 *khu umā vāṣṭa yi hiṣṭā* 'if someone comes towards you'; inst. plur. V 283, 3a4 *umyaa tcerai* 'it is to be done by you'. See also adjectival *umājaa*-, *umāni*, and with *am*-, *im*-. Cognates s.v. *uhu*.

uma 'you', nom. plur. replacing *uha*, III 69-92 *ša tta hve uma ca vañā caistaka ṣīraa* 'he so said, You who are young now'; II 20, 12a4 *kha umi parau pūirau* 'when you hear the order'; III 69-103 *ama ṣūra ṣīirau haṇtsū* 'you are bold together'; II 11a24 *ama pā hāysa tsāva* 'you then are to go away'; III 120-59 *cū uma pūirau* 'what you hear'; II 111-14-5 *imi... yaṇḍa* 'you do'; II 91-104 *imi garvāṣṭā tcābrri yaṇḍa* 'you may scatter into the hills (among the Garas?)'; voc. plur. V 108, 30v5 *umiyau māsṭyau rrundyau* 'O you, great kings'; and *umi* voc. plur., K 142-1044 *umi śirayyau śira-śāmyau* 'O you, goodly ones, having good faces'.

umājaa- 'your', Z 23-102 *umājye ārru arete* 'fault of your envy', = Z 23-104; Z 23-104 *umājā vātcu arātā* 'afterwards your envy'; *amājā* II 91-112 *mihe ri āṇi amājā śirki viṣṭna nāma nināṇ yināṇ* 'we on our part will make disappear (*nināṇ* = *nānauta*-) your good (and) bad names'; II 109-5 *khu āṇ amājāṇ haḍāṇ hiya anvaṣṭā barāṇi* 'when we shall suffer the opposition of your envoys'; II 112-58 *u cu va imājai bādā vī bisā mājai bādā vī haḍa ya* 'and who were the envoys of our land resident in your land'; II 90-90 *imājsā haḍi* 'your envoys' (-*js*- for -*j*-). Formed from *uma*- by adjective suffix *-ājaa*-. See also *mājaa*- 'our'.

umāni 'your, of you, by you', II 71-2 *khu tta umāni śirkā ṣṭāte drūnai* 'if your health is good'; II 33, 3b9 *umāni ttā si dyāñā* 'you must see'; II 22, 16a7 *ahā umāni kāṇa haṣṭi yude* 'for you (*ahā* = *uhu*) he made a report'; II 57a2 *āmūnā jśma* 'your(?) life' (for *umānā*?), II 45-65 *amāni ārrā ṣte* 'it is your fault'; II 110-3 *ttā ttā hve si māñāṇ padamji niṣṭā si imāñāṇ u hve:kvu:ra haṇtsi nīyāṇ* 'he said so, that, It is not our practice to settle your men and the Uigurs together'; K 76-204 *kṣamūdū pyūṣṭā ṣṣamanyau umāni... nāme* 'would they please you to hear, śramaṇa ascetics, the names'. See *umā*, and *māni* 'our'.

ūm- 'to sleep', Z 11-29 *ūmandā ṣṭāni tte kīre biṣṣā karittete jsa yāndi* 'sleeping he performs all these acts with diligence'; Z 4-71 *gyaḍina ūmāta satva* 'through ignorance beings asleep'; Manj. 94-5 *khu ja cāya-narmya katha cāyada kvaṇḍa stura ūmadā dyārau tsika ttu māñada sattsāra bvañā* 'as in a magically created city the enchanted men (and) beasts they see sleeping and walking, so one must conceive *saṇṣāra*-migration'; SuvP. 59v1 (prologue) *ttina sūhāna śirave jsa ūmye*, BS *suptaḥ svapnāntara-gataḥ*, 'asleep with pleasure (BS *sukha*-), with contentment'; K

69-226 *cu ni umye ṣi ji ni biṣiṃḍi* 'he who is not asleep, he does not wake up'; I 139, 46v3 *biṇa umya*, BS *viṣa-supta*. From *ūma*- denominative **ava-hunna*-, from base *hwap*- 'to sleep', see *hūs*-, *hūna*-. The form *ūmanda*- 'sleeping' seems to exclude the base *mai*:-*mi*- 'to close eyes', and in *ūmiśdā* 'he opens the eyes' the *-ū*- from *ava* (from *apa*?) is reversion, contrasting with *nāmāśdi* 'he winks', and *pūmya*- 'closed'. See also *ṛṣṭi* 'he sleeps' from **ava-hūs*-. For *ava*- note Av. *avanhabdanuna*-.

ūmiśdā 'he opens the eyes', V 164, 113v4 *[[[dukhāna ūmiśdā bāysendā* 'through distress he opens the eyes, he awakens'. From **ava-maig*:-*mig*- reversion to *maig*:-*mig*- 'close the eyes'; here *-ū*- < *ava*- may come further from *apa* 'away'. See *nāmāśdi* 'winks, closes eyes'.

uy-, *ūy*-, *uyy*-, *vūy*-'to survey, look down upon', BS *avalokaya*-, L 94-39-95 *ūyāne vī*, BS *avalokita*:-; SuvO. 27v2 *vūyātā*, *uysdātā* (dyadic), BS *avalokita*:-; preterite III 111, 2v3 *uye* 'be surveyed'; participle III 111, 5r2 *ūyānā*, 3r2 *uyyānā*. See BSOAS 10, 1942, 910, the name *Āvalokiteśvara*-. From *ava-dai*:-*di*-, see *dai*- 'to see', *pūy*- 'to observe' from *pati-dai*-.

uys- 'out, up', later *ays*-, *iys*-, *ey*-, beside *us*-, preverb, Av. *uz*-, *us*-, Sogd. 'z-' ('*ztyw* 'exiled'), M.Pers.T. 'wz-', 'z-', 's-', M.Parth.T. 'z-', 's-', Zor.P. *uz*-, *us*:-; N.Pers. *az*-, *āz*-, *zi*-, Oss. *ās*-, *is*-, *s*-, Waxī *zə*-, *zū*-, *z*-, Yidya *zə*-. O.Ind. *ud*-, *ut*-, O.Pers. *ud*-, *us*-. IE Pok. 1103-4 *ud*-.

uysāñā 'personal (?)', IV 7v7 *pramuhā hīya uysāñā hau* 'the president's personal (?) statement', taken as if adjective to *uysāñā* 'self'.

uysan- 'to breathe', JS 21v4 *na uysamḍi thu vāṣṭa hīrṣṭai vīra uysana be-tūda ka na tti satva mirāre* 'you did not breathe out at all poisoned breath that the beings might not die'. From *an*- 'to breathe', Av. *āntya*-, *parāntya*- 'breathing in and out' (uncertain *vyānayā*), O.Ind. *ānti*, Atharva-veda *anāti*, *anīta*-, *ānd*-, Tokhara B *anāsk*-, 'to breathe', *onolme* 'being', IE Pok. 38-9 *an*(ə)-, Greek *ἀνερος*, Lat. *animus*, Celt. O. Ir. *anāl*, Welsh *anadl*, Got. *uz-anan*, *uzōn*, O. Norse *and*, gen. *andar* 'breath, soul'. See also *uysana*- 'breath', *uysāñā* 'self', *uysnora*- 'being'.

uysana- 'breath', JS 21v4 *na uysamḍi thu*... *uysana* 'you did not breathe out breath', III 92-240 *uysanā āphārā*, Sid. 124r5 *uysina āphārā*, BS *śvāsa*-, Tib. *dbugs mi bde-ba dan*; Sid. 10r1 *ūysna āphārā*, Sid. 16r4 *uysni*, Sid. 109v3 *uysne*, Sid. 4v1 *ūysna*, Tib. *dbugs*. From *uz-ana*:-; see *uysan*-.

uysāñā 'self', acc. sing. *uysāno*, oblique *uysānai*, *uysānye*, *uysāne*, later *aysānā*, III 23, 18b1 *uysāñā nāsāma*, BS *ātma-grāha*:-; III 25, 24b3 *uysāne vī samāna*, BS *ātma-samjñā*:-; III 28, 39a2-3 *uysānā dyāna*, BS *ātma-dṛṣṭi*:-; III 28, 39a1-2 *uysāñai vīra dyāma adyāma*, BS *ātma-dṛṣṭi*... *adṛṣṭi*; Sid. 3r1 *mahābhūta bujsā ūysānai ṣṭe*, BS *mahābhūta-guṇa-ātmakāḥ*, Tib. *hbyun-ba chen-pohi yon-tan-gyi ran-bṣin-čan-gyi mi* 'a man possessing the nature of the good qualities of the great elements'; JS 6v2 *uysānā dṛṣṭai ttiṇa dāñā* 'you threw yourself into the fire'; II 48-120 *khu dāñā ttrā-māñā hamūte aysānā paskyāṣṭa nā bāyāñi* 'if it becomes necessary to enter the fire, we shall not bring our selves back'; V 77, 145r1 *u ttuṣau ye uysānau vajiṣṭe*, Tib. *bdag kyan ston-par mihon-pas-na* 'and one sees the self to be empty (= BS *śūnya*)-. From *uz-āñkā*- 'breathing thing', see *uysan*- 'to breathe', *uysana*- 'breath'.

uysāstā 'you spoke', JS 26r4 *uysāstā hvarrā khu ne pejsidā gvaṇa* 'you preached to them (-ā) sweetness as one puts *amṛta*-elixir into the ear'. From base *ad*- 'to speak', in *pātāy*-, *nātāy*- to Av. *ad*-, O.Ind. *āha*, *āttha*, IE Pok. 291. *uysāñe jsa* 'in one moment (?)', N 50-24 *o vā sñe uysāñe jsa handarāna lovadāto birāta* 'or in one moment it is cast into another world'; parallel to K 60, 36v4 *tī hamye kṣaṇa uysānā baysa dītā* 'then at the same moment the self sees the Buddha'. To *uysana*- 'breath'.

uysgana- 'vulture', = BS *grāhna*-, Z 13-35 *uysgani*, changed from *uysguni*, K 28-179 *aysgana-rūvye*, = K 21-4 *aysgana-rūvyi*, K 37-117 *vari aysgini-rūvya sā rakṣājsi mūñye* 'there dwells one *rākṣasī* in vulture form', = BS *Divyāvadāna* 450-13 *vajrahe pakṣi-rājena praveśaḥ* 'meeting with the king of birds on the Vajra mountain'; JS 24v1 *pura pemṣṭi aysgamrrajisai pneha* 'the vulture seized the young ones in sharp beak'. From *uz-gana*- 'rapax' of a bird of prey, N.Pers. *sayan*, Greek *lw zōyavos*, Turk *lw sagen*. For the meaning rapax, note O.Ind. *grāhna*- to *gardh*- 'seize', Yidya *yeren* in the compound *kyāl-yeren* 'bald eagle', from **grdnu*-, Lat. *uoltur* from *uello* 'seize', Čerkes *bye* 'eagle' and 'rapacious'. Hence a base *gan*- 'to seize', IE *ghen*- to IE Pok. 437-8 *ghen-d*-, N.Pers. *aušand* 'armour', Georgian *abšand* 'stirrup', Armen. *lw ōšandak* 'aid', from **abi-janda-ka*-. Possibly Sogd. VJ 906 *γnw* 'force'.

uysgin- 'redeem', see *uysgānu*.

uysgānu 'redeem' 2 sing. imperative, Z 5-51 *uysgānu mā karyo* 'repay my labour'; II 14c3 *uysgināṃde*; II 13-10 *uysgināte*; II 66-6 *iysgināte*, 3 sing. *iysgede*; participle II 66-6 *iysgārya* from **uys-gārāta*-, JS 24v3, and 36r3 *uysgrī* 'redeemed'. From *uz*- with base *xrai*- 'buy back', see cognates s.v. *ggāndā*, *ggārāta*-. IE Pok. 648 *k'rei*-.

uysgun- 'uncover, open', participle *uysgusta*-, III 98-27-8 *khu ji carau pyistā pace haṃgustā na vā harūñe aysgustā ṣṭāṃ saṃ ttiṇa beḍa hamye kṣaṇā rrūṃdā imdā* 'as a lamp covered (triadic) does not shine out, being uncovered at once the same moment it makes light', = II 99-31-2 *uysagausta*; III 68-67 *uysgustai spāṣṭai ttiṇ* (the *ṛṣṭi*) opened it (the box) and looked at it'; II 125, 1r2-3 *sūtru hvate balyā uysguste* 'the Buddha spoke (and) explained the *sūtra*-text'; Z 4-111 *trāmu samtāñā uysgunindā kho ṣṣava byūṣṭā uysnori* 'so in the continuum (of life) they open up as the night lightens for a being'; Z 5-32 *uysgusta nā harbāṣṣa kṣṣkya kho ju byūṣā hvandāye benda* 'every sorrow is uncovered of theirs as it dawns upon a man'. From *uz*- with *gaud*:-*gud*- 'to cover' see *ājve*, *pajūka*-, *pajuttā*, *pajusta*-, *pagyūna*-, *haṃgun*:-*haṃgusta*-. M.Parth. T. 'bgwnd-', *ngwnd*-, *ngwst*:-; Sogd. 'γwδ', Man. 'γwstyh, nγwstyh, nγwδn, Chr. nγwstyn, nγwntw, nγwδn, Man. ptyrwd, Chr. ptyrwt:-; N.Pers. *faryāl* 'wrapper, cloak' (**fragauda*:-); Oss. D. *ayodā*, I. *ayud* 'cloak', D. *āzyundun*, *āzyunst*, I. *ayūndyn*, *ayūst* 'to cover', D. *āzyunst*, I. *ayūst* 'covered; building, room'; Balōč *gud* 'cloth', Sangisari *gut* 'tent', Pašto *āyundāl*, *āyustāl*, Orm. *paryūn*-, *paryan*-, Munji *āyud*-, *āyust* 'put on clothes', Parāčī *āyun*-, *āyust*:-; Xūfi *niyūdm*, Šuyni *niyūdm* 'lid of a pot', Armen. *varagoyr* 'veil', M.Parth.T. *brgwδ* 'veil', Lat. *paragauda*. IE Pok. omits; O.Ind. *godh*- in Prakrit *Asoka aparigodha*- 'unbinding', O.Ind. *godhā* 'arm-protector'. *uysgurṣṭi* 'splits, scratches', Z 20-42 *samu kho ju brimjā*

- uysgur śti banhyu vāte* 'as one splits off the bark of a tree'. See *uysgrute*.
- uysgrute** 'split', Z 5·7 *balysi hivi uysgrute tcārma* 'the Buddha split off his own skin'. See cognates s.v. *gruta*-.
uysdam- 'to blow out, refuse', causative 'to cool', K 46·42 *dāḥṣanya ūysdūndui* 'he refused alms'; SuvP. 69r1 *uysdaimidā prāskāna bhāyinaī jālāna*, BS *prahlādayau muni-miśākara-raśmi-jālāi* 'they cool with cool network of rays'; Sid. 101r5 *uysdimāñā*, Tib. *bsgrans-pa* 'to be cooled', Sid. 152v3 *aysdemāñā*, Tib. *bsgrans-la*; Sid. 20r4 *aysdauda*, Tib. *bsgrans-pa*; Z 23·123 *uysduindā*. See *dam*-.
uysdātā 'surveyed', SuvO. 27v2 *vūyātā uysdātā*, BS *avalokita*- 'looked down upon, surveyed', SuvO. 36r4 *uysdiyāñe*, BS *prekṣitavya*- 'to be gazed at'; SuvO. 36r4 *uysdyāñe*, BS *prekṣitavyāḥ*; Z 2·55 *uysdātu*, Z 2·56 *uysdūte*, Z 2·84 *uysdāya* 2 sing.; v 56, 114v5 *uysdāindā* 3 plural. From *uz* with *dai*:-*dī*- 'to see', see *dai*-, *āy*-, *ūya*-, *pūy*-, *vūy*-.
uysdiś- 'to throw', v 29, 47v3-4 *ce balśa śau spātau uysdiśā balysūste kūsūñeina aysmū(na) ||| ta anasu ne kaśe* 'he who casts one blossom on a *stūpa*-monument with a mind seeking bodhi-knowledge... , he does not become shareless', parallel to BS texts, see v1 230 s.v. *balsā*-. From *uz* with *dīś*- 'to throw', with cognates, see also *ujadiśu*.
uysdiś- 'to teach', Sid. 2v4 *paḍū uysdiśāy* 'first we will expound', Tib. *biad-par bya-ste*; SuvP. 70r4 *uysdiśi* 'I would teach', BS *deṣeyu*; SuvO. 5r2 *ttu sūtrm uysdiśimā* 'I teach this *sūtra*-text', BS *idaṃ sūtraṃ prakāṣiye* (the double -śś- excludes BS *deśaya*-); infinitive K 54, 13v1 *dā pasti uysdiśā* 'he deigned to teach the *dharma*-doctrine'; 1 sing. with pronoun III 58·14 *uysdiśumūṇ* 'I teach them'; preterite K 2, 137v3 *uysdiśātaimā* 'I have taught'; v 63·27 *ūysdiśāve himyū*; noun K 61, 40r2 *hambea ttemdi masū uysdiśe yūde* 'he made an exposition so much in size as a summary'; adj. triadic K 144, 1v1 *ūysdiśākā pīsai ūṣiṛi* 'teacher'; K 148, 54-5 *dā uysdiśākau pīsau kalyāṇamaitrau jsa hagūjsa hamāve* 'may there be meeting with teachers (dyadic) of the *dharma*-doctrine, *kalyāṇamitras* (doctrinal advisers)'. In III 25, 27a4 *ysvise*, read **uysdiśe*. From *uz* with *daisaya*-, causative to *dais*:-*dis*- 'to show'. But *dīś*- 'to confess' is Prakrit *deś*-.
uysdaura 'beings' for *uysnora*, III 129·12 *baiśi sarvasatva uysdaura ysimaśadya baysi himūñde* 'all sarvasatva beings may they be Buddhas in the world'.
uysd(r)ahāmātinā 'holding firm', K 7, 148r5, with top of *d*-visible below -s-, corresponding to Chinese *tā kien* (K 980·2; 370·1) 'got firmness', and Tib. *spel-ba* 'combine', from base *dar*-, *drang*- to *drav*- 'to hold firm' (like *itrāha*- 'draught' from *traug*- 'draw'); -ñ- is excluded. Translation Lamotte 255 ferme (*dr̥ḥa*-).
uysdva-chata 'with polished skin', SuvP. 69v2 *jasta baysa, cu uysdva-chata ysara-gūna*, BS *svaṛṇa-varṇa-vyavabhāsitāṅgaṇi* 'with limbs bright with golden colour'. From *uz* with *dau*:-*du*- 'to rub, polish', see cognates s.v. *dvāñā*, BS *dhanta*-; IE Pok. 261.
uysdvy-, **uysdy-** 'to beat away', 2 sing. imperative III 6, 13r1 *ma ma uysdvyā* 'do not strike me out', K 137·893 *uysdvyāñciñā* 'rejecting', BS *pratiṣedhana*-; K 8b1 *diṛa kire uysduidā* 'they dispel bad *karma*-acts'; K 139·979 *beti ūjseme sānai uysdyimā* 'I remove poison for him, his enemies I beat off', Tib. *dug gñil-bar bgyiho* (*gñil-ba* 'subdue'); K 8b2 (u)*ysdyū*. From *uz* with base *dau*:-*du*- 'to strike', see cognates s.v. *dry-*. From a different base *dab*-, see *aysdyūva*-.
uysna 'breath', III 67·60 *uysna narada* 'breath issued, he died', see *uysana*- 'breath'.
uysnata- 'lifted up, high', Z 17·2 *uysnate ttṛṇkhe āṣṣāñi māśtā pharu* 'many high blue large peaks'; Z 22·145 *phajśai kāde uysuāta balysga* 'his (the horse's) rump greatly raised, high'. From *uz* with *nam*- 'bend', Oss. D. *āznānun* 'to spring up' quoted Pam. 2·187·34 *āznāmagā* 'shy'.
uysnora- 'being' from 'possessing breath', v 342, 84r1 (crā)mā śā uysuorā vātā kye ttutu baṃhyu kālste, BS G 37, 78a6-7 *kidīśaḥ satvo yenūyaṃ vāpito drumuh* 'what kind of person he was who planted this tree'; plural v 108, 30v1 *uysnaura*, BS *satvāni*. From *uz* with base *au*- 'to breath' and second component *bara*- 'possessing', hence **uz-uua-bara*-, Tumšūq *usanvara*, like N.Pers. *jūnvar* from **giyūna-bara*-, older **vi-āna*-, parallel to BS *prūṇa*-, *prāṇin*- > *prāṇaa*-, *prāṇaka*- lws, Z 11·43 plural *prāṇā*; Manj. 112 *kāṇaka pr(ā)ṇa* 'one-eyed beasts' (so to read).
uysbāy- 'to draw out', JS 5v1 *saṇi khū praskandha bahya thamja uysbāyā* 'as an athlete pulls out, draws out a tree'; III 89·166 *arjā uysbāyi thamje* 'he draws out, pulls out the piles (BS *arśas*-)', tō bāy-: *bāsta*- lead', base *vad*-.
uysbrta- 'cut(?)', v 54, 104b2 ||| *uysbrte(m)ā dvāta kīlu* 'I cut out these *devatā*-gods, millions' (BS *koṭi*-). From *uz* with base *brai*:-*bri*- 'to cut', see *brīra* 'mane', Av. -*wrīra*-.
***uysbrijs-** 'to roast', see *aysbrijs*-, and *brijs*-.
uysmā 'earth, soil, clay', Sid. 104v4 *auysma*, BS *mṛttikā* 'clay'; III 86·91 *makṣina vasva uysmā paherāñā* 'clean clay to be soaked in honey', Manj. 20 *cakala gaysa kīdū ū auysama* 'wood, reed, withy, clay'; Z 14·48 *saṃgga uysma phāna* 'stones, clay, mud'. Adjective K 67·170 *uysminai piṇḍai*, = K 70, 7v1 *auys(m)iniṇi pañḍai* 'clay lump', = BS *Divyāvadāna* 467·15 *mṛttikā-piṇḍa*; II 108·189 *āṃysmīnai pañḍai*; and adjective with suffix -*austa*-, I 161, 76v2 *āysmāstāñā bagalañā*, = I 181, 99r2; I 159, 72v3 *ūysmāstūñā padānañā* 'in a clay vessel'. From *uzmā*-, base *zam*:-*zm*- 'earth', possibly with Oss. D. *āzmesā*, I. *zmis* 'sand' with suffix -*ēsa*- (similar -*ēs*- in D. *k'āres*, I. *k'āris* 'bread-crust', and D. *kures*, I. *kuris* 'sheaf'). Initial is uncertain, elsewhere older *h*- is lost; hence either **huzma*- or **uzma*- may be the base. O.Pers. *uzmayū* 'in the earth' has either *hu*- or *u*-. Connexion with O.Ind. RV *u* in *u lokō* (RV 3·37·11), glossed by '*visṭīṛya*-' , from a verbal base -*uṇoti*, would be interesting, but remains unclear.
uysmalsta- 'rubbed down, groomed', of horses, Z 5·31 *aśvi uysmalstu hataiṣṭāñdā* 'they brought him the groomed horse', Z 5·34 *aśsa nu uysmalsta huñsta*, = Z 23·137 *aśsa ni uysmalsta huñsta* 'their horses groomed, well-prepared', Z 24·405 *aśsa nā uysmalsta u aśū-nyūrrāua nyūrdā* 'their horses groomed and harnessed with horse-harness'; K 64, 30r3 *aśa kṣaṣṭa ysārā tta hūvathāva uysmestā* '60,000 horses so well-caparisoned, groomed'; K 35·78 *uysamesti bārā aśi haste mahaiṣga* 'groomed riding horses, elephants, buffaloes', = K 17·189, *uysamista bārā aśa*, = K 25·123-4 *uysamesta bārā aśa*. From *uz* with *marz*- 'to rub'. Participle -*alsta*- from older -*rīsta*-. See *malys*-.
uysvāñātā 'tosses up', N 50·22-3 *ku sumīru garu nāste nānera tcaḃaljātā pārāñātā uysvāñātā* 'when he takes

Mount Sumeru, scatters it (dyadic) on his palm, tosses it up', parallel BS *grahetvā giri-varaṃ cakru-vādaṃ pāṇi-taleṇa sama-rajāṃ kareya* 'taking the fine mountain Cakra-vāla, on his palm making it into dust'; BS Sdp. 217-21, verse 18 *sumeruṃ yaś ca hastena adhyālaṃbitva muṣṭiṇa kṣipeta kṣetra-koṭiyo na tad bhavati duṣkaraṃ*. See *vāñite*, *hivātu*.

ūra-, **ura-** 'belly', K 18-216 *ura vā pāṣṭauda*, = K 26-142 *ura vā pāṣṭauda*, = K 35-87 *rūva-ṃ ja pāṣṭa*, BS Divyāvadāna 447-30 *udaraṃ sphoṭuyitvā* 'they split the belly'; Manj. 70 *dasta pā tti jśā ura* 'hands, feet likewise belly'; Z 2-24 *jala bulysa ūri nā pātā* 'the hair-mass long, their belly sunken in'; loc. sing. Z 22-127 *cu rro ūrañi stāma* 'what is strain in the belly'; and loc. sing. V 114, 63r4 *mera ūra nāttā* 'he sits in the mother's womb', BS *mātuḥ kukṣau pravakṣyati*. Adjective *ūrauda-* 'pregnant', I 191, 111r3 gen. plur. *urāṇdāṃ*, BS *garbha-*; III 105-8 *urauda*; K 43-135 *ūrāda*; K 40-17 *ūryāda* (different *arāṇda* above). Compounds, II 45-66 *u maista-ujai hanyā* 'and became big with young'; I 159, 73v5 *mista-ujūṃ maṇḍyāṃ*, BS *mahūnta-garbhāṇi*; I 145, 54r4 *na maista-ujāṃ maijyāṃ* 'not of pregnant women', BS *alpa-garbhanta*; and II 59-6 *ūra-bada* 'belt', from **udarabanda-*; and V 62-18 *ūranū(t)i <ka>śīryau* 'they would fail in pregnancy(?)', from *ūra-* 'belly' and *nāta-* 'taken'. From *udara-*, Av. *udara-*, Yidya *ūtr* **udarya-*; IE Pok. 1104 *udero-*, O.Ind. *uddra-*, *anūdara-*; Greek *ὄδρος*, Lat. *uterus*.

ūrāva- -, IV 45a3 *mūtcacaji mūś(t)a bisa ūrāva haṇtsa* 'the lords(?) in the month Mūtcacaji, together', plural, possibly a title, from older *ahura-* 'lord' see *urmaysde*.

-urga- 'very' in colour names, see *śīyaurga-*, *haryāsaurga-*, *ysṭāurga-*, *ysṭaurga-*.

urmaysde 'sun', Z 2-84 *sanu khia sarbandā urmaysde* 'like the rising sun', Manj. 241 *urmaysdī bṛāmaṇḍa*, = Z 5-82 *urmaysde bṛāmatīno* 'sun of knowledge'; III 25, 28a1 *saye urmaysdāṃ* 'the sun having arisen', Manj. 155 *urmaysda sayue kūla* 'at sunrise'; plural V 314, 3a2 *urmaysdāne graha naḥṣatra* 'suns, planets, lunar mansions'. Adjective with suffix *-āna-*, I 252, 1r2 <u>*urmaysdānānu hāyānu* 'of the solar rays', BS *sūrya-kīraṇa-*. From *ahura-* and *mazdāh*, Av. *ahurō mazdā*, O.Pers. *a(h)uramazdā*, Akkad.-Pers. *a-lu-ra-na-as-da-*, Zor.Pahl. *'ulurmazd*, N.Pers. *Hurmizd*; in the meaning 'sun' Chorasmian *rēmašd* (Arabic script), Iškāsmī *rēnuz*, Sanglečī *ōrnōzd*. The divine name is in Armenian *Aramazd*, Georgian *Armas-i*. The *-e* of *urmaysde* is from *-āh*, as in *pande* 'path', and *nađe* 'hero'. See also *ūrāva*.

ūryāda 'pregnant', see *ūrauda-*, s.v. *ūra-*.

urvārinai 'of diamond or crystal', JS 19v1 *tta khu viṣṭrā paṃna urvārinai garā burṣḍā* 'just as before the thunder-bolt the crystal mountain bursts', from *var-*: *ur-* in Iran. *varta-* 'stone', see *ūdāra-*, *ira-*.

ula- 'up', Z 22-144 *haudyau ulā ṣṭāniye skaute aṇgyau ja ṣṣando* '(the elephant) standing up touches the ground with seven limbs'; Z 23-44 (39 *pratābiba*...) *āṇi vā tcero ula ṣṭāni* '(is the statue) to be made seated or standing?'. From **ṛdua-*, Av. *ərədwa-*, M.Pers.T. *'wl*, Zor.P. *'wl, wl*, Pāzand *ul*, *val*, Abdū *ul*, Aurāmānī *hur*, *har-*, Kurd *lul*, *lal*. Oss. D. *urdug*, I. *urdyg* has ambiguous *-urd-*, from *ṛdu-* as D. *urz*, I. *ūrz*, *ūrds* 'finger-tip', Av. *ərəzu-*, to O.Ind. *ṛjū-*. Av. *ərəzu-* 'straight', or from *urđ-* as *urs* 'stallion'. IE

Pok. 1167 *urdli-* and 339 *erd(hi)-*. O.Ind. *ūrdhvā-* 'upper' with ambiguous *ūr-* from IE *ara-* or *ura-*.

ula-, **ūla-** 'camel', Sid. 103r4 *oṣṭa-grīvaka u hvamno vi ūla-gīsārā* 'the disease camel-neck and in Hvatanau ūla-neck'; BS *uṣṭra-grīvaka-*, Tib. *rna-mo mgrin ṣes-bya-ste*; IV 18-2 *ulā gīnīrau* 'do you buy a camel'; compound IV 24-2 *ula-bārai*; adjective *ulīnaa-*, III 89-158 *ulīna tcārā* 'camel's fat', III 87-123 *ulīñye*; Sid. 20v2 *ulīñā ṣvīdā* 'camel's milk', BS *auṣṭraṃ*, Tib. *rna-mohi lo-ma*; Sid. 151r4 *ulīñe āste* 'camel's bone', Tib. *rna-mohi rus-pa*. Also II 43-40 *śau aulā*. The base will be Iranian *uṣṭra-*, Av. *uṣṭra-*, *uṣṭrā-*, *uṣṭrī-*, O.Pers. *uṣa-*, acc. sing. *uṣa-būrim* 'camel-rider', Zor.P. *uṣṭr*, *uṣṭrastān*, N.Pers. *uṣtur*, *šutur*, Armen. *štr-*, *ištr-* and *oult*; Pašto *uṣ* (**uṣra-*); Sogd. *'γwštr-*. Hence dialectal Saka *ūla-*, *ūla-* from **uṣla-*, with *-l-* from *-θr-* as in Zor.P. *baxl* 'Bactra', O.Pers. *bāxtriš*, Elam.-Pers. *bakšiš*, Akkad.-Pers. *ba-aḥ-tar*, Armen. *balx*, *balh*, *bahl*, *bahl*, *baxl*, N.Pers. *balx*, Av. *būxδim* (see also W. B. Henning memorial volume 30-3); Kroraina *uṣa-*, fem. *uṣi* (misread 35 *uḍ'a*), Central Indian Prakrit *uṣṭa-*, RV *iṣṭra-* 'buffalo', Mahābhārata 'camel'.

ulatāna- 'cemetery', see *upalatāna-*.

ūvi 'intelligence', see *ul*.

ūvā 'to be spoken', in form infinitive *-tayai*, v 67-8 *tta ṣena tta dūdāna ūvā* 'so to be spoken secondly, so thirdly', = BS *dvir api trir api vuktavyaṃ*; II 102-13-4 *khū ta paḍāna hvāṇdū tta ṣena tta dāna ūvai* 'as we spoke the first time, so the second time, so the third time is to be spoken'; K 156-14-5 *tta tta khū paḍāna pastauda paṣte tta ṣerana tta daidana uve* 'as they deigned to speak for the first time, so it is to be spoken for the second time, so for the third time'; III 64-17-8 *khu paḍāna pastāṃda paṣte tta ṣena tta daidana uve*. The archaic *uve* 'to be spoken' is in a ritual phrase. Parallels in Tumšūq *vitana dritana hvānāmai* (BSOAS 13, 1950, 651, lines 5; 19). A different phrase is in K 156-3-4 *ārāva tsāṇ, ṣe jūṃ daida jūna* 'we go to the refuge, a second time, a third time'. If the *ū* is older the base is **auxtayai*, to Av. *aoxta-* 'he spoke', but if the *ū* is from *u* the older form was **uxtayai*; the two bases *auk-* and *vak-*, IE Pok. 1135-6 *uek-*, O.Ind. *vākti*, *uktā-*, Greek *ἔτος* 'word', Lat. *uōx*, *uocō*, Tokhara B *wek*, A *wak* 'voice'. See *vak-* s.v. *nvāga-* 'song'.

ūvatca 'dress(?)', III 79-6 (of the road) *ūvera-ūvatca saṃgvā tsvā ūvaṣṭakā ttramdūni* 'suitably-dressed(?) traversing the stones I easily crossed over'. Possibly from **upa-vastya-* > **uvavasčya-* > **uvasčā-* to base *vali-*, *vas-* 'to wear' see s.v. *vāsta-*.

uverā 'suitable', v 60, 10a1 *ūvama uverā* 'parable suitable', III 79-6 *ūvera-ūvatca* 'suitably-dressed(?)'. See *uera-*.

uṣṭā bāvā 'bog-weed', see *auṣṭe*.

ūṣṭā ūṣṭā 'sleeps', IV 23-11 *sama khu ji hvē saṣi vī ṣāṇ ūṣṭā* 'just as a man sleeps lying in amours (or on a bed?)'. See *ūmaudā*.

uśmāna 'similarity', BS *upamām apy upaṇiṣadam apy* 'likeness and comparison', III 26-1-3 *puññinai haṃbīsai brrūbi satam naṣā yṣṭraṇi naṣā kūla naṣā haṃklīysā masā uśmāna masi na ni kaṣṭe*, BS *asau pauraḥkaḥ puṇya-skandhaḥ śatatanīm api kalāṇi nopaiti sahasratatanīm api śata-sahasratatanīm api koṭitanīm api... gaṇanām apy upamām apy upaṇiṣadam api yāvad anpamyam api na kṣamate*

the *sūsana*-teaching'; II 123.4091, 6 *askhijsye apvenye bādā* 'fortunate fear-free time'; II 85.11 *askhijsāme vi jsāve* 'he goes to fortune'; causative Sid. 133r5 *tti tta khenḍi uskyāṣṭa eskhejānā* 'so like that, it must be prepared', Tib. *sna-ma bzün-da bskyed-de*; see also v 112, 34v4 *naṣkhajāmata*, BS *parihāra-* 'freeing'. From (s)k(h)ak- or (s)k(h)ag- 'to rise', possibly to IE Pok. 922-3 (s)kek-, skeg- 'to jump', O.Slav. *skakati*, 'to leap', O.Norse *skaga* 'arise'; with O.Ind. *khacati* 'to project, produce' or O.Ind. *khajati* 'to stir'.

uskhays- 'rise', v 244, 3a2 *byehā byehā jsīna uskhaysde* 'life increases in fortune', BS *āyur vardhayisyati*; = K 94.112 *jsīna byeha byeha usakhīysde*. If it is not for **uskhīysde*, the base is *xaz-* (or *xag-*, with -jat- > -zd-, see *uskhajs-*) to N.Pers. *xazīdan*. See also *uskhīys-*.

uskhasta- 'originating, issued from (ablat.), equipped with (inst.)', II 53.1-2 *tye vīṣera hīye gūtemra jsa uskhasta* 'arisen from the family of the Vajra-family', = K 151.1-2 *tye vīṣar(i) hīye gūterāni hamye (uskhasta- = hamya-)*; K 38.141-2 *adrryām jsī ukhsastā* (read *uskhastā*), = K 30.207 *aidrrau jsa añaṣṭa* 'possessed of the faculties'; K 49.3.4 'treasures' *padmi-rāysām jsa uskhasta* filled with rubies (BA *padmarāja-*); K 152.13-4 *uskhastaḡ piṣāre ranyā uḡa* 'a crown covered with jewels is produced'. From *khah-*: *khasta-*, see *khaitā*, *khasta-*.

uskhīys- 'rise', K 94.112 *jsīna byeha byeha usakhīysde* 'life increases in abundance', see *uskhays-*. If the base is *xaz-*, it connects with Av. *haēz-* (only Vid. 21.4 *pūri. haēzan-aha*), see *pahiya-*, *valīys-*, *bihīys-*; assuming that *hais-* had become **khais-* before compounding with preverb *us-* (note *usbruṭ-* with *us-* to *bruṭ-* < *fruš-*).

***uskhauk-** 'rise', see Sid. 138r4 *askhaukara*, BS *utsedha-*, Tib. *skran-no-ḡog* 'protuberance'; *askhaukariyāvai*, BS *utsanna-*, Tib. *rlo-ba*, with Lit. *kaukarā* 'hill'.

***uskhauys-** 'rise', see (askh)auysa-, *askhāysa-* and *khoys-*. *usta*, *ustam* see *ustama-* 'last'.

ustama- 'last, future, utmost', v 75, 43v2 *u ustama ṣā uys-norā ākṣūba nātā* 'and at last that person felt regret', BS G 37, 33a7 *atha sa satvaḡ paścād vipratīṣāri bhūtaḡ*, Tib. *semś-čan de phyis lgyod-ḡin*, variant v 337, 36v1 *ustamā*; Sid. 3r3 *ustama hirañai*, Tib. *tha-ma* 'last'; Sid. 1 bis r5 *ustimye kālā*, SuvO. 55v2 *vaysāna a ustamye bādā* 'now and in the future', BS *etarhi cānagate dhvani*: K 36.104 *ustami thākye* 'to the utmost power'; K 96.166 *ustami hamadā byehi usakhīysde*, = v 245, 8a1 *paskyāṣṭa u(s)kha-ysde* '(life) prospers again'; with pronoun K 61, 41r3 *ustamu jsa for ustamā with ā jsa*; K 28.177 *ustama jsīda* 'at last she kills them', = K 20.1 *astama jsīda*, = K 37.120 *ustama-ṇi jsūndi*; K 68.202 *ustam*; v 65.6 *ustam vi* 'at last'; III 60.37 *ustam stye*, ibid. 33 *ustam bādā* 'last time'; JS 14v3 *ustam*, ibid. 3v1 *āstam vi*, ibid. 5r1 *āstam vira*; K 74.53 *khū na hami usta namā krañina* 'so that there arise not at last regret on the score of kindness (BS *kṛtajñatā-*)', with loss of -mā in latest texts. See also *astam*. Adjectives, v 107, 30r1 *ustamāñjst bādā* 'future', BS *anūgata-*; III 60.36 *ustimāñjst bādā*; SuvO. 54r4 *hatādarāmjsya vays-ñamjsya ustamāñjsya*, BS *atita-anāgata-pratyutpanna-*, 'earlier, present, future', BS 'past, future, present'; v 107, 29r7 *paḡāñjyānu hālysdāñjyānu ustamāñjyānu gyastānu balysānu*, BS (as before); v 245, 9a1 *audā usta-*

māñjsye tcaḡi bare 'up to the utmost boundary', BS *kadācit*, =(with errors) K 96.171 *ñada ustahajsye tceca bāre* (ñā for aa, ha for mā); adjective -aaysya-, Bcd 56r4 *kāla-kṛre ustamaaysye tsūme biḡa* 'at time of death, at the time of last passing'; III 26, 30b3-4 *cu vā tti idā ustamājsi bādā ustamaaysye paṃcāśai*, BS *yac ca paścime kāle paścime samaye paścimāyām paṃcaśatyām* (variant *paṃcāśatyām*) 'those who exist at the last time, at the last 500 period'; III 29, 43b1 *ustamājsye ṣkaḡā*, = Manj. 275 *ustamājsye ṣkaḡe* 'last saṃskāras (acts)'; M.Parth.T. 'stym' 'at last', 'stwmyn' 'last'. See cognates s.v. *ays-*, and *uska-*.

ustamātu, ustamāta 'finally = even', III 27, 36b4 *ustamāta ṣaa tcūra-patī gāhā piri sājiyā dijsāti*, BS *antaśaś catuṣ-padikām api gūthām udgrīhya*; III 28, 40b4 *ustamāta tcahaara-patī ṣau gāhā nūsāti o sāji*, BS *antaśaś catuṣ-padikām api gāthām udgrīhya*; III 26, 31a1 *u ṣaa ṣalo ustamāta pājā pajsam yani* 'and he performs even one śloka-verse in worship'; L 99.17 *ustamāta ṣṣaa mase akṣarā*. Similar SuvO. 5v7 *aṃdumaṣu*, BS *antaśaḡ* (from BS *antimaśaḡ*), K 1, 135v1 *ṣaa patā tcarama* 'even one pada-verse', Tib. *ḡig gāḡ kyan*, L 93.1 *ustamāta ṣṣai herra pyñḡā* 'he hears even once', dyadic. Tumṣuq Saka *ustamato, ustamataa*, see BSOAS 13, 1950, 669. Dyadic III 132, 05a4 *ustamātutarama*. From *ustama-* 'last'. See *uys-*, *uska-*.

ustar- 'scrape, wipe away', Z 24.385 *tāto ttato balysāna ustarāndā nātūkyo* 'they wipe out this instruction of the Buddhas'; III 25, 24a2-3 *āṣki cira yude āṣka mī ustaḡi* 'he made visible tears, he wiped away the tears', BS *āsrūni prāmuncat*, so 'srūni pramñjya'; Sid. 148v5 *ṣiṇi kanām āstamna priharam māñamndū istīḡa jindā* 'the white drops and the rest he wipes away as with a tool; it vanishes', Tib. *lin-log-la sogs-pa grīs bzogs-pa bzün-du med-par byedo*. From *us* with *tar-* 'to rub', see above *attarue*; Zor.P. *ustartan* 'to shave', *ustarak* 'razor', Pāzand *hustar* (SGV 13.38), N.Pers. *usturdan, siturdan, suturdan* 'to shave, erase, scrape', *ustarah* 'razor'; Sogd. *prtr-* 'wipe', 'ptr-' 'scald off (hair)', Chr. *frtruny* 'healing', *dsprtrny* 'cloth', Man. *ptyrk* 'lancet(?)'; Syriac 'strk-' 'scalpel'; M.Parth. T. *wystr-* 'keep clean'; Parāḡi *astar-* 'rub, wipe away', Yidya *istōr-, istār-*, Sanglēḡi *astar-*, Šuyni *zedar-, zidār-*: *zidād* 'to sweep', IE Pok. 1071-4 *ter-* 'rub', Greek *τεῖπω* 'rub', Lat. *tero, tritum*, Lit. *tiriū, tirti* 'examine', O.Slav. *tīrō, trēti* 'rub'. See *hamtrān-*.

ustā 'twig', III 34.7-8 *ustā karāṣa paīṣkyā u spūleka khīysara spyakye* 'twig, creeper, spike, and bud (BS *sphoṭaka-*), filament (BS *kesara-*), blossoms', = III 46.15 *ustā karāṣa paīṣkyā u spūlaka khīysimra spyakye*, and III 40.9 *ustām kārāṣa spyakyai* (for *paīṣkyā*) *spūlakā khū(ya)rā spyakyai*. From the context, *ustā* 'twig', to N.Pers. *istāx, istāk, sitāk* 'branch', hence **us-tāka-* to Zor.P. *tāk* 'branch' (used as gloss for Av. *fravāxī* (*pouru. fravāxī, pur-tāk*) and Av. *aṣu-* 'stalk' (*nañny-aṣu-*), *narm-tāk* 'with soft stalk', see *nauma-*); N.Pers. *tāk* 'tendrill of vine'. Possibly from **tāyaka-* or **tayāka-* to the base IE Pok. 1015 (*stei-* 'pointed', Av. *staēra-, taēra-* 'peak', Lat. *stilus* 'pointed stake, stalk', *stimulus* 'goad', O.Ind. *tivrā-* 'sharp' (?). See also Zor.P. *tāyak, tāk*, N.Pers. *tāy* 'piece' (C. Bartbolomae, Zum sasanidischen Recht 5, 27 note 1).

ūstānā 'erect(?)', v 64.42 *anāri padimi balaadī ūstānā arūnai*

'I will make him free of wrongful acts (*an-ārra-*), strong (BS *balavant-*), erect(?), without broken limbs'. From *us* with *tāna-* 'stretched' to base *tan-*, see s.v. *ttamga-*.

ustairštai, 2 sing. preterite 'you tore', JS 24v2-3 *ustairštai amgām bedā jśinakye chale* 'you tore the thin skin upon the limbs'; JS 36r3 *ustairštai chala gušte agyām beda* 'you tore skin (and) flesh upon the limbs'. See also *hattaršda* Manj. 240 = Z 5.81 *hašdā* 'bursts'. From *us* with base *tarz-*. N.Pers. *iftālidān* 'to split'. Beside the base *tard-*, Šuynī *tarδ-*: *tušt* 'to fight', *zidarδ-*: *zidušt* intr. 'to split', Rōšānī *tarδ-*: *tušt* 'to fight', *zidarδ-* intr. 'to split', *tadarδ-*: *tadušt* 'to tear off', Waxī *ptērδ-* 'spring from one split seed', Yīdya *ptīšc-*, *ptīšcē* 'broke, was torn' (**patitrdya-*, **patitrtsta-*), Parācī *tār-*. IE Pok. 1062 *telegh-* 'beat, crush', O.Ind. *trñedhi*, *trñhanti*, *trñhā-*, *tatarha* 'to crush'; IE Pok. 1076 *ter-d-* 'to split, bore' from *ter-*, O.Ind. *trñātti*, *trñā-*, *tatrdānā-*.

ustauda- 'burnt out', SuvO. 5v1 *ustauda bārūnānce ššādye bāta* 'having burnt brilliant roots of goodness', BS *uttapta-kusāla-mūlāh* (with variant *upta-* 'sown'); Z 22.294 *šā nā kusāla-mūlyo ustode* 'he has heated their roots of goodness'. From *us* and *tap-*, *tafta-* 'to heat', see base *ttav-*.

usthamj- 'draw out', SuvO. 53r6 (and 53v2) *nāma usthamjānā*, BS *nāmadheyam uccārayitavyam* 'the names to be pronounced', Sid. 152r4 *gvehašškye jsa asthamjānā*, Tib. *thur-ma-la bsgo-šin*, 'to be lifted with a spoon'; Sid. 151v3 *esthajānā*, Tib. *bsgres-te* 'prepare'; Sid. 147v2 *ptīciyi jsa isthamjānā*, Tib. *thur-mas blaṅs-la*; v 75, 43v1 *samāhānāna usthamjā*, BS G 37, 33a6 *samādhier uccālayet*; participle *usthīya-*, II 108.189 *šau ānyasmīnai painḍai ūsthiyai* 'he raised one lump of clay'; v 62, 24b14 *ttu pūstye šau drre salā šikā esthiya* 'he drew out that in the covering (box?), a child of one to three years'; K 38.134 *asthiyāmdī utci kūšḍi virāštā byūtte* 'they drew water to convey towards the palace'; K 46.28 *ttye haḍāmji khāysā isthiyāmdā* 'they took the day's food'; K 29.195-6 *usth(ī)yāda phara kūšḍa virāštā byauttai* 'they lifted the jars to convey water to the palace'; K 46.27 *cīvara ū laštā pātārā asthiye* 'and he took up the robe and staff (and) bowl'; III 71.70 *usthiyānuda hīna biysāmja* 'they raised a terrible troop'; III 66.33 *parašā ūsthiye* 'he lifted the axe (BS *parašu-*)'; inchoative *asthīs-*, v 327, 24 *nāma asthīsī* 'the name they will pronounce'. From *us* with *θang-* 'to draw', see cognates s.v. *thamj-*.

uspašd- 'produce, create', K 59, 31v1 *šā hūra kāma uspašde* 'it creates false thought'; K 56, 21v3 *harbīšū ām jadī uspašdi* 'ignorance creates all of them (desires)'; Sid. 20v5 *kūštā āchai aspašde* 'it causes the *kūštā*-disease'; Tib. *nije-nad-hyi rgyur hgyur-ro* ('becomes the cause of'); Sid. 11v2 *nī paṣṣa dai aspaštāka (-št- for -sd-)* 'not greatly producing fire', Tib. *ha-čan mehi drod che-bar yan mi byed*; Sid. 2r5 *dahošte uspašdāhā piškālā* 'the chapter of producing virility', Tib. *ro-ča-bahi rgyud-kyi lehu dan*; K 69.224 *uspašdāki*; K 68.214 *uspašdāki va ništā* 'originator of it (the thought) does not exist'. From *us* with *pašd-* causative to *paysd-*, see *tvašd-*, *našpašd-* and *paysdyi*. Av. *paždaya-* 'drive away', M.Parth.T. *pzd-* 'to chase', *pzd* 'expulsion', *n'y-pzd* 'flautist', Oss. I. *fāzdäg* 'smoke', Sogd. *pzt-*, Yav. *pažd*, *past*, *pazt*, *payst*; *pažd hum-* 'to burn up'. Base *had-*: *zd-* to Av. *haḍa* 2 sing. 'treat violently', O.Ind.

sad- in *utsādana* 'massaging' (see BSOAS 21, 1958, 522) rendered by Tib. *dril-ba* 'to be twisted, turned, rolled about', and (ibid. 526) for Av. *haḍa*. Preverb Av. *pa-*, see also Av. *pažruma-* 'roofed'.

uspurra- 'full, completed', v 113, 35r6 *rrvīyāna ttīsāna* (BS *tejas*) *uspurrā* 'full of royal splendour', BS *rājatvena samanvito bhavet*; v 108, 30v1-2 *bišyau uvatāryau uspurrā*, 'full with all services', BS *sukhopaharaṇaṣi sampannān kariṣyāmaḥ*; v 112, 34v6 *šravete jsa uspurre hā(mā)re*, BS *saumanasyena samanvāgatā bhaviṣyanti* 'they become full of contentment'; v 334, 32v5 *kye ttū samghātu dātu uspurrū biššu pyūštu yindā*, BS G 37, 29b4-5 *yaš cemaṁ samghātaṁ sūtraṁ dharmaparyāyaṁ sakala-samāptaṁ vistareṇa śroṣyati*, Tib. *mithah dag chub-par thos-par hgyur-ba*; Sid. 1v2 *iṁdrryau jsa uspurrā*, SuvP. 74r3 *uspurā iṁdrryau*, BS *sarvendriya-*, K 65, 82v2-3 *idrrau jsa sa baiša burā uspaura ime*, Manj. 416 *qidrryā jsa uspūrrai*, Manj. 111 *usp(u)rra edrra jsa aṇaṣṭa* 'complete with full faculties'; v 376.198 *ūspurā dāse*, v 367.151 *asapāra dhāse*, K 143.1058-9 fem. *uspurra dāsyā*, K 151.43-4 *ūspānra dāšā* 'fully completed', K 90.729 *uspurā samāsyē*, K 90.754 *uspurrā samāsyē*. From *us-* with *par-* 'to fill', see also *par-* with cognates, *purra-* 'moon', *hambar-* 'to fill', Av. *parəna-* 'full', *asparanō* 'completeness' (*as-* < *us-*), Zor.P. *uspurrik*, M.Pers.T. *spwr*, M.Parth.T. *spwryg*, Armen. lw *spar-spur*, IE Pok. 798-801 *pel-*, *plē-*.

uspurāmna virā 'in fullness', (*nā*, not *u*) Sid. 104r2, Tib. *mithar-gyis* ('gradually'). See text s.v. *hays-*. Suffix *-āmna*, older *-oña-* to *uspurra-*.

uspūsta- 'raised up', v 70, 8v2 *ttā uspūstā rro sarvvaśūra šā uysnorā hāmāte* 'so can this being be revived?', BS G 37, 12a6 *śahyaṁ sa satvaḥ punar apy utthāpayitum*, Tib. *sems-čan de slar ldan nus-sam*; K 33.53 *khū uspūste āšā(šta) ham bādī panave* 'when she rose up, she mounted at once to the sky'. With *-sph-*, v 33a7 *khvāi usphūstā yamda* 'when you may cure him'. See cognates s.v. *pūsta-*, IE Pok. 998 (*s*)*peud-* 'to press'.

usphan- 'rejoice', v 90, b3-4 *aysmūna suhā yindā biššā usphanindā* (*papha*)*nindā ošku ve hayirindā* 'in mind they all rejoice, they delight, they are happy, they ever play'. From *fan-* 'move' with preverbs, see cognates s.v. *phan-*.

usphir-, later *asphir-*, 'burst out, pervade', K 27, 146-7 *hūjine tcā padīmauṇa usphiradai šāna vara ysānāhāna* 'a pool of blood must be made, it must be made splashing up, there one must bathe', = K 19.223 *usphiradai syauṇa vara ysānāhāna*, = K 235.91 *usphirāmdai* (so read) *šānā*, *vari ysānāhānā*; Sid. 153r5 *ttā ttai hala khausānā khu hā haṇdanma trāne u khveṇ vā asphīrye bvānā se šerai yude* 'so it must be thoroughly shaken so that it reaches the inside and when it pours out one must know that it has made it well' (for *haṇdāna*, *nāne*), Tib. *nan-du chub-par bsgul-šin phyir pho-na* (*pho-ba* 'pour out') *rnahi nad sel-to*, hence *asphir-* for Tib. *pho-na* 'pouring out'; JS 8v3 *maitrīnāi nēna asphirāmdai yāmdā* 'always overflowing with the elixir (BS *anrta-*) of kindness'; III 38.42 *jastūni khaṣṭa va isphiraciṇa hāysaiṇa* 'celestial drink splashing in the fountain'; III 46.19 *uskā asphīrāca jahvā sphātya-gūna*, III 34.10-1 *usha asphīrāca jahvā sphātya-gūna* 'splashing up in fountains crystal-coloured'. From *sphar-*;

see also *vasperī*, and *šperidā*, also *pruha*. Parallel BS *maitryā sphāritvā* 'pervading with kindness', Pali *metta-cittam phari*. IE Pok. 993-5 (s)p(h)er- 'to strew, splash bud', Greek σπεῖρω 'sow', OHG *sprāt* 'splashing'.

usphis- 'rise up (water), be exalted, proud (mind), flash (rays)', II 104:80 *satsārū mähāsamūdrā myāna ūsphīsadaī tīyai vū au naravaundū āspara vira pārīphida* 'they establish (this world) upon the road to Nirvāṇa, being exalted in the midst of the great ocean of migration' (see translation AM, n.s., 11, 1965, 104); compound with *-kara-* 'making', v 123, 19v4 (nā) *usphisaroṇā karā astā* 'there is no pride at all', BS (Sukhāvati-vyūha 7, verse 3) *tenonnamanā na cūsti*, with BS *unnamanā* 'pride'; II 104:69-70 *ūsphīsaryām bvaīyau jsa pyaṣṭi vajrāysa* 'the diamond-seat (BS *vajrāsana-*) decorated with up-rising rays'; II 104:77-80 *ūsphīsaraḍā-ūtcyai drāiṣṭīyinyām daga-rakṣaysyām jsa paṇādaī... mähāsamūdrā myāna* 'in the midst of the great ocean with splashing waters noisy with the water-demons (BS *udaka-rakṣasa-*) of heresies (BS *dṛṣṭi-*)'. From *us* with *phis-* to base *bag-* 'go fast', hence from **bhag-sk-*. **phayś-*, *phis-*. IE Pok. 116 *bheg-* 'move fast, run', Greek φέβομαι, φόβος 'fear', Lit. *bėgu*, *bėgti* 'run', Slav. Russ. *bėgu*, *bėždi*. See also below *pahāj-* 'to flee'.

usphūstā 'remove', v 33a7 *khvai usphūstā yaṃda* 'when you can cure him'. See also *uspūsta-* 'restored to health', and Z 24:267 *vaphūste* 'he drove away'. Base *peud-*, see cognates s.v. *pūsta-*.

usbā 'he destroys', in a tetradic phrase, v 115, 63v7 *u ne rre ttu kīru yindā bajevātā hasamīhātā harṣdā usbā ttu kṣīru*, BS *naitat kāryam kariyati, vilopayati svam rāṣṭram* 'he will not perform his work, he destroys his own kingdom'. From **usbāti*, with loss of *-ti* as in *jūtā*, *jū* 'he lives', and *kā* 'it sounds'. The *us-*, not *uys-* before *b-* is also in *usbrutēmāte* 'massage'. Base either *bā-* or *fā-* from older *bh-*. Possibly base IE Pok. 792 *pē-* 'to harm, ruin', beside *pei-*, Av. *pāman-* 'disease', Zor.P. *pym*, **pēm* or *pīm* 'pain', M.Pers.T. *lunbys-*, *prbys-* 'to suffer', O.Ind. *ptyati* 'to abuse', *pāpā-* 'evil', Greek πτῖμα 'ruin', Got. *faian* 'to blame', *fijan* 'to hate', Lat. *paenitet*. A form *bhē-* beside *bhei-* 'to strike' might also be considered.

usbrutēmāte 'massage', BS *udvartana-* 'rolling about', changed to *usbruteme*, v 92, 611v7 (tca)mna *pīsānu abyamga-usbrutēmāte kaysnānā prahauṇā haurṇa*, BS *gurūṇānu eva cāṅgodvartana-smātrāchādanāni dattuā* 'and to the very teachers having given anointing, massage, washing, clothing'. From *us* with *frauś-*: *frus-* 'to press' to IE Pok. 801-2 *pel-* 'move by thrusting or beating'. Three bases Iran. *frauś-* exist, so in **frōśaka-*, N.Pers. *farōšah* 'sweetmeat', Armen. lw *hroušak*, *xroušak*; Zor.P. *plwšak* **frōšak* 'beestings' (GrBd 110:11), Pahl. Texts 113:6 *šīr, panīr, afrōšak* 'milk, cheese, rennet', M.Pers.T. *prwšg* 'rennet', N.Pers. *furšah* 'beestings', Pašto *wuršō*; Balōči (if the *p-* is not a preverb) *prušag* 'to break (intr.)', *prōšag* 'to break (trans.)'. For *frōšak*, *frūšak* 'rennet', see W. B. Henning, BSOAS 11, 1946, 719.

uhā 'control, (of the celestials) blessing', II 124:7-8 *rrāja-dīvya gyaṣṭi vrrīṣama laikapālā, (k)āka bāysvā uhā paṣṭide* 'the deity of the kingdom (BS *rājya-devatā*), Vaiśramaṇa world-regent (BS *lokapāla-*), protectors, send out blessing

into the arms'. From *uhāna-*, **uhām* by loss of *-m*. See *uhāna-*.

ūhānā 'control, (of the celestials) blessing', dyadic SuvP. 75r4 *biśām jastām baysām hīvi ūhānā ayiṣṭhānā* 'the blessing (ūhāna- = BS *adhiṣṭhāna-*) of all the Buddhas'; K 142:1046-7 *gyastānā baysānā ayaiṣṭāmna u ūhānāna* 'with blessing (dyadic) of the deva Buddhas', Tib. *de-bzin-gsēgs-pahi byin-gyis brlabs-kyis* 'by the tāthāgata's blessing'; K 142:1050 *ṣi harbiṣau baysyau ayiṣṭhye himebide-m ūhānā paṣimḍā* 'this becomes controlled (blessed) by all the Buddhas; they send out blessing upon them', Tib. *sans-rgyas thams-čad-kyis byin-gyis brlabs-par hgyur*. See also *uhā*, *uhamā*. From *uh-*, *ūh-* to base *vah-*: (*uś-* > *juh-*, Av. *vahma-* 'praying', *vahmya-* 'worthy of receiving prayer, supplication', O.Pers. *patiyavahyaīy*, M.Pers.T. *pywh-* 'to supplicate', M.Parth.T. *pāwh-*, *pāwhn*, *pāwhnyg*; Sasan. insc. Naqš i Rajab *ptwhyt*. Zor.P., gloss to Av. *vahma-*, *nigāyīšn* 'singing to'. IE Pok. 1174 *ues-*: *us-*, O.Slav. *veselū* 'joyous'. For reduced grade *uh-* see *uṣṭana-*. For *uha-* see *uhu* 'you', Av. *yūšam*, and s.v. *jūh-*.

uhu 'you', nom. acc., v 108, 30v5 *uhu*, BS *yūyam*; K 47:53 *pūra aysā ūhū dūkhyām karyau jsa pajina pādām ū thu vaṇa mistā hiniye* 'son, I have reared you with pains (and) toils by begging, and now you are grown up' (-ā, older -ū 'you', *ūhū* followed by *thu*); K 2, 136r3 *uho has(t)amu bahusrutānu hvate gyastā balysā* 'the deva Buddha has called you the best of polymaths'; III 21, 6a2 *ahu jsa*, III 21, 7b3 *uhu jsa*; II 22, 16a7 *ahā umāntī kāṇa haṣṭi yude* 'for you I made a report', JS 31v2 *tī āh baiste hasure* 'then he shot you as the quarry'. See also *umā*, *umā*, *umānu*, *umāvu*, v 108, 30v5 *umyau* voc. plural; Z 22:108 *umyau jsa* inst. plural, later *ama-*.

uhai 'official title(?)', II 95:67 *haḍa hīsira uhai* 'the envoys come as uhai officials', to a base *vah-*: *uh-* 'request', Av. *vah-*.

uhaumā 'control', II 127:26 *uhaumā ni paryāmina yude* 'we do not deign to exercise control'. See *uhāna-*. Translated AM, n.s., 11, 1964, 18, note 24.

uholañā 'elsewhere', dyadic SuvO. 68r4 *uholañā haṃdarīna*, BS *anyatra*, v 110, 32r5 *tsūta uholañā haṃdarīna kṣīra gyau* 'go elsewhere in a land to fight', BS *para-cakra-gamanāya*; v 301, 27r4 *āta uholañā tītā byāta yanāndā* 'come elsewhere, then they remember'; Manj. 222-3 *mare mīde ahūlañā hīṣta* 'here he dies, elsewhere he comes back'; Z y 324, 325 *-oholañā* from final *-a* and *uholañā*. From **ahāu-ardāñā-* 'the other side', loc. sing. -ā, with pronoun 'that yonder' varying with 'other' (see IE Pok. 74 and 319-20 for *au*, and *an-*). The *u-* < *a-* before *-o-*, like *hasura-*, *husura-* 'quarry', and without following *-u-*, also *uhyasta-* 'shot', see s.v. *ah-*.

uhyasta- 'shot', see s.v. *ah-* 'to shoot'.

uhyāñā 'to be shot', see *ah-*.

ājsa- 'bond', K 144, 2r3 *khu jsina paśai hīṣanvā ājsvā bañāmai byaihai* 'so that he gives up life, he comes to binding in iron bonds'. See also Manj. 204 *ājsyau jsa pabasta* 'bound with bonds'. From *ājs-* with later replacement by *ājsa-* and *ājsa-* (see also *ahysānaa-* with *āys-*, *ēys-*, *āys-* and *ājs-* 'to sing', *īmjsm* from **ājsaa-* 'song'). Base older *ark-* or *arg-*, to IE Pok. 65-6 *arek-*

'to close, protect', Greek ἀρκέω 'keep off' (Euripides, Bakkhai 231 σιδηραῖς ἀρμόσας ἐν ἀρκυσί), Armen. *argel* 'hindrance', Lat. *arceo* 'close', OHG *rigil* 'bolt', Lit. *rakinti* 'to close'; and IE Pok. 64 *areg-*, O.Ind. *argala-* 'bolt', O.Saxon *racud*, O.Engl. *reced* 'building, house'. For *ark-* see Monumentum H. S. Nyberg III 1975, 311.

aijsa 'silver', see *ājsata-*, adjective *ejšma-*.

aijsava 'adorned', III 35·25 *hadara aijsava šīya ttarūna spyakye* 'others adorned, white, red flowers', = III 37·20–1 *hadā ājsava šī ttarūnyām spyākyaū*, III 46·37–8 *hadāra ājsava šīya ttarūna spyakym*. From **ā-cata-* or **ā-jata-*. See *ājsava-*.

emāta 'dwelling' K 1, 134v1, see *āmata*.

eyām 'command', II 58·5 (SDTV 106) *ttā hā bisā nva paraavūm u nva eyām paplvādā* 'all that we presented together according to your orders and according to command'. Possibly from **ādya-* 'to be spoken' to base *ad-* 'to speak', see *pātāy-*, *uysāstā*.

eysā 'millet', Sid. 16r1 read **eysam*, BS *nivāra-*, Tib. *čiče*, from *arzana-*, see *āysam*.

eysajā 'plant name(?)', II 85·19 *palaijā, eysajā sinjau dva dva bāga* 'of the three plants two parts each'. Possibly from colour names *pala-* 'speckled', *eysa-* 'dark' < **arza-*, and *sinj-* 'grey, blue'. For **arza-* 'dark', TPS 1960, 75–9; for **saina-* see s.v. *šair-chā, šarāti*. For *pala-*, see BSOAS 11, 1946, 781–3.

aiysna, eysna 'awl', from older **alasnā-*, II 60·13–4 *gahai šau u eysna šā maista* 'one pointed shaft and one great awl'; II 60·18–9 *gahai šau u hatca hasāna jsa aiysna šā u nanštara šau* 'one pointed shaft, and with the whetstone one awl and one lancet'. From **alasma-* 'awl', OH *alansa*, *alunsa*, Germ.-Span. *alesna*, Germ.-French *alène*; IE Pok. 310 *elā*, O.Ind. *ārā*, O.Engl. *æl*, *eal*, *al* 'awl', Lit. *yla* (from Gothic), Finn. *ora* (from Aryan).

erra, era 'in the arm', see *ārra-*.

elai 'stammering', Sid. 126v3 *kārauštā, u elai, bāmā* 'deafness, and stammering, dumbness', BS *jaḍa-gaḍgada-mūkatvaṇi*, Tib. *hon-pa dan, dig-pa dan, lkug-pa*. From **ālyaka-* to base *al-* 'be wild', see *arājsa*.

evāte 'street', Z 5·96 *prāma škīmāṇḍu evāte vīri* 'they are to set up awnings over the streets'; Z 17·22 *evātake šsārke gyahe* 'excellent (small) streets, fountains'. From *āye*, BS *talā* 'ground', by *i*-umlaut to *eva-*, see *āye*, parallel to BS *vīthi-* 'street'.

aivīda 'he sees, is seen' Manj. 385, see *āvīda*, and note *aijsava*, beside *ājsava*.

ešta 'hog-weed, BS *punarnava-*, see *aušte, uštā*.

ešt- 'be firm, endure', participle *eštāta-*, pres. 3 sing. K 36·98 *ešte*, = K 27·153 *gišta*; 2 sing. imperative, K 30·220 *sahyā gištū sīradā-dāšta* 'endure, be firm, contented'; 2 plur. imperative III 75·220–1 *ṣa-ṇi tta hve eštara ttā aysai vā jehlūm* 'so he said to them, Be steady, I will swiftly heal him'; pret. JS 30v4 *sahyai saṇi eštai aysire udeše* 'you endured, precisely you were firm in the matter of the (tortoise's) shell'; JS 18v1 *staura eštai hatharka* 'you endured severe distresses'; III 65·3–4 *khvaṇi ešta buysye bāḍna* 'when for them it (the *śāsana*-teaching) had lasted a long time'; infinitive K 37·129 *evai rā gra hṛādā pailūyāṇḍai eštā* 'those who spoke advice to him, constrained him to stay' (K 29·188, K 21·17 different);

participle, potential, Z 23·27 *nai ne ysirā eštātu yīndi* 'bis heart cannot endure'; noun, Sid. 6v2 *eštāma* 'endurance', Tib. *ñam-stobs* 'strength'; K 28·170 *nūvare agvā gištāma ys(ai)ye*, = K 36·112 *nūvarai škāṇḍhvā eštāma ysaiye* 'for him new strength is born in his limbs'; adjective Sid. 4v1 *eštavana-*, Tib. *brtan-pa* 'firm'; JS 31v1, voc. sing. *eštavana*; JS 7v4 nom. sing. *eštava*; comparative JS 10r4 *aištavañara*, with negative SuvO. 24r4 *aneštavana-*, BS *asāraka-* 'without solidity'; Manj. 270 *aneštava mvaṣṭa bure pitta* 'unstable, in a short time it falls' (the dew-drop; = *maṣa*). See also *āšt-* 'to endure'. From *ā* with *stā-* 'stay', pres. from *ā-hišta-*, and participle *eštāta-*, *eštaya-*, *ešta-* with *adi-*.

ēsa- 'desire', see *orsa-*, *osa-*, *aisa*.

esaly- 'to smear', Sid. 147r3 *pajakaustā būjaṇ haṇḍamṇa esalyāñā* 'the lidded vessel must be smeared inside', Tib. *snod-kha shyar nimpahi khu-ba bskus-pahi nan-du*; Sid. 152r1 *a darā hāmāi jsa esalyāñā* 'and to be covered with barley meal (*dara-* 'broken')', Tib. *bag-zan-gyis g-yogs-nas*. See also *pisaly-* 'smear'. From *ā* with base *sard-* 'smear', to Oss. D. *isārdun*, *isārst*, I. *sārdyn* *sārst* 'to smear', D. *isārdān*, I. *sārdān* 'salve', see IV 96. See also *sala*, *saleṇgarā*.

aisīnai 'of a whirlpool', adjective to *isā-*, *isija-*.

esūj- 'to make to smoke, kindle, be red', Sid. 152r2 *bara-šijā hīvī besu jsa dāmā padajsañā, daṇḍa khu hāmāi suṣṭa u dāmā jiye u esūjāñā*, BS *badarānala-sampakvaṇi* 'a fire must be lighted of jujube fuel, so much that the barley is burnt and the smoke ceases and it must be kindled (red) (and made to cool)', Tib. *rgya-ṣug-gi meli nan-du sregs-la, bag-zan chig-ste dud-pa čhad-nas slar byun-ste* (variant *phyun-ste*) *bsgrān-la*. From *ā* with base *sauk-* 'burn' (see *āsva*), cognates s.v. *śūjs-*; quoted s.v. *cuvam*. *aistā* 'I desired'. K 53·10·7–8 *viñā ṣṭām aistā khu dai bṛāme giḥna*: 'now indeed I have wished that I may see by help of bodhi-knowledge', = K 62, 77v3 *vañā ṣṭāṇi ište khu dai bṛāme giḥna*. See *oste*. Here 1 sing. pret. -*tē*, -*tā* from -*tāmā*, -*temā*.

eh- 'to reach, enter', v 84, 4r3 *ku harbiṣṣā ṣṣāvā pračīya-saṇbuddha ne ehāre* 'where all *śrāvaka*-listeners, *pračyeka-buddhas* do not enter', Tib. *der ni ñan-ṭhos dan, ran sans-rgyas thams-čad-kyis nū čhud-do*. From **āfya-* to base *ap-*, see v 153b3 *āhate*; cognates s.v. *byerv-*.

eba 'in the mouth', loc. sing., see *āha-*.

ēhā 'bone', Sid. 128v3 *guṣṭa u ghā* 'flesh and bone', Tib. *ša* 'flesh' only (BS omit.), as phrase for 'whole body', from **āhya-* (with hook to distinguish from *āha-* 'mouth and *āhā-* 'egg') to *ah-* 'bone', Av. Yašt 10·129 *apḥaēna-* 'made of bone', to IE *os-*, Luwian *hašša-* beside Av. *as-t-*, O.Ind. *asthi*. IE Pok. 783 *ost-*. See also *āhūḍa-* 'skeleton'.

aiha: 'period of life', III 104·45 *jiyi drai-aiha: askhāysī*, = III 108·4–5 *jī(yi drai-aiha: askh)auysī* 'may life flourish in three periods', parallel to BS *tri-varga-*, K 52·7·5 *hūṣai tsi jsinā ttrivargā* 'may the threefold life go on increasing', II 103·52 *ttravargyai jsiñā paba* 'the continuance of the three-fold life'. From **āyuxa-* to *āyu-* 'life' in *oṣku*. See also *āvi*.

aihaja 'to restrain, withhold', K 26·139 *ne ma aihaja kṣamautte*, = K 18·211–2 *nai ma eheja kṣamautta* 'be pleased not to stop me'. See *āhalj-*.

- o, au 'or', v 69, Sv2 *saṃkhalī o māksī o śakaru o gulu o gviḥu rrūṇu o kujsatinau kamalu vātā* 'let him smear on the head either honey or sugar or molasses or cow's butter or sesame oil', BS G 37, 12a5 *mākṣikena vā śarkarayā vā guḍena vā ghr̥tena vū tailena vū taṃ śr̥ṣaṃ pralepayet*; v 330, 20v2 *ne banhya o vā kṛṇga*, BS G 37, 17b3 *na vṛkṣū na ca pakṣiṇaḥ* 'not trees and not birds'; K 139:963 *au-t-i vā śai pustya dijsāte u vāśīti* 'or even keep it in a book and read it'; K 2, 136r5 *o ne* 'or not?': 4-5 *cu sthaviri ūnandū ttandrūmāna bahuśrutūāna uspurri kko manyu(śr̥)ī alyāṇei hvate o ue* 'as to elder Ānanda, are you complete with such polymathy as Manjuśrī the youth said or not?', later III 122:43 *ā ne*, BS *atha na*. For *au-t-i* later K 40 37 *ū-v-i vā bvyuusti raṃna vi gaḍūra* 'or for him bright jewels are about'. Older use v 382, 462 *o yi va*. From IE Pok. 73-5 *au*, O.Ind. *vā*, Greek *αὐ* 'again', ἦ 'or', Lat. *-ue*, Av., O.Pers. *vā*.
- o 'and', V 109, 31v1 *āguvo parmiḥvo kintha kṣira o ttuvō kanthuvō* 'in villages, in hamlets, in city, in land and these towns' (but possibly o 'or'), BS *grāma-nagara-nigaua-jauapada-rāṣṭra*; II 10:186:12 *pārīṣu au kṣama yūdai*, = II 99:176 *pārīṣaṃ u kṣama yūdai* 'we serve and it pleases us to act'.
- au 'life(?)', III 95:67 *uāma ysṛatha jsa nai jsau au byihū* 'with name (and) heart, I do not get life(?)', in next line *byehū gāṃṣṭa* 'I get release'. See s.v. *auṣku*, and s.v. *ysāra* (*jsau* = *jsāṃ* 'indeed').
- au 'alas', K 46:46 *tta hvā sā au haḍā cī ya tta pīrūya daṃda ttrrūkṣa stāmra viśūna kīra yūdauḍā* 'so she spoke, alas indeed, that we so formerly have done such grievous harsh evil deeds'.
- au 'village', see *āguta*-, s.v. **āgū*.
- au 'food(?)', II 100:217-8 *kadvajā au thī u bvaīysya nāvai hāysq ttā tsvai* 'the man of Kadva carried off the food, and took the drink, he went away'. From **avah*-, Av. *avah*- in *avō.xvarəna*- 'manger', and *avō.mīra*- 'rich in fodder', Nūristānī *Aṣkun au* 'bread' from **avas*- to O.Ind. RV. *avasā*- 'food'. See s.v. *durauṣg*- (BSOAS 20, 1957, 53-8); also *auyām* and *hau*.
- auṅgyo *jsa* 'from branches', Z 2:45 *huṣka vara banhya ku rrūva auṅgyo jsa āre pacasṭa* 'dry trees there where the guts remain attached to the branches'. From **ā-vau-čū* to base *vau*- 'tree', see *banhya*-. Possibly to compare with Zor.P. 'ywm' 'part of a tree' either **adi-vana*- or **ada-vana*- (*adah*- 'under'). If the base is *auṅgya*-, but possible is also base *auṅga*-, from **ā-vanākā*.
- oña 'in the sky', see *ora*-.
- oña- 'powerful', Z 13, 35 *saruai oñū bajāṣṣā* 'the loud roar of a lion', = BS *siṃha-nāda*-. From base *aug*- 'increase, be strong', either **āugua*- with *-u-* from *-u-*, see *rrūṇa*- 'oil' from **raugua*-, or **ūuxsna*- from *aug-s*-. IE Pok. 84-5 *augg*:-ug-, Av. *ugra*-, *aojīṣta*-, O.Ind. *ugrā*-, Lat. *augeō*.
- auttā 'reached', Z 24:237 *ka uā va hū jīvāte tterā auttā vātūya* 'if for me so great an age had been reached'. From **āfta*-, see cognates s.v. *prev*-, *byev*-.
- audā, odā 'up to, as far as', N 77:6 *odū ysānvānu*, BS *jānu-nātraṃ* 'up to the knees', K 46:50 *aūda gīsāra pīrstā* 'she covered him up to the neck'; III 67:58 *vahaṇidā nāṣṭā audā tcījsāṇi* 'he sank down up to the breast'; v 58, 128v1 *odā baḥysūste* 'until bodhi-knowledge'; SuvO.

56r3 *odā* 'up to', BS *upādāya* (cited s.v. *śāṇḍā*); K 65, 84r2 *prauṇāve āstana auda cū kūra-draīṣṭā* 'beginning with killing up to what are false views'. With following *buru*, v 99, 15 *odī āstai mījsāya buru panu uysnaurā vāte mulīdu upevāte* 'as far as the marrow of the bone on each being he produces (BS *utpādāya*-) favour'; Sid. 3v3 *odā skarhveri inyāṇ māṣṭi bure* 'until the middle of month Skarhvāra'; III 93:249 *audā svāmilau vī bure* 'up to the shoulders'; K 103:98-100 *namau krrakasunḍi gyasti baysā vī āna audī rūjī gyasti baysi vī buri ysūri paṃjsa bhadrakalpya gyasta baysa uamasuṇ nauda* 'from the reverend Krakasunda *deva* Buddha down to the *deva* Buddha Roca 1005 *devu* Buddhas of the Bhadrakalpikā, I bow with reverence'. Possibly 'inclusive', III 130:32 *dānive vā jsūni pā audī tti pastāṇḍi asthīye* 'the donators indeed next inclusively they deigned to raise up' (BS *dānapati*-). From **afta*-, base *ap*-, see s.v. *prev*-, note **afta*- > *auda*-, **āfta*- > *autta*-, **āmfta*- > *aunda*-.
aude 'he desired', to older *ātauda*-, pres. *ātīm*-, base *ā-kam*-.
auna 'dwelling', II 115:24 *hauda-gūttaira auska au[na]na* 'seven-jewelled (BS *gotra*-) dwelling (dyadic)'. To **āva-hana*-, base *vah*- 'to dwell', see *auska*-.
ona, *auna*, *ānaka* 'from', see *ūna*-.
aundā 'up to', v 130, 49a2 *yāva aundā baḥysūste* (dyadic) 'until bodhi-knowledge'. See *audā* 'up to'.
auya 'title', v 5, 6396, 2:1 *spāta sīḍakā u hamīḍaka auya* 'the official Sīḍaka and all the assembled *auya*-officials'; v 3:15 *u auya tta mūpadatti varā(yasai?)* 'and *auya*-official Mūpadatta the organiser(?)'; v 3:1:11 *u auya nimāṃ yanāte* 'and the *auya*-official regrets'; v 3:1:12-3 *khu hā vīkausa u mūpadatā haṃgūṣṭi viṣṭāri u hamīḍa auya haṃgūṣṭi viṣṭāri* 'when Vīkausa and Mūpadatta sign and the united *auya*-officials put their signatures'. Contrast with IV 26:7 *ttī ri ṣi pīḍakā pramāṇda hīme khu hā āya haṃgūṣṭe viṣṭāte* 'then this document becomes valid when the *āya*-official has put his signature'. Uncertain since *auya*- could replace older *auvya*- 'of the village', and *āya* 'overseer(?)' could be different. For *āya* the source seems to be **ā-daya*-, for *auya* the source could be **ā-vida*-, base *vaid*- 'to see', see *āvida* above.
auyām 'fodders(?)', gen. plur. v 210:7:6 ||| *laṣāṃ auyām ci biṣṭi ci paṣi* ||| '...of fodders, what is *biṣṭi*-plant, what is *paṣi*-plant', possibly kinds of millet in a context of *āysaṃ* 'millet' and commerce. See *au* 'food(?)'.
oys-, *auys*- 'be angry', v 115, 64r6 *oysāre gyastānu rrunde* 'the kings of the *deva*-gods are angry', BS *prakupyanti ca deveudrōḥ*; Z 2:137 *ui haḍe pāte pūrāna oysde* 'the father is not angry with the son'; Z 2:133 *ni auyṣde* 'he is not angered'; participle *oṣṭa*-, *auṣṭa*-, v 115, 64r4-5 *divatānu oṣṭūnu oysāna* 'with anger of the angered *deva*-gods', BS *devatānāṇ prakopena*; Z 23:106 *oṣṭe*, Z 12:82 *uysvī auṣṭaimā*, SuvO. 4v1 *uṣṭa*, BS *dvīṣṭa*-, v 339, 77r3 *tta hvāūṇḍā aṣka auṣṭe gyasta* 'they say, perhaps the *deva* god is angered', BS G 37, 72b7 *deva-krodhaṇ hi te bhavet*; Tib. *smras-pa bu, khyod-la lha yan rab-tu bkyou-gyur-gyis*; v 339, 77r6 *uūṃvu pūru gyasta oṣṭe* 'the deity is angry with your son', BS G 37, 72 bis 4 *devas te krudhah*, Tib. *khyod-la lha bkyon-gyis*; Z 3:71 (dyadic) *auysu ysurrā* 'severe anger'. From *ā-vaz*:-*ā-uz*- with *vaz*- 'be agitated', possibly connected with Oss. D. *uozun*, I. *uzyu*

'to rock, swing', like O.Ind. *kop-* 'be agitated, be angry'. See also *oś-* 'make angry', causative to *oys-*, **ū-vazaya-*. **auysāra-** 'angry', Z 24:513 *auysāra buṇḍa kyau tta iśānye daimā* 'angry ones, malefactors whom indeed (-u) I see so lying', adjective suffix *-āra-* to *auys-* 'be angry', see also *-ira-* in *hevira-*.

ora- 'sky', loc. sing. *orāa*, *oāa*, v 141, 181 *haṃdrauysī orāa* 'moving in the sky', parallel to Z 22:296 *haṃdrauysī hāmāte āgāšo*, K 64, 80v1 *hadrrauysya tsūma ūśa*, = BS *viḥāyasa-abhyudgamyā*, Pali *vehāsaṃ abbhuggantvā*; Z 23:158 *oriū ggaḷjindī pāyore* 'in the sky the clouds thunder'; III 29, 41a4-b1 *khu jā oāa stārā dyāri šīvi brrūnāri hamrraštā* 'as in the sky the stars appear, they shine at night all the time', = Manj. 261-2 *khu ja ūśa stārā dyāra šīva brrūnāra hamrraštā* (f). From **abra-*, Av. *awru-*, Zor.P. *aḫr*, N.Pers. *abr* 'cloud', but Oss. DI. *arv* 'sky', *āwray* 'cloud'. Pašto *waryadz*, fem., 'cloud' < **abryač-*, Orm. *yēwər*, Parāči *aīr* < **abrya-*. IE Pok. 315-6 *nebh-*, *emh-*, *ṛbh-*, O.Ind. *abhrā* 'clouds, sky', Lat. *imber*, Armen. *umb* 'cloud'. See *pryaura-*.

orrā 'objectors', v 95, r6 (*tta pātcu vū bulysūnāvū*) *ysai perrā iśau hirā bušte ka orrā iśirku nyūjite ne nā parāvā indā* 'so next by the bodhisattva it must be caused to know one thing, if he well instructs the objectors, does not abuse them...'. From **ā-farš-* < *ā-fraš-* to question, object', like the north-west Prakrit (Iranian lw) *praśamḍa-* rendered by Greek διερπίσσειν, and with Pašto *wrāša* 'speech' (**frasyā-*). See also *ggīraa-* 'objector' rendering BS *codaka-*. Base with cognates s.v. *pul-* 'to ask'.

auramūša 'covering, bandage', in a surgical list, II 60b3-61b5 *u ūla-kagā baraka šau u nvadāvaunā auramūša pajsā u gahā s(ā) maistā gahai šau u valakā šau u thūra-ma šau* 'and camel-skin bag one, and binding-cloth covering-bandages five, and pointed *gahā*-tool one, great *gahā*-tool one, and one small, and *śalākā*-tool one'. Note also ibid. K 60, 18 *gahā s(ā):gahai va maistā šau u valaka gahai šau u hatca hasāna jsa aiysma šā u nauštara šau*, where *nauštara-* is a surgical tool 'lancet'. Here *aura-mūša* 'covering-bandage' is from **āvara-mauxša-*, dyadic compound, bases *var-* 'to cover', and *mauk-* 'to put on, wear', with *-s-* *mauxš-*. See *mauk-* s.v. *pañjs-*. The *-s-* is also in O.Ind. *mokṣate* 'is freed' with the different *mauk-* 'to release'. For *var-* see *gvar-*, *nyūrr-*, IE Pok. 1160-2 *uer-* 'cover'. See *mvaḍai*, *mūšaka-*, *mūše*. For *nvadāvaunā* 'binding-cloth' compound from **nibandaka-vafna-*, see s.v. Tib. *thur-ma* 'surgical instruments' renders O.Ind. *śalākā-*; see also *pitciyi*.

aurašta- 'informed', see *aurās-*.

aurās- 'inform', noun II 87:1 *aurāsā haṣḍā* 'report of information', parallel Kroraina *viṃṇādi-lekha* (= BS *viṃṇāpti-*), II 43:23 *aurrāsā haṣḍā*. Verbal *aurāśša-*, participle *orašta-*, *aurašta-*, *aurāšta-*; III 122:38 *thūm tsa aurāša hām*, BS *ttava gatsa vajñapūtti kāraya* 'go you, make a report', IV 34:21:5 *kū aurāširau si...* 'do you inform that...', fut. participle Z 12:28 *aurūśšāni*, adjectives II 117:125 *haṣḍām aurrāśākā* 'informer of reports'; v 381, 2v5 *aurāśša ūmāca* 'reporting ministers', following *saṃbatsara nāmāttamāna*, BS *gaṇaka-mahāmātrāḥ*, BS *saṃvatsara*, *nimittajña-*. Participle K 39:154 *auraštai hāštā* 'he greeted', ibid. 150 *āraštā* 'she greeted'; Z 23:92 *orašte*;

III 72:160 *auraštāmdā*; II 95:67 *tta ttā auraštāuda sa kamacū vāšta va haḍa na idā* 'so they reported that the envoys are not at Kanṭsou'. From *ā-fras-* 'to inform, instruct', to *pul-*, *brašta-*, Av. *ā dim parasaṭ*; Zor.P. *āfrās*, M.Parth.T. 'pr'h, M.Pers.T. 'pr'hwt nywš'nd. IE Pok. 821-2 *perk-*, see s.v. *pul-*.

orišta, 'desirous, eager, agreed', v 106, 29r3 *suhi haurāmato vātā bihiyu aurišta štiru* 'may you be very eager for the giving of happiness', BS *hitopasaṃhūra-abhiyuktāḥ*; v 111, 33r2 *lāstanānu nāsemāmate vātā orišta vaštāta* 'you may become desirous of calming quarrels', BS *avivādāya autsukyam ūpādayisyatha*. For BS *abhiyukta-*, note also v 107, 29r5 *abātandānu haspāsandūnu bihiyu karihānu rakṣo nu yauda* 'you should protect them, the unconfused, striving, energetic ones', BS *abhiyuktānām ārakṣaṃ kariṣyatha*; II 13b8 *tti mūri uspurri 2500 aurišta* 'these 2500 mūrā-coins in full were agreed'; II 14, 2a7-8 *ttu puñadatti pūrā haryāsaki permā aurišta* 'I have agreed to the rearing of this Haryāsaka son of Puñadatta'. From *ū* with *barg-* 'desire', **ā-brayš-* > **ābraiš-* > *auriš-*, participle *aurišta-*, to Av. *barg-*, *baraxda-* Sogd. *brys-* 'to felicitate'. See *bulj-* below.

aurggā, *orgā-* 'reverence', III 4, 10r5 *aurgga iyā muhu jsa punosari jsa biśšāni gyastānā balysānā hālaiyāšta* 'may there be reverence from me from Punosari towards all the deva Buddhas'; III 20, 3b2 *orga i harbiśānā gyastānā bayśānā u baudhisatvām hālaiyāštā*; III 58:1 *aurga i tte hālai* 'may there be reverence to it'; acc. sing. SuvO. 54r4 *ttānu aurgo tsutā hāmāte*, BS *namas-kṛtvā*, 'he has come to reverence to them'; later Sid. 2v1 *harbiśa-bvākye hālai aurga tsue* 'he came to reverence to the all-knowing one'; Tib. *kun-mkhyen phyag bcāl-te*; K 139:952 *aṃjalā dastyau jsa aurga yude* 'with hands in *aṃjali*-position he made reverence'; dyadic K 155:59 *ttanai tsū aurga sakāca jsāṃṇe štānā* 'therefore to him I come to reverence, bowing, honouring'; gen. sing. Bcd 46v2 *aurgyi tsūme jsa pajsam diśāme jsa*, BS *vandana-pūjana-deśanatāya*. Hence not as proposed earlier inst. sing. to *orga-*. Adjective *aurgaviya-*, v 246, 13a1 *caityā mānādā hime aurgaviya* 'is to be revered like a *caitya*-shrine', = K 97:198-9 *caitye mānāda hami aurgaviya*, BS *vandanīya-*. From archaic *ū-bargā*, retaining *-rg-*, unlike *mura-* 'bird' (**mrga-*), to *barg-* 'to reverence', see cognates s.v. *bulj-*.

-aurga-, see *-urga-*.

aurta 'admired', N 175:36 *biśā aurta kīre mā(ṣta)* 'all admired great deeds', laudatory epithet of *kīre* 'deeds'. From **ā-frašta-*, **āurrata-*, *uurta-* to *fraš-* 'be conspicuous, admired', Av. *fraša-*, O.Pers. *fraša-*, the compound *frašagar* glossed by Parsi-Persian *zāhir* 'manifest', see Zoroastrian Problems, ed. 2, 1971, vii-xvi. For *orr-* from a different *fraš-* 'to question', see *orrā*. See *pūrṣa-* 'venerable'; and *fraša-*, s.v. *mura-*.

aurmakā 'covering', II 78:56 *aurmakā gīryāṃdū* 'we bought coverings (garments)', from **ū-var*, base *vur-* 'to cover, dress', see above *aura-mūša* (dyadic) 'covering', *gvar-*, *nyūrr-*. The context has the Turkish *yaragaka* 'pelt, skin' and *jūṣḍi-kaga* 'ibex skin'. See also Oss. D. *ūormeg* 'cloak', Armen. lw *vermak* 'coverlet'. Turkish *örnek* 'woven garment' may be different. Finnish has *Aryan verme* 'garment', *vermen* 'epidermis'.

aurmaysde, see urmaysde.

aurya- 'blessed, approved, greeted', older *orāta-* to pres. *āvun-*, older *ū-frinū-*, K 38.135 *pī śaṇḍe aurye itye ysādakyi brriyi* 'he falls to the ground, he greeted that old women kindly'; K 42.105 *anavaritya aurye* 'he took leave without consent'; K 40.12 *auryāmdā ū parau yinīra* 'they approved and did the command'. See *āvun-*.

orsa-, *aursa-* 'desire', later *gsa-*, *gusa-*, *gsa-*, *gisa-*, *isa-*, *iṃsa-*, Z 6.16 *ttuśāttete aggūnaina anau aursi*, BS *śūnyatā, animitta-, apraṇilūta-* 'void, causelessness, desirelessness', Z 6.32 *śśunnyaha noca hārāṇu aggūnai nauca anaursi* 'the acme of dharma-elements is the void, the acme is causeless, desireless'; SuvP. 62r4 *ūvama gusa*, BS *ūsaya-prārthanāḥ*, 'desires, wishes', JS 22v2 *vīni gśā* 'without desire; Manj. 380 *āausa gsa*; K 148.51 *gisa* (so) *abeprrāyi* 'desire, intention'; other dyadic phrases Z 20.48 *auri britye jsu*; Z 22.171 *orsā. . . brīyo vīri*; Z 22.163 *arsi. . . rrauta*; with negative also Manj. 168 *aṅgusa-*. Adjective *auravīya-* 'to be desired', Z 5.64 *viṣṣaya auravīya* 'desirable objects of the senses'. See *olsa-*, *gste*, *īste*. From **āuras-* > *ors-*, **ā-vas-* > *ols-* (variation as in *drays-*, *dūlys-*), to *vars-*, beside *var-* in Oss. D. *ūarzun*, I. *ūarzyn* 'to love', IE. *uerk-*, *uerḡ-* (variants as IE Pok. 795 *peik-*, *peig-* 'hate'), M.Parth.T. *urjwḡ*, Zor.P. *ārzūk* 'desire'. So improve upon KT VI 36-7. See also K 56, 21v2 *iṃsa*, and ibid. 22r1 *isq*.

aurśarma 'vital material', K 27.153 *mvaṇa pūra [nā] aursārma nāra ṣṭe avacha* 'my son's vital essence surely is his wife', = K 36.97 *mūnai pūri jīyaka [nī] aurserma ṣṭe nārā ṣṭe avachā*, = K 19.231 *mūna pūra ausairama nāra ṣṭe avacha*, BS Divyāvadāna 448.23 *prāṇāḥ* 'vital airs'; III 100.7-9 *aidrā jsa naṣṣaḡaṣṭa khū dai haushkāna bāṣṭa drayvā pilyā artha ausairma bāyāka* 'evolved with indriya-faculties, as fire in a dry forest, expounder of the essence of meaning in the three *piṭaka*-texts'. From *aursa-* and *ārma-* 'material', Oss. DI. *ārmāḡ* 'material', D. *ṡād-ārmāḡ*, I. *qād-ārmāḡ* 'building timber', plural I. *ārmādṣyātā*. Second component in Zor.P. *dōṣ-ārm* 'pleasure', Parsi-Sanskrit *vāllabhya-*, M.Pers.T. *dwī'rm*, *-yī*, *-ygr*, M.Parth.T. *kw'rmyn* 'darling', Sogd. Bud. *pts'nt'* *rmyk* 'getting approval', *ṣwrt'rmyky* 'depression(?)'. Base **arma-*, **ārma-* from IE Pok. 326-8 *or-* 'to arise'. For meaning 'material, essence, base', note also *aneṣṭa-vana-*, BS *asāraka-*.

olsa- 'desire', *aulsa-*, v 86, 5v2 *ttusau agūnau, anaulsa parriyi śāma*, = BS *śūnyatā, animitta-, apraṇilūta-, vimokṣa-mukha-*, 'void, lack of cause, lack of desire, entrance to release'; v 285, 8r2 *aulsā*, v 135, 1b3 *olsa*; v 124, 4a4 *bīśā ōlsa* 'all desires'. From **āvars-*, see *orsa-* from **ā-vas-*, and *gste*.

auve 'villages', IV 64a1 *kṣa auve* 'the Six Villages', loc. plur. IV 13.1 *cira kṣvū auvū* 'Cira, the Six Villages'; II 25.30.1 *cira kṣvā auvvū*, IV 16.15 *kṣā ovā*, to sing. IV 20.7 *au uu* 'to each village'. See **āgū*, *āvū*.

auvya 'of the village', adjective to *āvū* 'village', but see also *auya*.

auvya 'woven stuff(?)', II 75.59 *āṣṭiṇjāṇi auvya bastā* 'bound in silver woven stuff'. From **ā-vaya-* to base *vai-vi-* 'to wind, weave', Av. *-āvaya-* in the compound *uzgarəsnāvayō*. Zor.P. gloss *pat girt vayḍan* with verb Av.

miva(ha)nti 'they wear', Zor.P. *bē drapēnd*. Base *vai-* in Oss. D. *bijun*, *bid*, I. *bijyn*, *byd* 'plait', *zārin-bid* 'woven with gold', Sogd. *prw'y-*, *ptw'y-*, Waxī *z-wāy-*, *z-wett-*, IE Pok. 1120-2 *uei-*, O.Ind. *vāyati*, *ūtā-* 'weave, plait', Lat. *uieo*, Lit. *vejū*, *výti* 'to wind', O.Slav. *vījē*, *viti* 'wind, plait'. Uncertain since *vaf-* 'to weave' might be traced here; see *baudāha-*, and *-vaunū* for *vaf-*. Kroraina *oṃna*, *uṃna* has been translated 'woollen'. See also *gvah-* 'to spin'.

oś- 'to cause anger', v 115, 64r4 *rre gyasta dīvate ośātā āphirātā* 'the king will anger, disturb, the *devatā*-deities', BS *rājā devatāḥ kopayisyati*; Z 3.69 *nīstā ju satvā kye va ju na ro auśā muho* 'there is no being who might no more anger me'; v 355, 294v5 *nuṣṭhura ysurrja kāmū oṣṭyā samu*; v 291, 01a1 *mulhu auśe*. Causative to *oys-* 'be angry'. See also *ośa-* 'bad'.

ośa-, *auśa-* 'bad evil', SuvO. 4v3 *o ce vā auśu hūnu daiye*, BS *pāpakam paṣyate svapnam* (variant *svapne*) 'or who sees a bad dream'; v 116, 65v7 *ośāna bṛānāna*, BS *duṣkṛtāt* 'from evil harm', v 114, 63r6 *ośānu hārāṇu*, BS *duṣkṛtā-nām*; SuvP. 64r3 *ośā hira*, BS *pāpam*; SuvP. 67v2 *taṇṇa vīvā hame ośā*, BS *aniṣṭa-phala-vāhakaṃ* 'whereby the ripening (BS *vipāka-*) becomes bad'; compound, SuvP. 63v4 *auśgranyau*, BS *anārya-jana-*; Z 12.67 *ośatarāṇa uysnora* 'evil-doing beings'. Adjective from *oys-* 'to be angry'.

auṣṭe bāta, *uṣṭā*, *ēṣṭa*, *aiśca*, *iṃṣṭa*, *aiṣṭa* 'plant name, BS (and Tib.) *pimarnava*, Boerhavia procumbens, hogweed', Sid. 139r5 *auṣṭe*, 140r2 *auṣṭe*, 133r2 *ēṣṭa*, 135v3 *ēṣṭe*, 135v2 *ēṣṭā*, 100r4 *aiśca*, III 91.213 *uṣṭā*, I 159, 73r5 *iṃṣṭa*, I 165, 79v2 *iṃṣṭa*, I 165, 80v4 *āṃṣṭa*, I 155, 66r4 *auṣṭa*, I 149, 58v3 *aiṣṭa*, always followed by *bāta*, *bā*. Connexions unknown; *auṣṭe* could be traced to older **ā-vastyā* and possibly belong to older **avah-*, Av. *avō* 'herb', O.Ind. RV *avasā-*. For *au-* see also *auṣai* 'cummin'. For older *avah-* see s.v. *durauṣṭa*, *liḡu*, *au*.

oṣku 'always', v 388, 19v1 *jaḍa rro vā oṣku dukhauṭta* 'the ignorant are always woeful', BS *nityaṃ duḥkhaṃ hi bālasya*; v 109, 31r3 *auṣku vātā*, BS *satata-samītaṃ*; SuvP. 73r3 (dyadic) *haṃ vī auṣkā*, BS *nityaṃ*. From **āyus-kam* to Av. *ūyū* (Yasna 31.20); later Yašt 8.11 *arū āyū* 'age of time', Oss. D. *jauā*, I. *jau* 'life, energy'; Zor.P. *ēv*, *ham-ēv* 'continuously', *apurnāyak* 'of incomplete, age', Oss. I. *iū* durative particle < **aiva-*. See also *aiha*: and Sid. 6v5 (and 7r1) *myāñāvi* 'of middle age' with *-āva-* from **āyva-*, = v 316.19. IE Pok. 17 *aiu-* 'life force', O.Ind. *āyū-*, *ūyus-*, *yūh*, Av. *āyū*, *yavaē.tāt-*, *yaoṣ*, Greek αἰς, αἰών 'age', Lat. *acuo-*, *aetas*, Got. *aiws* 'time, world', O.Engl. *ā*, *ō*. See also *jvā* 'young', and *au* 'life(?)'.

oṣkāṃjsī 'eternal', adjective to *ośka-*, K 59, 32v2 *oṣkāṃjsī*; Z 6.10 *auṣkāṃjsī kāṣyapa-ggotra dātīnai ttarandari balysā* 'O Kāṣyapa-family men, the dharma-body of the Buddha is eternal'; K 60, 37r2 *dātīnai ttaraṇḍarā. . . auṣkāṃjsī*; Manj. 276 *auṣkāṃjsye*; K 54, 15v2-3 *auṣkāṃjsya ttuśāttā* 'eternal void'; v 52, 83b2 *oṣkāṃjsya*; v 48, 50r3 *auṣkāṃjsyo haṃ vātājsino* 'eternal life for ever'. See also with negative *anaṣkāṃjsī*, v 52, 83b2 (a) *noṣkāṃjsya hāra*.

oṣṭa-, *auṣṭa-* 'angered', participle to *oys-* above.

auštā 'lip', III 130a1 *dṛīye auštā ṣpātṭe* 'the lower lip quivers', Z 13.113 *āvūṣṭe* plur., inst. plur. Z 20.57

āvusṭyau; with *āvu-*, *au-* from older *āu-*. With suffix, III 48·66 *tīurakā karāṣḡadai vaṇa ṣaḡla auṣṭakye* 'extending the mouth, now he sucks the lips', = III 38·45 *tīurakā harāṣḡadai vaṇa ṣaḡla auṣṭakye*. Adjective, II 104·70 *jastām beysū hīyaṣ auṣṭīnām vairyaṣ dadīnai kīṣūka jsa ysānastā* '(the *dharma*-doctrine) beautiful in the space between the lips, the *kiṃśuka*-flower of teeth of the *deva* Buddhas' (see AM, n.s., II, 1965, 104). From **auṣṭa-*, Av. *aoṣta-*, *aoṣtra-*. O.Ind. *oṣṭha-*, IE Pok. 785 *ōus*, with suffix *-t-* Lat. *ōstium*, O.Slav. *usta* plur. 'mouth', *ustīna* 'lip', O.Pruss. *austo*, Lit. *uostā* 'mouth of river'.

osa- 'desire', see *orsa-*, *olsa-*, III 76·254 *baysūstāṣṭā gusa yanīrau* 2 plur. opt. 'may you desire bodhi-knowledge'; inst. plur. K 60, 36v2 *vāysaṇām oṣyām asaṇikhistaṣṭe* 'is undefiled by *vūsanā*-impressions, by desires'; K 58, 26v4 *biṣām yānām auṣṭyau jsa avārāṃtīṭā ṣṭe* 'is unbiased upon all vehicles' desires'; K 55, 16v1 *oṣyau jsa tīṣṭai ṣṭe* 'is empty of desires'.

auserma, see *ausrarma*.

auskā- 'dwelling place', III 71·137-8 *katha biṣā j(s)inā būrvām, tvā rakṣaysām hīya auska* 'we will swiftly destroy the whole city, that abode of the *rakṣasa*-demons'; III 59·26 *hauda-ramnī auski āṣṣṭā sa* 'the seven-jewelled abode rose into the sky'; II 41·9 *u parauva auski vāṣṭānā u ysai ysai panamāre* 'and the officials must be placed in a dwelling place, and they will rise early'. Adjective, II 95·70 *hana pharākā haira kūḡaṣ katca tcaḡaisyau kamacū-pavā biṣā sulyām jṣā auskavandā u hana pyamtsa ṣṡa-m ttayq-ṣi ttq hvas* 'the Khan gave many things with forty secretaries belonging to the Kan-ṭsou people living there, and before the Khan the Tai-ṣi ('great teacher') so said'. From **ā-vaskā-* to base *vas-*, *vah-*: *uṣ-* 'to dwell'. IE Pok. 1170-1 *ues-*, Av. *vahah-*, O.Pers. *āvahanam*, Greek *ἄερα* 'I passed the night', pres. *ἀέρω*; Celtic Welsh *gwas* 'homestead', Irish *i foss* 'at home'. Got. *wisan*, *was*, O.Engl. *wesan*, *was*, Tokhara A *waṣt*, B. *ost* 'house'.

auska 'up', see *uska*.

oṣte, ṣṭe 'desired', see *orsa-*, and *ṣṭe*.

ka- 'pronoun, interrogative, relative, indefinite', *k-* only in *kama*, *ka* and *kāma-*, elsewhere *c-*. See also *ku-*. *kama* 'by which', Z 2·200 *yṣṭraha kama yā maniyā aṅga patāṇiyā jṣanīyī* 'roughness through which he injures, dislocates limbs, kills him'; *kama jsa* 'whence', N 176·9 *(u)pakāri kama jsa hvaḡāḡjvīndā* 'the requisites with which men live'; Z 12·7 *gratū... kama jsa nāṣāni cu būro vātcu parāhā* 'the instruction with which is to be taken whatever is moral'; Z 11·52 *tcohaura ttātā satva kama jsa hvandī parehānu bihiyu* 'four are those beings from whom a man must greatly hold himself'; Z 7·2 (*jaḡṭi...*) *kama jsa parītyā auṣku kūṣīndā jaḡā* '(ignorance...) with which the ignorant always seek escape'; Z 24·518 *kama jsa tīṭ pūāmane* 'whence do we hear this?'. From **kalmāt*. For *-m-*, note M.Parth.T. *yhm* 'up to' and Oss. DI. *kāmān*, *kāmāj*, *kāmā*, *kāmi*.

kāma- 'which of many', v 333, 25v3 *ttu ne ne bve se kāmā ṣā padmagarbhaḡ gyastā balysi kye biṣṣā klaiṣa (pu)-rrde* 'I do not know who is this *deva*-Buddha Padmagarbha who has conquered all *kleṣa*-afflictions', BS G 37, 22b5 *tan na jānāmi katama(h) sa padmagarbho nāma tathāgato*

'rhan...iti. v 328, 7r4 *kāmu hālau gyastānu gyastā balysā ūstā hālsto (na)masāte*, BS G 36, 5a3 *yena...tena...* 'where the *deva* of *devas* Buddha is, thither he bows'; v 77, 145r3-4 *tsa tku hā kāmo diṣo gyustā balysā* 'go you there where is the *deva* Buddha' (BS lost), Tib. *ston de ga-la bṣugs-par bṣud* '(*bṣugs*-pa 'sit', *bṣud* 'go away'); III 24, 22b4 *kāmu jā*, BS *kaṣ cit*; III 20, 5a1 *kāma hālai... hāṣṭa*; oblique, Sid. 103v3 *kāmye dūṣā jsa kāmye likā ṣṭāte* 'from what *doṣa*-humour it has arisen', Tib. *nad-gṣi gan-las gyur-pa dan*; fem. loc. sing. v 94, 17v6 *kāmiṇe sṭravāte jsa sarvasatva parrijimā* 'with what joy I save all beings'; K 4, 142r2 *kāmiṇa kāmiṇa* 'in whatever', Tib. *gan dan gan-du*; III 28, 39a4 *kāmaṇā diṣṇā* 'in what region', III 24, 21b4 *kāmiṇa diṣṇā*; K 97·197 *kāmiṇa diṣṇā auna*; v 246, 12b4 *kāmiṇa diṣṇā ona*, BS *prṭhivī-pradeṣaḡ*. With suffix *-inao-*, *-anaa-*, *-ena-*, K 143, 1r2 *kāmanai samādāna* (BS *samādhāna*); III 122·28 *tvi au kāmanai pūstye kṣamai* 'which kind of book pleases you?'; Sid. 153r5 *kāmenai saṇ hamāte*, Tib. *gan yan run-ba*; Sid. 101r1 *kāmi saṇ hamāte*, BS *yukta-*, Tib. *gan yan run-ba* 'as befits'; Sid. 132v1 *kāmiṇā haṃbusaṇi ṣṭāte*, Tib. *gan hos*; Sid. 132r4 *kāmiṇai hamāte*, Tib. *gan yin-pa ni*; Sid. 103v4 *kāmai va haṃbusina ṣṭāte*, Tib. *gan kos-pas*; K 143, 1r4 *kāmiṇai pīṣai āṣṭī* 'what teacher *ācārya*'. Later also *kauma*. See *ka*; *kho*; *cu*; *ca*; *ci*; *ce*; *kye*; *canda-*, *cā*, *cālsto*, *cāṣṭa*; *cera-*, *kyera-*; *crāma-*, *cīrāma-*; *citā*; *cūḡe*.

ka 'if', *ka ni* 'if not, lest', v 339, 77v3-4 *ka (mulu da)sanye haḡai nīstu yanāmane* 'if we can repay on the tenth day', BS G 37, 72 bis b4 *yadi śaknuma daṣame divase punar apī dātum*; v 333, 27r5 *ko ju sarvasūra ṣā huḡ āya kye tīṭ biṣu kuṇṣiṣati*|||, BS G 37, 24a5-6 *tataḡ sarvasūra kaṣ cit satvo bhaved yas tāni tīla-phalakāny eka-rāṣiṇi kuryāt* 'then suppose' = 'if there is'; v 115, 64r4 *ne dāru ṣṭā ka ṣṭā rre gyasta divate oṣṭā āphirātā* 'it is not long before the king angers, disturbs the *deva devatās*', BS *na cireṇa hy ayaṇ rājā devatāḡ kopayīṣyati*. With negative 'if not lest', JS 21v1 *sāṭkām* (BS *sārthavāha-*) *pvesti ka ni uci nīrāre* 'for the merchants you feared lest they die in the water'; JS 6r4 *hamye drrātai tvare ka ni ṣṡa lve mīde* 'you greatly feared lest the man die'; III 80·35 *ka ṇā mīde* 'lest it die'. See also *aṣka* 'there is when' = 'perhaps'. From **kadā*, Av. *kadā*, *kaḡa* 'when', Zor.P. AMT = *kaḡ*, M.Parth.T. *kd*, M.Pers.T. *k'*, N.Pers. *kai* 'when?'; Sogd. *kḡ*, *kḡ'*, Yāyn. *kad* 'when'; Paṣto *kala*, Orm. *ka*, Yidya *kola*, Sanglēcī *kāḡi*; O.Ind. *kadā*, to IE Pok. 644-S *k'o-*.

ka 'to think, care for, protect', III 71·141 *vilakā ṣṭām siyem ka* 'when young I learned to think'; parallel to N 176·5-6 *ci ke sāṣindā ggarāni-ṣāstra, ci vātcu śakhe sāṣindā* 'some learn to think (=study) of the treatises of action (of the calendar?)', some next learn the branches (BS *śākhā*-sectarian texts?). Hence the infinitive to *kāṣ-* 'to think'.

kakūṣa 'raptor bird', v 384, 9a3 *kakūṣa vā ā garvā* 'the *kakūṣa*-bird came into the mountains', with Turkish *kakūk* 'raptor bird' (= Arab. *zummaḡ*), loan-word from Iranian, to **kark-* with various suffixes, Av. *kahrkāsa-*, Zor.P. *karkās*, N.Pers. *kargas*, Sogd. Bud *črks*, Oss. *cārgās*. The Turkish *kakūk* is in Al-Kāṣyārī's Luyat al-turk.

kakva 'bird name', III 47·48 *stāryi kakva papūṣkyi bejaky*

ysyama (-ya- for -ā-), = III 46·16 *kakva tīrauka u papūška biṃjakyē*, = III 34·8 *kakva tīrāka u papūškya bejakyā*, with different III 37·29–30 *stārye papūšakyā bīdyē baijakyē ysūmā* 'starling, kakva, hoopoe, sparrow, ysūma-', beside *tīrauka* 'anas casarca, BS *cakravāka*-, and *bīdyē* 'pecker, BS *pika*-(?)'. The further passage III 96·6 *[[[mā]ra kakye mūra sye mūra hayarīda nva kṣama āsaijvā* 'the... birds, the *kakya*-birds, the geese sport themselves at will in the pools', and the passage II 75·62 *hai tlia mūrā kakva jastūna mūra ka tcaḍā māhāsamūndrā* 'O you bird *kakva*, celestial bird, if beside the great sea', both would suit for *kakva* the meaning 'duck'. Two connexions are possible, 1. *kakva* 'duck' as the 'quacking' bird, to be associated with O.Ind. *koka*- 'duck, *cakravāka*-, or 2. Zor.P. *kpg* **kaḥg*, N.Pers. *kabg*, Greek *κακκάβη*, Eastern Pers. *kauk* 'partridge'. Tokhara A has *kok*- lw from O.Ind. *koka*-. For Waxī *kik*, *kik* 'wild dog', cf. O.Ind. *koka*- 'wolf'.

kaṅgā- 'skin', Sid. 15v5 *kaṅga* 'skin, husk of rice', Tib. *sun-lpags*; in full Sid. 15v5 *cuai kaṅga haryāsa lame* 'whose skin becomes black', BS *agaura*-, Tib. *sun-lpags nag-po ni*; JS 28r2 *kuṣṭāde kaṅge* 'they flayed off the skin'; Z 2·12 *kaṅgo* acc. sing.; Manj. 130 *kaga hūna āstai* 'skin, blood, bone'; III 18·35 *kaṅgyā bīndā* 'on the skin'. The skins of various animals are given: *kāmra kagā*, *birga kagyā*, *āla kagā*, *gūha kaṅga*, *jūṣḍi kaga*, *rūs-kagi*, Z 2·12 *ggūgno* (read: *ggūśno*) *kaṅgo*, v 268, 47a3 *kaṅga mahaliṇa* 'monkey's skin' (BS *markaṭa*-.). Adjective, II 129·70 *kaṅḡinai baṅgām* 'leathern cuirass', II 60·17 *kagija ṣkaumaka* 'leathern covering'. From base *kan*- 'to cover'; see also Indo-Iranica, *Mélanges Morgenstierne*, 1964, 9–11; *Acta orientalia* 30, 1966, 36–7. K 109, 322 *kaga namve va* may be 'skin and felt cloth'. Cognates s.v. *pacan*-.

kaṅggaṇ- 'dig', Z 2·28 *ggaṃtsu ye kaṅgḡīndi* 'one digs a pit'; Z 4·61 *kṣūra-natā kaṅggate iya* 'would the alkali river be dug out?' (BS *kṣūra-nadī*). From reduplicated *kan*- 'to dig', see *kañāre*, *naṣkanda*-, s.v. *kan*-.

kacau 'fully, quite', III 84·39 *grāmaka kacau ysai u paṣā tceña niśūna jatte* 'quite hot in the morning and evening it is to be put in the eye, it cures it'. See *kicau*.

kaj- 'to beat', see *karg*-, *kaj*-.

kaja 'month name, second month of spring', Sid. 3v1 *cu cvātaji māstā u kaja ṣi pusālya* 'what is Cvātaja month and Kaja, that is the spring season'; II 88·31 *kaji māstā beraji vī* 'on the first day of month Kaja'. From (s)*kak*- or (s)*kag*- with palatalized -j- < -čy- or -jy-.

kajakā 'faeces', K 100·294–5 *kajakā kajakai khāysa ttaujai u ttūra phalau sau*... *kharai pulāni* (miscellany, *khāysa* 'food', *ttaujai* 'a sour food', *ttūra*- 'cheese', *phalau* 'dish', *pal*-, Lat. *perdo*). To base IE Pok. 521 *kakka*, Lat. *caccare*, Greek *κακκάω*, Armen. *k'akor*, Celtic Ir. *caccain*, Slav. Russ. *kakati*. See *kharai*.

kañ- 'to dig out', Z 24·515 *kañāre nū tturra haṃtsa hūñe jsa ysīmā* 'they dig out from mouth with the blood the teeth'. See *kan*- 'to dig'.

kaṃjita- 'wrinkled, rugged', Z 291·5 *kaṃjiti kamalū kāḍe* 'his head very wrinkled'. From (s)*kan*- 'to fold, wrinkle', with increment *kan-k*- or *kan-g*-, see cognates s.v. *tcanā*- 'wrinkle'.

kaṇa 'for the sake of', see *kādāna*, in IV 23·13.

kaṇaiska 'smallest finger', K 145, 2v3–4 (Vajrayāna list allotting fingers to the highest deities) *āṣṭi vairaucā u paḍaaysa luṃguṣṭi armyāyi ṣa luṃguṣṭi vajrasattā u dīda haguṣṭa rahnasabliavā u kaṇaiska amāṃgasaida* 'the thumb Vairocana, the first finger Amitāyu, the second finger Vajrasattva, the third finger Ratnasambhava, the little finger Amoghasiddha'. See also *kaniṣṭa* 'smaller'. From *kan*- 'be fresh, new, small', Oss. I. *k'annāg*, *k'anāg*, acc. sing. masc. *k'annādzy* 'small' (but Digoron *mānk'i*), *k'adiār*, *k'addār* 'smaller', Munjāni *kandir*, *kandār* 'smallest, youngest', *kandara*, *kandir* *āguṣṭikā* 'little finger'. For 'young', Av. *kuinyā*, *kainī*-, *kainin*-, Sogd. Man. *knčyy*, *knčy*, *knčyg*, M.Parth. T. *qnyyg*, Zor.P. *kanik*, *kanīčak*, N.Pers. *kanizah*, M.Pers. T. *knyg*, *qnyčg* 'girl'; Oss. D. *kindzā*, I. *čyndz* 'daughter-in-law', Tālīši *kineli*, Munjāni *kinčākā* 'small girl', Auramāni *kanačā*, Pašto *čan*- in *čan-yōl* 'betrothed' (**kanyu-kāta*-), Parāči *kaštē* 'girl' (**kaniṣṭā*-); Sarikoli *-čēin* 'girl' (**kanyā*-) in *p-čēin* 'young girl' (*upa*- or *pa*- > *p*-). The spelling with retroflex -ṇ- and dental -s- also in the name of the Saka Kuṣān emperor *Kaṇaiska*- 'the most vigorous one'. IE Pok. 563–4 *ken*- 'fresh, young', O.Ind. *kanīna*-, *kanyas-kauṣṭha*-, *kanyā*-, gen. plur. *kanīnām*, Greek *καινός* 'new', Lat. *recens*, Celtic Ir. *cinim* 'arise', *cinēl* 'generation', Gaul *cinta*- 'first', Got. *liundamists* 'outmost', O.Engl. *liundema* 'latest', O.Slav. *-čino*, *-četi* 'to begin'.

kata- 'covered place, house', Sid. 132v4 *ucāmkaṭām iṣṭaṃna sattā hiya guṣṭa* 'the flesh of beings who dwell in water and the like', Tib. *člu-na gnas-pahi srog-čhags ŋa-la sogs-pahi ṣa*. From *kata*- 'having a dwelling in', with *ucām* gen. plur., or *ucaa*- adjective'. Base *kat*- 'to cover, hide', Av. *kata*- 'room, house', *katō.masah*- 'large as a house', Zor.P. *kat*, *katak*, *katīčak*, *kwī*, *kwīk*, adjective *katakik* 'domestic', *kwī-m'n* **kat-mān* 'roofed house' (gloss to Av. *paxruma*-). M.Parth. T. *kdg* 'house', *qdyxwūy* 'housemaster', M.Pers. T. *qdg* 'house', N.Pers. *kad*, *kadah*, Armen. lw *k'atak*, Arab.-Pers. *quḍaḡ*, Syriac *qdg*; Sogd. *kt'ky* 'house', *kt'y'kli*, *kt'k-ḍ'r'y* 'house-holder', Pašto *kalai* 'village' (-l- > -l-), *bōr-jal* 'house', *yu-jal* 'cowshed'; Yazg. *kud*, plur. *kadaθ* 'house'. With -l- also Zor.P. *kl'g* **kalāk* (see AION 1, 1959, 118–120). For *kata*- 'roof', Pašto *čāt*, Parāči *kō*, Yidya *čof* 'ceiling', Waxī *kat*, *kāt* 'roof', *kātīč* 'hut', *kat-ḍit* 'soot'. Rōṣāni *čod*, plur. *čadēn* 'house'. For *kat*-, also O.Ind. *cātayati* 'to hide'.

kadvaja 'man of Kadva', II 100·216–7 *ṣa bīsakvā bīsui kadvaja yai* 'he was a man of Kadva among the Bīsaka people', ibid. 217 *kadvajā au thī* 'the man of Kadva took the food'; II 19, 9a1 *kaṃdvaji ṣanirā* 'Ṣanira of Kadva'; II 36, Sb2 *cu phema kaṃdvāṣṭa buḍāṇḍi* 'who brought them (-ā) to Kaṃdvā of Phema'.

kan- 'to throw, put' (as Lat. *mittō*, French *mettre*), Z 2·80 *uskāna ni divate bendā spāte kānīndi gyastūna* 'from on high the *devatā*-deities scatter celestial flowers upon them', parallel to *tcabriye* 'he scattered', SuvO. 68v2 *cunyyau vāysyo tcabriye hā rre āysanu vātā* 'with powders (BS *cūrṇa*-), with perfumes (BS *vāsita*-) the king bestrewed the seat', BS *abhyākari rājā tad āsanaṇi*. Base *kan*-, elsewhere with preverbs, see *askin*-, *pārān*-, *pyaṇ*-. To O.Pers. *ava-kan*- 'put down on', Armen. lw *hanganak* 'contri-

bution', M.Parth.T. 'gn- 'to fill', 'bgn- 'to throw', pr'gn- 'scatter', Zor.P. *aṣṣkandan* 'to throw', *bun aṣṣkandan* 'to lay a foundation', N.Pers. *afgandan*, 'to throw', *āgandan* 'to fill', *parāgandan* 'to scatter', Zor.P. *parkēnēt* 'he removes' (Zātspram 3:56, ed. Anklesaria) from **parikanya*-; Sogd. Man. *ākan*- in *m'k'nd*, *pr'kn*-, *pr'k'*-nt'h.

kan- 'to cover', with preverbs, *biyana*-, *byatana*-, *byana*- 'obscuration', BS *āvāraṇa*- 'covering'; *nijṣava*- **ni-čata*-, K 72:25 *ranyau jsa nijṣava* 'covered with jewels', K 63, 78v2 *ranyau jsa kīṣana pera udā nijṣave* 'thick leaves covered (dyadic) with jewels'; JS 21v3 *raṇnyo jsa najṣata*; II 129:78 *iṇjinai hūjṣavu-pakai paṣajsa*; *pyan*- 'to cover'; *pacan*- 'to cover'. Base *kan*- in Av. *akanu*- 'cover for arrows', M.Pers.T. *kndyr* 'cover for arrows', Zor.P. *kntyl* (**kana(t)-tigrī*-), Syriac *qṭyrq*-, *qṭrq*-. Possibly in *kangā*- 'skin' as 'covering'; *kanthā*- 'city' as 'covered place', *kanā* 'film'. Since intervocalic -js- may derive from -č- or -f-, the base *jsan*- 'strike put' is also possible here.

kan- 'dig', reduplicated, see *kaṃgga*-, pres. *kañūre* 'they dig out', above; *naṣkanda*- 'dug out'. From *kan*- 'dig', Av. 3 plur. *kanānti*, *kanta*-, O.Pers. *kantunuy* 'to dig', Av. *hankana*- 'underground place', Oss. DI. *ingān* 'tomb', D. *nigānun*, *nigād*, I. *nygānyn*, *nygād* 'to dig, bury', Armen. lw *akun* 'digging (to break into a house), mine, moat'; Sogd. *knt*, Man. *qnyy*, Chr. *qnd'rt*, *qntyt* 'ditches', M.Pers.T. *ngndn* 'to bury', Zor.P. *kandan*, N.Pers. *kandan*, *kandah* 'ditch', Armen. lw *xandak* 'foss', Arab.-Pers. *xandaq*; Pašto *čina* 'well' (**kanyā*-), *kandəl*, *kanəm* 'dig', *kašai* (**kaštrya*-) 'mattock', Av. *kastra*- 'spade'; Yidya *ken*-, Suynī *čān*-, *čint*-, Yazg. *k'an*:-*k'ont*. IE Pok. 634 O.Ind. *khānati*, *khānitum*, *khātā*- 'dig', Iran. *kan*-, only Indo-Iranian.

kan- 'throw down', see *buvan*-, M.Pers.T. *gwn*-, Armen. lw *vkandem* 'throw down, conquer', *apakanem* 'destroy'.

kan- 'cut, engrave', see s.v. *hatcan*- (not in Khotan Saka), N.Pers. *kandan* 'engrave', *mulr-kan* 'engraver of seals', Armen. lw *k'andak* 'engraving', Sogd. Bud. infinitive *skn't*.

***kana-** 'desire', v 62:10 adjective *kanausta*- 'greedy', *ci kanausta satta kṣittra* (*himā*)*ri* 'who are greedy beings in the kṣetra-field'. From *kan*- 'desire', Av. *čakana*, *čanah*-, *činah*- 'desire'. See also *ātam*-.

kanā- 'drop (of water)', v 247, 16a3-4 *tta tta mi klu tcuḥora mahāsamudra šṭāre ūca jsa haṃbaḍa tṭyāṃ hamudā ūci hīyāṃ kanāṃ hakhīysā pamāka hame* 'just so as there are four great seas filled with water, of those indeed the number of drops of water is countable', BS *yathā catvāro mahāsamudrā udaka-paripūrūḥ bhavēyuh*, *tatra ekaika-vindum śakyam gaṇayitum* (*kanāṃ* gen. plur., BS *vindu*- 'drop'); K 106:256 *utca kanā ttara nai naiṣaime* 'a drop of water does not quench thirst'; I 179, 98v3 *hauda kani* 'seven drops'; III 85:63 *ḥṣi kanai* 'six drops'; Z 2:118 *kho ggarā sumīrā śśaśvānā kašte pata mahāsamudrā śśo-kanā utca bañā* 'as mustard appears in relation to Mount Sumeru, water in one drop (compound adjective) in relation to the great sea'; Z 2:108 inst. plur. *kanyau*. With suffix *-aka*-, K 90:750 *klu mahāsamudra āna śā kanaka ūska usthaṃjā* 'as from the great sea he draws up

one drop of water'. Iranian *kanā*- 'small portion (of water)', and *kanaka* beside O.Ind. *kaṇa-s*, *kaṇā* 'grain of seed, drop of water, small piece' (with -ṇ- from -n-), to base *kan*- 'small, young', see *kaṇaiska*- 'smallest finger', *kaṇiṣṭa* 'smallest'. See *kinām*.

kanā 'film, pellicle, spot', Sid. 148v3-4 *tcinṇā[ṇa] pisa-lyāñā ṣiṇi kanā jṇḍā* 'it must be smeared on the eye, it removes the white film', Tib. *bskus-na yan lin-tog dkar-po sel-bar byed-do*; Sid. 148r4 *haryāsyē jaste biṃḍā ṣiṇi kanā hamāte* 'there may be a film on the black part of the eye', Tib. *mig-gi hbras-bu na-guḥi steṇ-du dkar-pohi thig-le byun-ba ni*; plural Sid. 149r4 *kane*, Sid. 148v5 *kanām*. If named as a 'covering', the base is *kan*- 'to cover'.

kaṇiṣṭa 'smaller', II 39:18 *miṣṭai kaṇiṣṭa* 'the greater, the smaller'. From *kan*- 'small', see s.v. *kaṇiṣka*- 'smallest'. See s.v. *byiviri*.

kanthā- 'city', *kaṃtha*, *kathu*, plur. *kaṃthe*, v 112, 34v7 *kaṃthe*, BS *nagarāṇi*, loc. plur. v 108, 30v7 *kanthuvō*; gen. sing. *kīnthe*, loc. sing. *kīntha*, *kītha* (late form *gyītha* III 94:35a *ṣacū gyītha* 'in Ṣacū city'); with suffix N 52:8 (*k*)*anthāsyau* inst. plur. 'citizens'; compound II 92:129 *kathi-rāysa*- 'director of a city', Greek-Persian *kanda* in Μαρκανδα, Zor.P., N.Pers. *samar-kand*, Arab.-Pers. *samarqand*; O.Ind. (Pāṇini) lw *kanthā*-. Sogd. *knḏh* **kanthā*-, later in place names *kaṭ*, *kand*, Sogd. Chr. *knḏ*, *kṭ*, Balōči *kant* name of a village, Oss.I. *kānt* 'building', plur. *kāntytā* (translation of Mark 13:1, later replaced by *ayūstytā*), N.Pers. *kand* 'village', Pašto *kandai* 'ward'. If the *kanthā*- is the 'covered place, built enclosure', the base is *kan*- 'to cover', as Oss. D. *āzṃunst*, I. *ayūst* 'building' connects with *ayūndyn* 'to cover' (see cognates s.v. *uysgun*-).

kaṃdā 'place name', II 83:6-7 *u ttakq kaṃdā rrispūra*, *u sau kamalā hāysa tsuva* 'and those Kaṃda- princes and one person went away'; II 84:9 *khvūṃ vū parau hīṣṭā kaṃdyi ttū sau kamalā hāysa tsuñi šṭāve* 'when the command comes one person of Kaṃda- is to go'. Possibly the same place name II 73:11 *kaṃdakā biṣi kaṃtha* 'the city situated in Kaṃdaka-', in a list of place names *phimūna... tsāḍikām... padakā... kaṃdakā... ysbaḍā-parrūṃ*. This *kaṃdakā* is Tib. *ka-dag*, and possibly late Chinese of the Yüan Mongol period, year 1286, *k'ie-t'ai* (K 491:6; 184:1 *kivp-t'ai*). If the name is Iranian it can't be traced to **kan-ta*-, beside *kanthā*- from *kun-θā*-.

kaṃpha- 'hemp', IV 54a2 *kaṃpha pajidā* 'they demand hemp'; IV 54b1 *kahā*; III 89:172 *kahā*; with *-ā*-, II 1:11 *kāṃpha thāñi* 'hemp cloth', gloss to Chinese *ttai-bq* (K 952:1, 593:1) *tai-ma* from north-west dialect *d'ai-mba* 'hemp', see KT IV 178; v 4:1:10 *kāṃpha thauna*, IV 12:3 *kāhai thaunaka*, plur. 'pieces of hemp cloth'; IV 67b3 *kāhā thau*; IV 38b3 *kāha*; IV 51b1 *kāhye*; adjectives, v 221:6, 2 *kaṃhīnai rrūṃ* 'hemp oil'; III 91:203 *kahīnai rrūṃ*; III 79:13 *gaysā kāṃhūñā baysgye* 'reeds hemp-coloured, thick'. But Z 22:147 *kāhyānai ggūnina* 'with his kāhya-coloured hair' is rather from base *kadru*- 'brown'. Both hemp and flax are named by the same base *kana*-, from the fibres. Oss. D. *gānā*, I. *gān* 'hemp, flax'; D. *gām-bi* 'winding hemp' and Ceremis *keñe*, *kiñe* 'hemp', Swan. *kan*; elsewhere with suffixes, *-pa*- (*-ba*-, *-fa*-), Greek (Herodotos 4:74-5, native of Skythia) *κάνναβις* 'hemp',

Zor.P. *k'nb* **kānaβ*, N.Pers. *kanab*, Arab. *kanib*, Assyrian (tempore Sargon II 721–705) *gunnabu*, *gunubu*; Lat. *cannabis*, *cannapis*; OHG *kanap*, O.Engl. *hænep*, O.Norse *hanpr*; Lit. *kanāpės*, O.Pruss. *knapios*; O.Slav. *konoplja*; with different second component Turk *kāndir*. A second form occurs in Zor.P., N.Pers. *šan*, Kroraina *šanna*, O.Ind. *śāṇa*-. If the basic word is Iranian and meant 'fibre' it is named as the 'twisting stuff' from base (s)*kan*-, inverted *ksan*-, attested in Khot. Saka *tcānā*-'wrinkle', *kaṃjita*-'wrinkled', N.Pers. *šikanj*-'twisting or coiling rope'. The Khotan Saka forms can be analysed: **kana-b(h)a* > **kanfa* > *kaṃha*-, with later *-āṃha*- through *-uṃh*-. For flax the related Khotan Saka word is *kuṃbā*, BS *ataśi*, Sogd. *kānbā* from older **kanaba*-, with *-uṃb* < *-aṃb*-.

kaba 'a measure (of oil, medicinal plant)', I 179, 97v4 *kuṃjśaviniṃ rūṃ dva kaba gvīha rrūṃ dva kaba* 'two *kaba*-measures of sesame oil, two *kaba*-measures of butter', III 92-239 *šau kabā sperka jšāṇānā* 'one *kaba*-measure of *sperkā*-plant to be boiled' (*sperka*, *sparka*, BS *spṛkkā*). If Iranian, *kaba* is from **kapa*-'container', with O.Pers. *καπιθη*, Zor.P. *kapīč*, Armen. *lv kapīč* 'a measure', Oss. I. *k'ābic* 'storeroom'; with *-čaka*-, N.Pers. *kafč*, *kafčah* 'spoon', Sogd. P 19-7 'dry *kpčky* 'three spoonfuls' (see TPS 1954, 146–156). Turkish Uigur *qapčūq* 'small bag' is from Iran. **kapčik* (as Turk. place name *Lopčūq* from older *Napčik*, Khot. Saka *dapāct*). Possibly also Hittite *kappi*-'a measure' belongs here. Waxī *kapč* 'spoon' without *-aka*-; Balōči *kapātag* 'basket'. Iranian origin seems more likely than Chinese K 71-1 *xo* < *yāp*, Uigur *qav*.

kabā 'horse(?)', v 310 viir-3 *u vara hā šī bārai ājīdāṃdā u* [deleted *kabā šī*] *vāra āṇna kabā šī-pve* 'and there they brought a white riding-animal and an excellent(?) red-dish(?) horse, white-legged'. Without contexts also ibid. r1 *kabā*. From the context r4 *šī bārai bidā bvestā* 'he mounted the white steed' and v3 *gāṇna bvestāṃdū* 'we mounted the *gāṇna*-animals'. Possibly *kaba*- to Lat. *caballus* 'poor horse, working horse', later replacing *equus*; Lat. *cabō*, *-ōnis* 'large horse'; O.Slav. *kobyła* 'mare'.

kabi 'hero', K 73-40 *kabi cū sākyi hacyāra jauna* 'a hero whose foes are broken in fighting'. Dialectal form of older *kavi*-'epithet of kings and princes', see *kai*, plural *kā*. For *-b*- older *-v*-, note also the words III 49-35 *bāṇdabīnā* 'relationship' (to BS *bāndhava*-), and *lv JS 19v1 jīyabaṇa*, BS *jetavana*; and *barbīrye*, beside *baravīrīnā* 'pregnant'.

kam-'to enclose', variant to *kap*-, see *kamiškā*, *khamūda*-.

kaṃma-'wound', and *kama*-, Sid. 141v1 *kaṃmā jehāme hīya krra tcerā* 'treatment to cure the wound must be used', Sid. 141v1 *kamā hīvi hā ttaurq padajsaṇā* 'the mouth of the wound must be burned', BS *vraṇa*-, Tib. *rma-kha sregs-te*. From base *kad*-, beside *khad*-'to beat', then **kadma* > *kaṃma*-, as N.Pers. *saxm* 'wound' from *gan*-'to strike', and M.Parth.T. *xdm*, base *xad*-. See *khai*-, *khasta*-.

kamala-'head', then 'person' and 'beginning', Sid. 8v2 *kamalā*, BS *śiras*-, Tib. *mgo*, v 157, 2b2 *kamalu hanemāte* 'bows the head'; loc. sing. Z 13-74 *kamalāna*, later Sid. 144r3 *kamaṇa*, I 163, 78r1 *kamiṇa vīni* (BS *vedanā*-) 'pain in the head', BS *śrīsa-roga*-, v 69, 8v2 *kho ye*

keṅdiye kamalu paṭāttā 'as one cuts a man's head', BS *tad-yathāpi nāma sarvasūra kaś cid eva puruṣaḥ kaśya cit śrīṣaṃ chindyāt*, Tib. *dper-na mi la-la-šig-gi mgo bēad-la*. For 'person', II 83-1 *drai kamala kada* 'three persons, messengers', ibid. 2 *šau kamala haḍa*; II 84-7 *šau kamalā*; ibid. 10 *dva kamala*. For 'beginning', II 54-20 *kṣuṇi ye pūha cū hīna kamala aśi rā bāstīm salī* 'it was the fifth *kṣuṇa*-period having the name *cū hīna* at its head, the year ruled by the Horse'; v 202, 4a4 *(maka)lū salya hīvi kamalā* 'the beginning of the year Monkey'. Adjectives *kamalī*, v 155, 1a4 *kamalī buṣkve* 'head covering'; *kamalaḷa*-, IV 33a2 *kamalaḷa haṃbā* 'individual portion', v 2, 6394-2-2 *kamalaḷa mūri* 'individual *mūrā*-coins'; v 215-70-5 *kamalaḷa ūtca parāṃdā* 'they sold individual water'; *kamalāyśa*-, II 54-24 *gūttarasta kamalāyśa* 'of good family, leaders'. Compounds, III 93, 253 *kamala-rrāḷā*, II 41-12 *kamala-rāḷa* 'head ache'. From **kaṃpda*-, Av. *kaṃarəda*-, Zor.P. *kaṃāl*, *kaṃālīkān*, Yīdyā *kyemalyo* 'skull'. IE Pok. 725 *melōdh*-, O.Ind. *mūrdhan*-, Greek βλωθρός 'grown high', βλαστός 'sprout'; O.Engl. *molda* 'top of head', Tokhara AB *malto* 'at first'.

kamaiškā 'covering', II 60-8-9 *dajūna baimya kamaiškā šā* 'one covering, flame-coloured (white or red), of bright colour (white or red)'; II 60-20 *rūš-kagā thūda-pa šau u kaimeja ysiḍā-mejanya kamaiška šā* 'one ibex-skin cloak (Tib. *thul-pa*) and one covering as a dressing of yellow embroidery (?)'; II 60-23-4 *ysicā-spīyi drai-gūna kamaiška šā* 'one covering yellow-flowered, of three colours'. For *kaimeja*, note also II 60-23 *mīṭ-jūna šadā kaimejā īṣṭma ś(ā)* 'one covering for dressing, of red-coloured ground'; II 60-26 *dama-rāṣinai maištā kaimeja šau* 'one covering, large, for the *dharma-rājikā* monument'; II 60-27 *šagīnai maištā kaimejā šau* 'one great covering for the *śankha*-(of the monument)'. K 45-8 *mīrāhi ū keṇmajām āstana pharāka vāsta* 'pearls and many dresses, *keṇmajā*- and the like'; K 63, 79r2 *ysara-ttaṣāṃ maṇḍūlyām kamacāṃ pūṣṭā* 'covered with *kamaca*-coverings of brocaded *maṇḍūla*-cloth'. From *kam*-'to cover' with suffixes; *kamaiška*- passed to Turk. *kimiškā* (Al-Kāšyarī) 'a variegated felt from Kāšyar'. Hence originally a Kāčakī word (earlier language of Kāšyar). For the variant meanings note the parallel Khotan Saka *karasta*-'skin garment', Yīdyā *karast* 'hide, skin', Waxī *karast* 'fur-coat', Pašto *krāst* 'felt, woollen cloak'. For *kam*- see also *khamūda*-. Possibly here the Latin *camisia* 'shirt', a word of either oriental or Gallic origin. The base *kam*- is a variant to the base *kap*-'to hold, enclose, incipstrate', see *khapa*, *kaba*.

kar-'to do, make', replaced in verbal use by *gan*-, *tan*-, *yan*-, *yin*-, *in*-, but retained in derivatives, see *kādāgāna*-'deed', *kīra*-'work', *kīraraa*-'workman', as second component *-gara*-, *-gāra*-, *-tarana*-, *-arana*-, *karāṇa* 'making', K 5, 143r4 *suva-karāṇa* 'celebrations'; v 112, 34r2 *pajsama-tareī* 'honourer', BS *pūjayitar*-. Participle *guḍa*-, *giḍa*-, *yāḍa*-, *yīḍa*-, *yūḍa*-, *īḍa*-. From *kar*-, Av. *kar*-, pres. *karānu*-oiti, *karata*-, *kaśa*-, O.Pers. *kunautiy*, *kṛta*-, Zor.P. *kunēt*, *kart*, *kartān*, N.Pers. *kunad*, *kard*, Sogd. *kr*-, pres. *kwnty*, perf. *kδ'r'y* (2 sing.), beside *wn*-'to do', infinitive *krty*, passive *kyrty*, participle *krt'k*, noun *kr'wny*; M.Parth.T. *kr*-, *qr*-, *kyrd*, *qyrd*, *kyrdn*; *kyrdg'n* 'action'; M.Pers.T. *kwn*-, *kyrd*, passive *kyr*-, Oss. D. *kānun*, *kond*, *kodta*, I.

kānyin; Balōči *kanag*, *kurta*, *kut*; Pašto *kṛəl*, Parāči *kan-*, Yidya *ken-:kər-*, Waxi *car-* (*c = ts*), *caram*; Sarikoli *kanam*, Šuyni *kinam:ūd*. IE Pok. 641-2 *k^{er}-*, O.Ind. *kṛnōti*, *kṛtā-*, Celtic Welsh *paraf* 'work, effect', Lit. *kuriū*, *kūrti* 'build, make'.

kar- 'to sow, plant', pres. *ker-*, participle *kālsta-*, v 333, 2713 *biššu vātā kumjsatu kerā* 'he should sow everywhere sesame seed', BS G 37, 24a3-4 *sa caturṣu dvipu-kṣetreṣu tilaṃ vāpayet*; v 334, 32v6-33r1 *tārtimu vātā kumjsatā kerā*, BS G 37, 29b6 *loka-dhātāu tilaṃ vāpayet*; Z 435 *ne ye nandanu kālste* 'one has not planted the Nandana-grove'; II 91:117 *kāistā yuḍāmdā*; III 80:19 *kaista jsārā* 'planted corn'; v 342, 84r1 *baṇhyu kālste* 'he planted a tree', BS G 37, 78a7 *vāpito drumah*; v 108, 30v6 *suru yādāmdā sta kālstaṇdā sta uhu śāḍye bāgo* 'you have done good, you have planted the root of goodness', BS *kṛtā-dhikārā avaropita-kuśala-mūlā*. With *ni-*, v 340, 80r5 *nyāsta-* (as ed. Konow, not *kālsta-*). Noun *kāljsa-* 'garden', see below. Compounds, II 28, 37b2 *ganamu-kerai* 'wheat-sower', II 35, 8a8 *kūmjsata-kerā u ganamu-kerū* 'sowers of sesame and wheat'; III 14:21 *bariḷa-kerai* 'sower of crops'. See also *kara-* 'field(?)'. From *kar-* 'to scatter', Av. *kūraya-*, beside *karš-*, *karšta-*, Zor.P. *kištan*, N.Pers. *kārad*, *kištan*, M.Pers.T. *kyšt* 'sown', M.Parth.T. *kyšt*; Sogd. *kyr-:kyšk*; *kšth* 'seed'; *kšt'yē-kr'k*, Sogd. Chr. *qšt'rt*, *qšd'rm*; Balōči *kišag*, *kišta* 'to sow, plough'; Oss. D. *kalun*, I. *kālyn*, *kald* 'pour, scatter', intransitive D. *kālun*, I. *kālyn*, *kald*; Pašto *karəl*, Orm. *kar-* 'to sow, till', Šuyni *čēr-* 'to cultivate', pret. *čērt*, infinitive *čērtōw*, Sarikoli *čār-*, *čārd-*, Waxi *kūram*, *kōštam* 'cultivate, plough', *kūrm* 'cultivation', Yazg. *k'ar-:k'ard* 'plant, cultivate'. IE Pok. 933-4 (*s*)*ker-*, O.Ind. *kirāti*, *kīrud-* 'strew'.

kar- 'to fight', see *candarno*.

kar- 'to sport', see *tearke*.

kara- 'monster fish', II 104:79 *klaišinyāṃ karyau bharsyāṃ ttamattamagalū prrāṇā jsa ājaraista... māhāsamūdrā myānu* 'in the midst of the great sea haunted by the *kara*-beasts, the *bharṣa*-beasts and the *timitiningila*-beasts'. From *kara-*, Av. *kara-* 'monster fish', Zor.P. *kar māhik*, called the *ratu-* 'chief' of the fish, Sogd. *krw kpy* 'the *kara*-fish'. IE Pok. 958 (*s*)*k^{al}os* 'whale'. Note also Finnish *kala* 'fish', Hungarian *hal*. See AM, n.s., 11, 1965, 113.

kara- 'surrounding', partitive adjective, Sid. 142r2 *karū haṇmā hainai hame, u ysiḍa u āṣem* 'the part around the wound becomes red, and yellow, and blue', BS *pīta-nīla-*, Tib. *rma dan*, *ñen-skor-gyi mdog ser-šin dmar-šin suo-ba dan*; Sid. 144r3 *karā haṇmā u kamaṇa piśalyāṇā* 'around the wound and at its head it must be besmeared'; Sid. 147v4 *karā tcimaṇāṃ* 'around the eyes', Tib. *mig-gi phyi-rol*; K 18:217 *drrai tētra kara kathe parajūṣṭanda* 'they three times wound it around the city', BS Divyāvadāna 448:1 *sarvaṃ taṃ nagaram antrair vēṣṭitaṃ*; II 126:20-1 *kara kūthi hina bāste u vari ṣṭi karā kamthe* 'he led the troop to the vicinity of the city and there it is around the city'; noun v 343, 87v2 *bodhisatva karū vātā āre* 'the bodhisattvas sit around', BS G 37, 82a6 *bodhi(satvā mahāsatvā-saha)sra-parivṛtaḷ* 'surrounded by a thousand bodhisattvas, great beings'; Z 5:33 *karā vātā*, Z 2:79 *karā virā*; Z 3:115 *karvīra*; N 176:1 *karu ve*. Adjective II

126:8 *karaji baysgā hvaṇḍā* 'the many men around'. See *karā*, *karvīraa-*, *karvīnaa-*. From base *kar-* 'to draw lines', Av. *kāraya-*, *karš-* 'draw'. IE Pok. 639 *k^{el}-*.

kara- 'enclosure, fort, town', II 125:1 *khyeṣvā kara hīna pastāmdū bāste* 'we deigned to lead a troop to the Khyeṣa-town (= Kāṣṣar)'. See AM, n.s., 11, 1964, 20. Possibly to *kar-* 'draw lines, enclose with lines'.

kara 'field(?)', v 2:24 *kara kāstā idī* 'he can cultivate the field (so)'. See *kar-* 'to sow, plant', *kālsta-*, *kaista-*, *kāsta-*. See SDTV 52.

kara 'truly, indeed', see *kari*.

karā 'circle', III 68:73-4 *cu hā twā byāśḍa karā, mara mūṇa myāṇa kare* 'he who treads over that circle, he remains there inside the circle'; III 68:72-3 *karavīnā karā yuḍāmdā* 'they made a circle roundabout'; Sid. 145v3 *teṃ vai heṃnai hame u ttaudā, haijai kare, āṣkyai ttarūna hamāre* 'for him the eye becomes red and hot, red parts around, his tears become red', Tib. (different) *mig dmar-šin tha-ba hur-hur-por hdug-lu, dmar-po śar-śar-por hbyuṃ-šin, mchū-ma rēa dmar-ba rams yin-no*. Sid. 149r2-3 *ṣṭyi kanā u ārkhi jsai āstaṇna u hānām rrālū kare bišū jīmḍā* 'white film and with excrescence and the like and pain of the eyelashes(?) roundabout, it dispels all', Tib. *lin-tog dan, mig mdzer-la sogs-pa med-pur byed-do*. From *kar-* 'to draw lines, enclose', see *kara-*.

karā 'title', II 73:9 *ttāgutta kgrā ṣau ṣarnnādattā u hvaṇna kgrā ṣau ṣamdū* 'the Tibet *karā*-official the *ṣau*-official Ṣarnnādatta and Khotana *kgrā*-official *ṣau*-official Ṣamdū', II 74:44 *hvaṇna kgrā ṣau ṣamdū*; IV 16:5 *karā gaudā nāte* 'the *karā*-official Gauda received'. The form *kara* in II 22, 16a3 *u kara sikha ysanaḷi vā hirā ha(rasṭā?)* 'and the *kara*-official Sikha of Ysana presented (thing =) money'. Then *karā* has the epithet *salya-bāyai* 'president of the year' in IV 72a2 *salya-bāyai karā va haṃbām* and occurs with other title in II 33, 3b8 *salya-bāyai pharṣa sāmḍara*, 'president of the year, judge Sundara'. In a different phrase there is also v 10:21 *ṣṣau ṣacū salya* 'in the year of *ṣau*-official Ṣacū' (also v 4:21). More common is the documentary use in connexion with 'gifts', IV 33a1-2 *še hvaṇḍye kamalajā haṃbū 400 mūri u kgrā va rāysai va 9 mūrā hvaṇḍe 5 mūre* 'for one man the individual share 400 *mūrā*-coins, and for the *karā*-official for a gift 9 *mūrā*-coins, for a man 5 *mūrā*-coins'; IV 33b1 *še hvaṇḍye 260 mūri paṣā avasāna u kgrā va rāysai va 5 mūri hvaṇḍe 6 mūre* 'for one man 260 *mūrā*-coins, for those commissioned and those not, and for the *karā*-official for a gift 5 *mūrā*-coins, for a man 6 *mūrā*-coins'; to this *karā va rāysai* the phrase IV 72a2 *karā va haṃbām* is parallel assuring the division of *va* from *rāysai*. After a proper name v 3:16 *spāta sṭḍaki va rāysai* shows that *va* is separate from *karā*. The word *rāysai* also precedes *hīvi* in IV 45a3 *haṇtsa kari va rāysai hīvi vāra* 'together the portion of the gift for the *kari*-official'; IV 55a1-2 *karā va rāysai hi-(vi) herā haṃye aharaṣṭā* 'the thing (= money) of the gift for the *karā*-official has not been presented'; IV 53b1-2 *karā va rāysai hīye biye hvaṇḍ 2* 'the two textile(?) men of the gift for the *karā*-official'. Once the inst. sing. occurs IV 43b1 *haṇtsa kgrā va rāysaina 4* 'together four with the gift for the *karā*-official'. The verb associated with this phrase is *harays-* 'to stretch, offer, give', IV 72a2

karā va hambām haraṣṭādā 'they presented the share for the *karā*-official', and iv 55a2 *aharaṣṭā* 'not given'. With this context can be compared the loan-word *prahāṇaja*- 'gift', BS *prahēṇaka*-, Pali *paheṇaka*- 'gift', II 14, 2b2 *uspurrā prahāṇaji hoḍi* 'gave the full gift'; II 14, 2b7 *prahāṇaji sā mūra 5 heḍā* 'the gift one *mūra*-coin, he gives 5'. See SDTV 4. The two earlier attempts to interpret these phrases in iv 146, and SDTV 4 are here superseded. The title *karā* is from older **kāṣa-kara*- 'watcher, protector, keeper', to the base *kāṣ*:-*kāṣṭa*-, with *kara*- 'maker', beside *kāka*- 'protector from **kāṣāka*-'; note the bases *kāt*- and *k-* in *kāṭāṇa*-, *kāṇa*- 'to be cared for'. For the absence of *-iṣ-*, see *ḥatāi* 'opened', Zor.P. *viṣātaka*-. The word *rāysai* 'gift' is from *raz-*, as Greek ῥέπω 'to stretch out, give'. The earlier rendering of *kāra* by 'region' AM, n.s. 2, 1951, 9 is unsatisfactory.

karā 'surely, indeed', v 389, 19v4-5 *ku ye ttumāsa byehāte balysāna ku karā ttīma ne jiye* 'where one gets Buddhaic great fields where the seed does not fail', BS G 37, 14b1 *kṣetre tu sukṣetre uptād bījān mahāphalaṃ*; K 32:29 *rre ṣi jsām dāyī kari asaida na idā* 'the righteous king surely does no evil (BS *asiddha*-) at all'; = K 23:75 *dana rre jsai pā kiḍa bvara adā (na idā)* 'the king Dana does no unrighteousness at all' (here *kari* = *kiḍa*, see *kāḍe*). Also *kari*, *kara*, *kar-ju* (K 11, v6), *karjvau* (N 123:31), Z 2:111 *karne*; frequent in Z *karā*, *kari*. From *kar-*, to *kāḍe* **kṛtai*.

karavātā 'in the morning, betimes', Z 22:121 *panā ṣṣīve ttāndiku beḍā karavātā vātco vasuṣṭi* 'every night it rains only so much, in the morning then it is clear'; Z 24:508 *karavātā naltute* 'in the morning he went out'; II 115:28 *ṣva ṣava karavā* 'at midnight, in the morning'; I 181, 99r4-5 *karavā khāṣāṇa* 'it is to be drunk in the morning'. From *kara*- 'point of time' Sogd. *kry* 'succession in time'. Man. *gry*; n'*kry*'ēyq 'untimely'; Oss. D. *karā*, I. *kar* 'age of a person', D. *kargun*, *kardzud*, *kargin* 'aged', DL *āmgar* 'companion'. For 'time' for 'early time', note also N.Pers. *pa-gāh* 'early'. The second component is rather *-dāta*- as in Zor.P. *bām-dāt* 'dawn', than **bāta*- 'shining', see s.v. *baimya*. Outside Iranian, note also O.Ind. *kārā*-, 'point of time', later *kālā*- 'time', BS *vikāla*- 'evening', *kālyam* 'early', *kālyam eva* 'in the morning'.

karasta- 'fur garment', II 60:19-20 *kabalijā bimrga-kagyā karastā ṣe u kabalinaī rūṣ-kagā thūda-pa sau* 'for a *kambala*-blanket one wolf-skin fur-coat and for a blanket fur ibex-skin coat (Tib. *thul-pa*)'; III 144, 50a2 *karastā hiya mṛ(c)ś(d)a haraysde* 'he presents a gift of *karasta*-garments'; = III 145, 50b1:4 *karastā hiya mṛaiśda haraysde*; = III 145, 50b2:4 *karasta hiye*|||. From *karasta*-, with suffix *-asta*- as Zor.P. *tapast* 'carpet' from base *tap*- 'to twist, spin' (IE Pok. 1064-5 *temp*-). With Waxī *karast* 'fur cloak', *kurust* 'bark of tree', Sanglečī *korost* 'skin', Yidya *karast* 'skin, hide', Pašto *krāsta* 'felt, woollen cloth'. Transliterated by Tib. *ka*-*a*-*sta* (with laryngal *a* for *-ra*-, see AION 1:126). Base IE Pok. 938-945 (*s*)*ker*- 'to cut', Lat. *corium* 'thick skin', *cortex* 'bark', *scortum* 'hide'.

karāna- 'enclosure, ward, quarter of a town', II 57:32 *ṣau karām drai-sse ḥṣaṣṭyām bīsā jsa* 'one ward with 360 houses'; II 57:32 *ḥṣaṣṭa ysāre ṣa ṣau am drai-sse ysā*

karānām '60,000 (villages), the one village 300[000] wards'; II 56:23 *varava karāna drai-sse* 'there 300 wards'; v 62:8 *ṣau-karānām jsa hwaṇḍā drūnā himāre* 'men of the whole ward thereby become healthy'; II 104:90-1 *viṣṇa-vakrārma-sakhāra kiṭha kārānū vara māṇadi pastai ūṣṭiye* 'he deigned to erect in the city the Viṣṇu-vikrama-ārma *sanghārāma* (monastery) like a court (*vara*) with enclosures'. See SDTV 70-72. From *karana*- to *kara*- 'bounded space, enclosure, surroundings', and 'limit', Av. *karana*- 'limit, end', *akarana*- 'unlimited', in the phrase Yašt 10:99 *dašinam upa karanam aiōhū zamō* 'at the right end of this earth'; Oss. D. *kāronā*, I. *kāron* 'end, side, fence', *kārāj kāronmā* 'from end to end', *ūgār* 'exceedingly'; Sogd. *kyr'n* 'side, direction'; Zor.P. *kanārak*, N.Pers. *karān*, *kanār* 'side'. See also *tcalcā*-.

karāṣṣa- 'creeper, twig', parallel to BS *latā*, Z 20:3 *karāṣṣā haṣpriye* 'the creeper burgeoned', JS 37r4 *kerāṣe tteye jsām hvaste* 'he beat them with the creeper', JS 5r2 *mīrāhija karāṣā* 'string of pearls', JS 20v1 *karāṣi jsa bastadā hiya dasta* 'with creeper you bound your own hands'. For the binding creeper, Lalita-vistara 213:19 *bandhana-latā*. Tokhara B. *karāṣ*, A *kārāṣ* 'forest' (cf. O.Ind. *van*- 'tree', *vana*- 'forest'). From *kar*- base of words for branches, with suffix *-āṣṣa*, to *kiḍā*, = BS *latā* with *kiḍā* from **karitākā*-, as *ysīdai* from **zaritaka*-; and *kīrā* 'bush' (Sid. 10v4). See Mémorial Jean de Menasce, 1974, 371 for Av. *gao-karāna*-, Zor.P. *gwkrn* (whence by graphic change *gwkr*) epithet of the *haoma*-plant from *gava*- 'yellow' and *kar*- of branches **gau-kṛna*- 'have yellow or reddish sprout'. Add Oss. D. *k'ūala*, *k'ala*, *k'alua*, *k'aleu*, I. *k'aliu* 'branch' (with *k'* < *sk*-). See *sakala*- 'plant name'. IE Pok. 546 *kel*-, *klō*-, Greek κλών 'shoot', κλάδος 'twig'.

karittātā 'vigour', v 340, 79v3 *karittātā hvā(nde)* 'is called vigour', BS G 37, 75a2 *vīrya-sthānaṃ nāma*; v 340, 79v5 *karittetā thānā*, BS G 37, 75a1 *vīrya-sthānaṃ*; v 134, 69b1 *karittetu*; JS 15v2 *karittete jsa*. Adjective, v 261, 10a3 *karittetinja pārāmata*. Abstract from *karīha*- 'energetic'.

kariha- 'energetic, vigorous', v 77, 145r2 *u balysūṇavūysā kariha ne khijāmato kandi styūda-vrata* 'the bodhisattvas, vigorous, do not admit fatigue, strong in vows', Tib. *byan-chub sems-dpah skyo-ba* (weary) *med, brcon-hgrus ldan-zin*; Z 16:45 *balysa panamāre marata sūra kariha* 'Buddhas arise here strong, vigorous'. See also *karya*, *karyausta*-, *kāḍe*. From *kar*- 'to exert force', Greek κάπτω. See abstract *karittātā* 'vigour', BS *vīrya*-. But in Av. *xratu*- 'force of mind, wisdom', Khotan Saka *gratā* 'instruction', O.Ind. *krātu*-, rather base *kar*- 'think'.

karga- 'striking', see *naṣkarga*-.

kargaka 'percussion instrument of music', III 38:35 *kargaka kejidū u thorrūcalaste hūlūka* 'they beat the *kargaka*-drum and the *hulūka*-drum with the fringes(?)'; = III 47, 53-4 *karāgaka kajida u thorrūcalasta hūḍūka*; = III 35:36 *karaka kajī(da) u thulasta hūḍūka*. See *kalj*- 'to strike' from base *kark*-.

karju, *karjvau*, see *karā*.

karya 'exertion, effort, fortitude', dyadic Z 2:15 *karya u sāma* 'fortitude and stamina', II 69:6:5 *hā karya sahyā* 'endured the effort'; K 37:125 *khū jsām hiṣṭi kaidari*

āvīpa dākhyāṃ karyāṃ jsā 'when he comes to Kinnara-dvīpa with pains and efforts', = K 38.132 *dakhyā karyāṃ jsī*; JS 19v2 *karya jsa*; III 65.3 *karya sakye*: 'he exercised fortitude'; K 47.53 *dākhyāṃ karyau jsa*. Adjective with suffix *-austa-*, Sid. 11v4 *duṣṣāṃ drrayāṃ karyaustā jināka* 'remover of the three difficult *doṣa*-humours', BS *kṛccira-doṣa-trayāpaham*, Tib. *nad-gzi gsum-las gyur-pahi gcin-nad sel-ta*; v 265, 2944 *karyaasta*; III 2, 713 *karyaustaṇa, dukhajaṇa, kāṣca-jseraṇa, saṃtsāriṇa alava-kaṇṭtera* 'in the forest wilderness, difficult, painful, grievous, of *saṃsāra*-migration'. Later suffix *-āsta-*, K 21.7 *pada karyāsta* 'the way is difficult', = K 28.182 *pada karyāsta*, = K 37.129 *padi karyāsti*. Note also in poor orthography II 40.36 *dakhu kāra avyāca baye kaysama* 'pains, efforts, intolerable fears, grief', with *kāra* from *karya*, see SDTV 121. From base *kar-* 'to exert force', see cognates s.v. *karīha-*.

karvināa- 'surrounding', adjective to *karvīra, karā virā* 'in the surroundings', with loss of *-r-* before suffix *-naa-*, Sid. 144v1 *āphaidā kaṃmā iṇakā karvinā haṇā paśāṇā* 'around, near the confused wound the blood must be let out' (dyadic), Tib. *rmahi ñen-skor gtar-ñin khrag dbyun-ba dan*; Sid. 142r1 *kaṇimā karvinā loṣṣā henai u rrāsa cha hame* 'around the wound the skin becomes rough, red and livid', Tib. *rmahi ñen-skor-gyi mdog ser-ñin dmar-la sro-ba dan*; III 46.30 *ttarū lākṣa-gū khīysara karvinā* 'around the filaments red lac-coloured', = III 35.19-20 *ttarū lākṣa-gū khīysara karvinā*, = III 37.13-4 *ttarūnā lākṣūna nauka khīysarrā karvī* 'around the soft red lac-coloured filaments'; Bcd 49v4 *karvinā baysā pūryau paṣṣi jsa haṃtsa* 'surrounded by Buddha-sons with the assembly (BS *pariṣad*)', BS *buddha-sutebhi parivṛta*; K 15.136 *sīma karvinā baste* 'he bound (put a limit to) the boundary around' (BS *sīman-*), = K 23.81-2 *sīma kara vī baste*, = 32.35 *sīma karī baste*; III 68.72-3 *karavīnā karā yudā-ñidā* 'they made a circle roundabout'. See *kara-*, *karā*.

karvīra 'around', v 107, 2915 *paiya nu karvīra ṇā biśṣā hālā ānatā yanda* 'protect them, roundabout on all sides make them secure', BS *paripālanam kariṣyatha*; ibid. 2916 *karvīrā paḷisaṅgye jsa ahamārāṇu ro yakṣānu* 'with gathering around of numberless goblins (BS *yakṣa-*)', BS *parivārair anekaiś ca yakṣa-*. Two words in Z 2.79 *karā virā*; see *kara-*.

karśe 'descends, migrates', JS 38v3 *paceḍena karśe bhadrre-kalpya baysa* 'duly the Buddha descends into the Bhadrakalpika-world'. Intrusive *-r-* to *kaś-* 'come into, fall to', parallel to BS *cyavate, cyuti-* 'to migrate'.

kala- 'excellent' in derivatives, see *kalai, kalye, kalyāḥyīm, kalā-tyarai, kalyāscya, akalāśca, kalsta-*. From IE Pok. 524 *kal-* 'excellent', O.Ind. *kalyā-* 'excellent (beauty, health, vigour, strength, skill, readiness, auspiciousness)', *kalyāṇa-* 'excellent, beautiful, noble, beneficial, auspicious, fortunate'; Greek Boeot. *καλφός*, Hom. *καλός*, *κάλλιστος*, *καλλι-* 'excellent, beautiful', *κάλλαιον* 'cock's comb'; Germanic O.Norse *halr* (**hali-*) 'man, lord', O.Engl. *hæleþ* 'man', OHG *helid* 'man, hero, fighter'. **kala** '16th part', lw from BS *kalā*, K 147.16 *kṣaṣā kala* 'sixteen parts, all, the whole'.

kalama- 'reed pen', lw from BS *kalama-*, JS 18r2 *ṭṭysāṇe bida kala* (from **kalamā*) *ṣṣṭai* 'for yourself you prepared

a pen'. IE Pok. 612 *kolamo-* 'reed', Greek *κόλσμος*, Lat. *culmas*, OHG *halm*, O.Engl. *healm*; O.Pruss. *salme* 'straw', O.Slav. *slama* 'straw'; BS (Li-yen and I-tsing dictionaries) *karama, kalāma* (P. Bagchi, Deux lexiques sanskrit-chinois I-II, 1929-37), with IE *k-*.

kalama 'a kind of rice', lw from BS, Sid. 15v4 *kalama sālā*, BS *kalamah*, Tib. *salu kalama ni*.

kalamakyā 'small *kalama-*', III 92.243 *khā va hera vī kalamakyā na hatsimā* '(it is to be filtered) so that the small *kalama-* do not at once disappear'.

kalātcyarai 'title of an official', II 88.20 *birūkā tsve cu ṇāse biśā hīvī kalātcyarai ye* 'the *bujruq*-official went who was your humble servant's official'; II 88.31 *ttī vā kaḷi māstā beraḷi vī kalātcyarai birūkā dīṣṭi paraa pastāmdā* 'then on the first day of the month Kaḷi (second spring month) they gave an order into the hand of the *kalātcyarai*-official, the *bajruq*-official' (dyadic); II 109.12 *kyerā kalātcyarām hīya muśdā* (read *mu*) *haraysde* 'what kind of donation he presents to the *kalātcyarāa*-officials'. Possibly from **kalaka-(s)čada-kara-ka-* 'domestic administrator', to *kala-* 'excellent' and (*s*)*kad-* 'to prepare', beside *ksad-* in Khotan Saka *ṣa-ṣasta-* 'to prepare', O.Ind. *kṣad-*. For *-kara-*, see also *kari*.

kalarbā 'a plant name', unidentified, III 88.145 *kalarbā bāta* 'root of *kalarba-*'. O.Ind. *kalabhī* 'a sort of vegetable'.

kalai 'excellent(?)', III 108.7 <*ttiyā*> *ṣi paḷalakvā gūṣṭa kalai ṣṭe* 'of them (the lovers) the flesh on the breasts is beautiful', assuming *kalai* from **kalya* fem. to *kalya-*. See *kala-*, *kalye*.

kalai 'early', dyadic with *svaṇṇa* II 88.18, possibly dialectal *-l-* to *kara-* of *karavātā* 'in the morning' or lw to Prakrit *kalla-* O.Ind. *kalya-, kālya-* 'morning'.

kalj- 'to strike', v 78, 149r4 *imu dātīnau kūsū kaljindā* 'to-day they beat the drum of the *dharma*-doctrine', Tib. *de čhas-kyi rna čhen-pa rdun-bar hgyur-te*; II 35.7.2 *kūsi kajjindā* 'they beat the drum'; Z 14.83 *kaljandā*; noun SuvP. 61r1 *kejāma... kūṣā*, BS *parāhananta dundubhīm*. Participle *kriya-*, III 67.45 *paraṣṇai bāysve krrīye* 'with axe his arms were struck'; with negative v 145, 33v5 *akrrīya*; Z 13.114 *cu vara bināna aṣkusta adaunda ṣṭāna akriya* 'what music there not plucked, not blown, not struck', = BS *aghaṭṭitā dundubhayah*. Inchoative *kṛis-*, SuvP. 61r1 *krrīsāme beḍa* 'at time of beating', BS *ākoṭya-māna-*. See *kargaka-* = *karaka-*, *uskalj-*, *naṣkarga-*, *naṣkalj-*. From *kark-* 'to strike', as in the name of the rapacious birds of prey eagle and vulture, Av. *kahrkāsa-*, Zor.P. *karkās*, Pāzand *kargas, krgaz*, N.Pers. *kargas*, Yīdyā *karyez, karyos*, Sanglēcī *koryōs*; with *č-*, Sogd. *črks*, Oss. *cārgās*. The suffix *-āsa-* is used for bird and beast, as O.Ind. *lopāśa-*, Greek *ἀλώπηξ*, Oss. D. *robas*, N.Pers. *rōbāk* 'fox', Khotan Saka *rrwāsa-* 'jackal'; and *mūrāsa-* 'peacock'. Other verbs ending in *-lj-* are *tcabalj-*, *āhalj-*, *nihalj-*, *haṣpalj-*.

kalya- 'excellent', III 124.87, gloss to BS *mūṃjsana* before *mūṃddha, nūṣka* 'simple, foolish (BS *mugdha-*)', hence for **mūṃjana-* (with *-js-* for *-j-*, as ibid. III 121.15; 21 *rājsa* for BS *rājā*). This **mūṃjana-* is BS *mocana-* (Mahāvastu) from Prakrit **moyana-*, replacing north-west Prakrit *mōyaka-* laudatory epithet, originally probably *modaka-*

'delightful'. See also v 162, 3b2 *///moya-darsano* (BS), and 11 75:56 *mūvai* 'sweetmeat', = BS *modaka*-. The word Av. *maoḍana*- 'delightful' corresponds. See *kala*-.
kalyākyim 'auspicious', K 156:62 *vañi tte kalyākyim bādā* 'now this auspicious time', either Iranian from *kalya*- or BS *kalyāna-kya*- (-im = -ai, -e). See *kala*-; and s.v. *sākyi*.
kalyāsta 'excellent', K 29:192 *vara prra(ma)na sabaja kalyāsta* 'there the brahman prospers (BS *sampady*-), excellent (in morals or skill?)'; = K 38:131 *prraṁmanā sami-śunā kalyāscya* 'the brahman of noble origin, excellent'. From *kalya*- with suffix -*āsta*-. See *kala*-, and *akalāśca*; *sami-śunā* from Prakrit **same-yona*-, BS *samyag-yoni*-.
kalsta- 'a particular ornament', Z 13:137 *cu hā āysārūṇa harastāndā svarṇa-sūttāra kalsta kyite pañjuṣṭa parremā kūḍai pharu nvāsa yidāndi* 'what adornments they displayed brocade (BS *suvarṇa-sūtra*-), *kalsta*-ornaments, *cita*-ornaments, finger-rings, *parrema*-ornaments, they made for him very great noise'; K 63, 78v3 *hāra kaiyūra kaista maula paraima* 'necklace (BS *hāra*-), bracelet (BS *keyūra*-), *kalsta*-ornament, headdress (BS *makuṣa*-), *paraima*-ornament'; JS 33v3-4 *keste keyure hāre graune galaṇṇa* (*graunā*- 'garland'; *galaṇṇa*- 'ornament'). From base *kalt*- with -*ta*- suffix, connected with O.Ind. *kaṭaka*- 'necklace' from *kalt-a*-, see T. Burrow, BSOAS 35, 1972, 538-9. See *kala*-.
kava 'fish', K 144, 1v3 *mahāsamāṇḍra kavā māṇḍā tsīya* 'would go like a fish in the great sea'; Z 24:504 *kho ju ṣa kava balte ce duru ūce jsa kašte* 'as a fish quivers which falls far from the water'; Sid. 9v1 *kava hīvi pī jsa haṁṣa* 'together with fat of fish', BS *matsya-tailena*, Tib. *ñali* *ṣag dan*; plural Z 4:49 *kave*, JS 30r2 *kave* (JS 28v2 *keve* for **kava*). Adjective, Sid. 151r5 *kavāñi* '(bone) of fish', Tib. *ña-rus*; Sid. 17v2 *kavñi gūṣṭa*, ibid. 9v2 *kavñi gūṣṭa* 'flesh of fish', Tib. *ña-ṣa*; Sid. 141r5 *kavñiñāñi āhā kheṇḍa* 'like fish eggs', Tib. *ñahi sgo-na hdra-ba*. From *kapā*-, Sogd. *kpy*, Yidya *kap*, Waxī *kūp*, Pašto *kab*, plur. *kabān*, *kabūnah*, *kabō*; Oss. DI. *kāf*, plur. *kāftā*; I. *jāu-gāf* = *kāfy ājcytā* 'fish eggs, caviar'. Connexion with Lakk *ṛaba* gen. *ṛablul* (with *ṛl* = voiceless pharyngeal *ḥ*) 'fish' uncertain. Possibly Oss. D. *kāsalgā*, I. *kāsag* 'fish' from older **kāṣa*-, with Wanetsī *kašs*, plur. *kašsē* 'fish'. Caucasian Darga dialects *navš*, *kavš*, *γavš* (R. von Erckert, p. 64, 'from Ossetic'). Possibly from *kap*- 'grey' in O.Ind. *kapila*-, see *kavūta*-.
kara-baira uncertain word, see s.v. *baira*-, 11 51:97; ibid. *ttugarā-baira*.
kavārma 'safe place(?)', 11 18, 8b2 *tī vā kavārma tsvāṇḍi* 'they went to the keep', after a list of names, as elsewhere *spasāna tsve* 'he went on guard duty', following names. Possibly from base *kap*- 'to hold, imprison', and *var*- 'to surround, enclose', hence **kapa-varma*- **kavārma*-, dyadic compound. For *kap*- see *khapa*, *kava*; Armen. lw *kaparan* 'bond, detention, prison' from Iranian **kapadāna*-.
kavūta- 'blue, gray', Z 22:154 *ne atā haryūsa ne atā śsāttana ne atā stauru kavūta* '(of the emperor's wife) not very black, not very white, not severely grey'. From *kapauta*- 'blue, grey', O.Pers. *kapautaka*-, Greek-Pers. *καπαυτα*, Zor.P. *kapōt*, *kapōtar*, 'pigeon', N.Pers. *kabōd*, *kabōtar*,

Armen. lw *kapoyt*, *kapoutak*, Armen.-Lat. *capotes*, Sogd. *kp'wtk* 'blue', *kp'wt'yčh*, Man. *qurwt'yč* 'pigeon', Yaṇ. *kapūča* 'dove', Balōči *kapōt*, Munjāni *kōwūya*, Yidya *kōvio*, Waxī *kibit*, Sanglēči *kōvīd*, Sarikolī *čabaud*, Kurd *kāwūk*, Khovar lw *kovōr*. O.Ind. *kapōta*- 'dove', *kapotaka*- 'grey'. Base *kap*- 'grey' also in O.Ind. *kapila*-, *kaṣiśa*- 'reddish', *kapi*- 'monkey', Zor.P. *kapik* 'monkey'. See also *kava* 'fish'.

kašš-, *kaš*-, *kaš*-, *karš*- 'fall, come into, fail', Z 23:99 *ttāṇa ttāḍeta kašširu* 'may you fall into this darkness'; Z 10:11 *varata kaššāre bodhi-saṁbhāra hamālā* 'there the bodhi-saṁbhāra- means for bodhi-knowledge come together'; Sid. 121v3 *dyaṁkyai kašāre* 'his sight fails', Tib. *miḡ ldons-šin* 'eye becomes blind'; 3 sing. Sid. 14r5 *nāṣṭā ga kašte* 'faces go downwards', Tib. *lto sbo-bo dan*; K 65, 82v1 *akṣaṇvā haṣṭyā na kuṣaune* 'may I not come into the eight calamities (BS *akṣaṇa*-)'; noun Sid. 2r2 *bīysma kašāme hīvi piṣkalā* 'chapter of the failing of urine', Tib. *gēin sri-bahi lehu*; Sid. 8v3 *bīysma kašāma*, Tib. *gēin hgag-pa* (*hgag-pa* 'stop'). With intrusive -*r*- only JS 38v3-4 *karṣe bhadre-kalpya* 'migrates into the bhadra-kalpika- world', parallel BS *cyavate*. Participle *kaṣṭa*-, K 64, 81v3 *kūladvā kaṣṭa* 'fallen into the kūlada- (?)'; JS 25v1 *ttāḍeta kaṣṭye ysama-śaṁḍai vaska* 'for the world (= BS *loka*-) fallen into darkness'; 1 sing. III 2, 7r4 *ttāṇa bārmaṇa kaṣṭūm* 'I have come into this prison'; III 5, 11v5 *haṁtharkaṇa kaṣṭa* 'come into distress'; v 32, 9a5 *kaṣṭūm*; K 46:47 *ma tcaimeṇa kaṣṭe* 'I failed in my eye'. From base *kas*- with -*ya*-. Elsewhere Iranian *kap*- 'to fall', Zor.P. *kaf*-, M.Parth.T. *kf*-, *qf*-, *kft*, *qft* 'to fall', *kfw*, M.Pers.T. *qhw* **kafvan*, **kahvan*, N.Pers. *kuhan*, *kuhnah* 'old'; Zor.P. *kpt*, *kptn* 'to fall', Balōči *kapag*, *k'afay*, *kapta* 'fall, happen, bring forth'. Possibly *kašš*-, from *kas-y*- with -*s*- < -*ts*- (as *basaka*- 'calf') to base *kas*-, *kah*- (see *khah*-), if **kas-s*- gave *kats*- > *kas*- (as O.Ind. *vivatsati* 'wishes to dwell', fut. *vatsyati* to base *vas*- 'dwell').

kašcai 'sorrow', 11 7:117 *ysira kašcai heṭhīye* 'the heart has been troubled in sorrow' where *kašcai* loc. sing. is possibly from *kāṣā* but with shortened -*a*- (*heṭhīye* < *haṁthīrye*). **kaša*- 'belt (?)', III 41:26-7 *khvā daittā hvāṣṭā kāṣa harūya ā pañṣṭā* 'when the lord sees you, he loosens or ties up his belt'. Uncertain: possibly -*āṣ*- from -*aṣ*- as in *kāṣ*- 'to look', and *kāṣa* 'six' from **ṛśaṣ*. Then to Iranian *kaša*-, Av. *kaša*-, 'armpit', Zor.P. *kaš*, *dast-kaš* 'hands under arms', N.Pers. *kaš*, M.Pers.T. *dast-kš* 'respectfully', Sogd. *p-kšy* 'side', Šuynī *bi-juš* 'armpit' from **api-kaša*-, Waxī *kal*- (-*l* < -*š*-), N.Pers. *kalk* 'side under armpit'. IE Pok. 611 *kokso*-, -*ā* 'part of body', O.Ind. *kakṣā*, *kakṣa*-, Lat. *coxa* 'hip'; O.Ind. *kakṣā*-, *kakṣyā*- 'girdle, girth'. *kaṣṭa*- 'attached', see *kas*-, Manj. 170-1 *akaṣṭa asakheṣṭa sa kku ja veysa* 'unaffected, unsmeared like the lotus'. *kaṣṭā* 'sunken', III 79:9 *aśā stā brraiḥā: kaṣṭā mūla pattīye* 'the horse fatigued, the belly fallen in, the muscles stiffened', see also *pāta*- 'fallen in, sunken'.
kas- 'fall, come to, arise, migrate', v 125, 6b3 (second of the five dangers) *kvi abādā ntroskasāte kasindā* 'when for him untimely water rises, they fall...'; *ātas*-, Z 24:168 *kye vā pā-stuṅga ātasāre tta āre* 'who fall headlong, so they stay'. For *kašte* 3 sing., see *kašš*-. Participle *kaṣṭa*-

to both *kas-* and *kaś-*, see *kaś-*. Conjunct *nīroskasāte* from *nīra askasāte*. Possibly *kas-* from *kas-s-*, see *khah-*. *kas-* 'look, be seen, appear', Z 2:118 *kho ggarā sumtrā śśaśvānā kašte* 'as in relation to Mount Sumeru the mustard appears', Pali (Jātaka 6:174) *sineru* 'antike *sāsapo viya khūyati* 'as mustard appears before Mount Sineru'. See *naśkaśa-* 'lookcd out'. From base *kus-* 'to look, appear', Av. *kas-*, *akasa-*, Sogd. *kas-* in *'nyr-ks'yt* **anxara-kasaka-*, plur., 'astrologers', Man. *pks-* 'expect', Zor.P. *kasit* 'was seen', *nikūs* 'regard', *ākūs* 'aware', N.Pers. *niḡāh*, *āḡāh*, Armen. lw *agah* 'aware', M.Parth.T. 'gs, 'gs 'apparent' (**āgas-*), M.Pers.T. *pdgs-* 'to look', *pdgs* 'face', Sasan. insc. *p'tk'sy*; Oss. D. *kāsun*, *kast*, I. *kāsryn*, *kast* 'look at; shine'; *fālgāsun* 'look around'; Pašto *kas-*, *katəl* 'look at', Wanetsi *kəs-*, Sangl. *kas-*:*kot*, *kast*, Šuyni *čes-:čūft* 'see', Rōšāni *čes-:čōxt*, Yazg. *k'as-:k'āxt*, participle *k'āxtag*. From IE Pok. 638 *kʰek-* 'appear, show', O.Ind. *kāśate* 'appear', in O.Slav. (*kʰeg-*) *kašę*, *kazati* 'show', *akazū* 'showing', Greek τέκναι 'sign'. See also *tcāš-* from IE *kʰek-s-*.

kas- 'adhere, attach', noun loc. sing. Z 2:120 *bātū ahāna kašta hāmāte vātū biśśā* 'can all the wind, being caught in a noose, be held?', parallel BS (Lalita-vistara 245:17) *śakyo vāyāḥ pāsair baddham*. Participle with negative *akašta-* 'unattached', Bcd 48v2 *ā kku urmaydsi u pūra āśā akašta* 'and as the sun and moon are untouched in the sky (BS *ākāśa-*)', BS *sūrya śuśi gagane va asaktaḥ*; Bcd 52r3 *boāme jsa rraštā akaštā tsūma tsīme* 'may I go the course right, untouched, with bodhi-knowledge', BS *jñāna-balena asanga-gatena*, K 67:165 *ttye paṇḍa hvālai kašta* 'the (*ārya-mārga*) path is connected with both (*parama-artha-* and *saṃskāra*)'. With *pati-*, *pacašta-* 'attached, suspended', Z 2:45 *huška vara banhya kū rrūva auṇgyo jsa āre pacašta* 'there the dry trees where guts remain attached to the branches'. From *kas-*, Oss. D. *nixāsun*, *nixastān*, causative *nixasun*, *nixaston*, I. *nyxā-syn*, *nyxasyn* 'adhere, stick together' (with *x-* < *k-*, as *xārsun* 'to carry'). Possibly also Oss. D. *iḡnās*, I. *agās* 'seven sheaves together' from **abi-kasa-*. IE not identified.

kas- (or *kās-?*) 'to sound', Z 12:81 *kāse yīndi uysnorā* 'he abuses the being', BS *pratyākrośati* 'he returns abuse'. To Oss. D. *nixās*, I. *nyxas* 'talk, sound', NK 29:73 (at top) *fāndry nyxasmā* 'to the sound of the *fāndyr* fiddle', with secondary *x-* from *k-*. Possibly Sogd. *k's*, Man. *q's*, *k'syy*, N.Pers. lw *kās* 'pig', if this is an epithet from the noise made by the animal. IE not identified.

kas- 'decrease, diminish', in the participle with negative *añašta-* 'not deficient' from **a-nikašta-*; K 30:207 *aidrrau jsa añašta*, = K 38:141-2 *adrryām jsi ukhsasta* (for **uskhsasta*), Manj. 111 *edrra jsa añašta* 'not deficient in the faculties', parallel to BS *avikalendriya-*. See *nyas-* 'be deficient'. From *kas-*, Av. *kas-*, *kasu-* 'small', *kasišta-*, Zor.P. *kas*, *kasist*, *kēhist* 'smallest', *kast ut aβzōn* 'less and more', *kāstan*, *kastār*, *kāstār*, *nikāstārīh*, *čāsm-kās* 'despised', *kāhišn*, Parsi-Skt *kṣīnatā*, Sogd. *kyš-* 'to diminish', Oss. DI. *kāstār* 'younger', Balōči *kastar* 'smaller' N.Pers. *kīh* 'smaller', *kāstan*, *kāhīdan*, Armen. *kasem* 'cease', *pakas* 'less, failing, smaller', *pakasem* 'to cease', Pāzand *xāhīdan*, *xāhōt*, *kah* 'small'; Oss. *āgas* 'whole', Hungar. lw *egész*. IE Pok. 521 *kaḥ-*, Av. *kasu-*

'small', NHG *hager* 'haggard, thin', Lit. *kaš-* in *nukašėti* 'be weak'. (E. Fraenkel, Lit. Et. Wb. *kašėti*, *katėti* has no reference to *kasu*, and rejects Greek κακός.)

kas- 'to burn(?)', see *kasai* 'fever'.

**kasa*, K 19:229, read *tvāka sa(m)*.

kasā- 'inner part', Z 22:139 *hambtsu ysarnū kase vīrā āljseinā māsta* 'great heaps golden, silver, in the inner rooms', Z 16:38 *tcūra-tasā dīvā attarāvā* 'the four-cornered Uttarakuru continent (BS *dvīpa-*)', = BS *cataraśra-* 'quadrangular'; Z 20:7 *panā kaso* 'in every nook', Z 2:45 *banāsato* = Z 20:33 *bunālsuro* 'in holes of trees'; III 101:39-40 *garma-māštai kašā nūya pātca kuša jsāvū garma-māštai nūtte* 'lie you down heat-oppressed in the inner chamber, then he goes into the inner chamber heat-oppressed, he lies down'; III 74:207-8 *stūnā hāsū hīye kasvā* 'pillars within the inner parts of the tower'. Adjective for the *antahpura-* 'inner chamber', K 36:102 *kasāvūm śujye pyatsa skauda tta hvādi* 'in the inner chambers to one another they spoke so, secretly' = K 27:156 *kasaujsvā štaū skauda*; K 47:56 *kāsaijsām jsa* 'from the corners'; III 80:22 *ttradū tta mīsta-kasājsā naurā-nasā nāmhā* 'I crossed that summit with great nooks, with deep pools(?)'. From *kasā-*, base *kas-*, Oss. D. *k'āsā*, I. *k'ās* 'nook, inner room, corner', D. *k'āsi-badū* 'sitting in the nook, witch', = D. *k'oli-badū*, I. *k'uly-badū* 'sitting in the part of the house between hearth and back wall' (with ejective *k'* - as in D. *k'os*, I. *k'us* 'bowl', see *kūsa-*). O.Ind. *kāśas-* (only Taittirīya-brāhmaṇa 1:4:8:3) *yēna devā apunata yēnāpo divyām kaśah* 'whereby the deva-gods purified the waters, whereby they purified the celestial inner part'; Sāyaṇa glossed *kaśas-* by *deva-loka-viśayām gatim* 'place within the sphere of the deva world'. IE uncertain (*s)hek-* or (*s)kak-*. Oss. D. *c'asā*, I. *c'ass*, plur. *c'āssytā* 'hole' may be connected, from **scāsa-*.

kasai 'fever', I 147, 57v4 *tī vai tta tta kasai hame* 'then for him so there is fever', BS *jvara-*; v 64, 25b6 *ñ ci kasui naštausai* 'and who has burning fever', parallel to v 63, 25 *tavai naštausai*. From *kus-* 'to burn', to IE Pok. 519 *kāi-:kī-* 'to burn', Lit. *kaitrū* 'glow of fire', Got. *heito* 'fever', forms like IE *dā-:dō-*, beside *dāi-:dī-*. O.Ind. *dāti*, *dītā-*, and Greek δαίωμα. Here also *cirau* 'lamp'. With IE *-k-* or *-sk-* > *-s-*.

kasta- 'fallen, come to', with preverbs, Z 24:513 *tcēimañi nu būgya (nā)tasta būkaja balysā* 'the devoted ones of the Buddha fallen under their eye'. With *mī-*, II 7:116 *naškasta-*, II 124:1 *našakhasta-* 'become open'. See *khasta-*, pres. *khaittā*.

kasta 'lesser', K 45:17 *tī vara ttye hūrū kasta naḍa ye drau dakhūmtta miysdyūm* 'then there of that rich man (= BS *śreṣṭhin-*) there was an inferior man, so wretched, pitiful'. See *kastara-*, to base *kas-* 'small'. Loss of final *-ru*, *-rā*, *-r*, as in *hasta* 'better'.

kastara- 'inferior, without authority', SuvP. 64r2 *hamdarye kastarā śāna* 'although being subject to another', BS *anaiśvarya-gatenāpi* 'though by one not possessing authority', contrast III 128:9-10 *hamdirye rrāṣi* 'in subjection to another'; III 128:10 *ma kastarā, ma na ttā agyau prattyagyau jse vārūdyā himāmane* 'may we not become inferiors, may we not become deficient in limbs and members'; Z 23:173 *kastare*. Abstract v 28, 59r3

- kastaroṇa*; v 262, 1a1 *kastarūṇa*. From **kasutara*- 'lesser', see *kas*- 'to diminish'.
- kahai** 'itch', BS *kaṇḍu*, Sid. 124r2 *y(s)irā biṃḍai kahai hame* 'itch arises on his heart', Tib. *sn̄io g-yah-ziṃ na*. Verbal, see *kahaitte*.
- kahaitte** 'it itches', Sid. 145v2 *kahaitte u hasu* 'itch and swelling', BS *kaṇḍu-ṣophaili*, Tib. *g-yah-ziṃ skras-ba mams yino*; Sid. 138v2 *styudai hame u kahaitte* 'becomes hard and itches'; Sid. 136r4 *kihaitte*; Sid. 103r5 *kahaittai*. See *kahai* 'itch'. From *kah*- 'to scratch', IE Pok. *kes*- 'scratch, comb', Lit. *kasù, kùsti* 'dig' *kasyti* 'scratch', O.Slav. *česq, česati* 'to comb, pluck'. In *kahaitte*, the verbal base may be **kahāy*-, as in **grbāy*-, Av. *garəwāy*-, JS 6r1 *ttarrāye* 'thirsty'.
- kā** 'heroes', parallel to BS *ārya*-, plural to *kai*, see also *kabi*.
- kā** 'it sounds', 3 sing. to base *kā*-, as *bā* in *usbū* 'removes' to base *bā*-, and *jūtā, jū* 'lives'. N 158-6 *šo hālo cakravāla gari u ššo hālo irinā gari ttiṇa haṃdrū vya vara mista dumū sarbi u (m)stā nvāsā kā gyasta balysa u bodhisatva trāmā dhāraṇā hvāṇāru* 'on one side the Cakravāla mountain and on the other side the Vajra mountain, between that there a great smoke arises and a great noise is sounded. The Buddhas and bodhisattvas preach such a *dhūraṇi*-formula'. Uncertain base, possibly *kā*- beside *kan*- 'to make noise', as IE *bhā*- 'to speak' beside *bhan*-, IE Pok. 525-6 and 105-6. Oss. D. *kadāngā*, I. *kadāg* 'epic recital', Georgian lw *k'adag* 'herald', *k'adageba* 'proclaim, preach' may contain a base *kā*- or base *kad*-. Since in N 120-26 *ysnānā* is printed for *haysnānā* (the *ha* is written below) the syllable *mi* may be on the manuscript which is not available.
- kā cu** 'if anyone, whoever', later for *ko, kau*, Manj. 118 *kā cu vare āsā yade* 'whoever memorizes there', Manj. 419 *kā cu ttu sājai daiysde vāṣīye pīdā pari (pī)de* 'who learns this, retains it, recites it, writes it, orders to write it'; also *kau* in Manj. 197 *kau cu tv(ā) kṣejī utca* 'if anyone should desire this water'; and Manj. 53 *kau cu*. See *ko*.
- kā** III 70-126, read *haṃtsakā* 'together', plural, like *hamiḍa-ka*-.
kāka- 'watcher, protector', K 136-874-5 *tta khu aysā gyastā baysā haṃ vīra kākūṃ* 'as I the deva Buddha am always protector (-ūṃ 'I am')', Tib. *ji-ltar bdag rtag-tu de-bśin-gseg-puhi*. . . *srun-ba dan*; K 139-963 *jsiṇi kāka vijya* 'charm protecting life' (BS *vidyā*), Tib. *che skyon-bahi rig-snags*. Derivative in *-āka*- of permanent act from *kā*-, *kāt*:-*kāṣtu*- 'to think, care for, protect'. See also *kāla*-. Without hook, K 99-254 *kāka nīvaysva devatta paravālā* 'protectors, local geniuses (BS *naivāśika*-), deities, guardians'.
- kām̐ṇā** 'in what', loc. sing., K 68-184 *kām̐ṇa kṣaṇa* 'at what moment'; v 246, 12b4-13a1 *kām̐ṇa diṣṇā* 'in what region'; K 97-197 *kām̐ṇa diṣṇā auna* 'in what region', BS *yasmin prthivī-pradeśe*. See *kāma*-, s.v. *ka*-.
kām̐ṇa 'to be thought', see *kāṣ*-.
kām̐juva- 'domestics', Z 5-29-30 *varī vā śśaṇḍya pastā kām̐juvai śśirku usthiyāndā* '(the king) fell on the ground, the *kām̐juva*-servants duly raised him up'. From **kām̐jukā*, like BS *kāncukīya*- 'attendant in women's chambers', Tib. *ñun-rum* 'eunuch'. O.Ind. *kāncukin*- 'chamberlain'. M. Parth.T. *qnjwag* 'coat' may be Iranian (see Indo-Iranica, Mélanges Morgenstierne 9-11), from the base *kan*- 'to cover', Khotan Saka *kangū*- 'skin' above.
- kām̐jsam** 'sesame seed', III 17-14 *kām̐jsam, kām̐bū* 'sesame, flax', see *kum̐jsata*-, *kumbā*-.
kātham̐jsuva 'robbers(?)', Z 22-136 *ne vara kātham̐jsuva ttāte muṣṣa jsirāka bahoyśna* 'there in the market are not robbers(?)', thieves, stealers, cheats'. From **karṭra*- 'equipment', with N.Pers. *kālah, kālā*, Armen. lw *kah* 'furnishings'. Hence *-m̐js*- as in *pa-m̐js*:-*pamāta*- 'to put on clothes, wear', base *mauk*:-*muk*- 'put on, take off, remove'. See *pam̐js*-. For *-th*-, see also *pajst̐hi*-.
kāḍa- 'drawn', participle to *kūr*- 'to draw'.
kāḍara- 'cutting weapon, sword', v 70, 8v3 *rrājseina kāḍarna* 'with sharp sword', BS G 37, 12b1 *ttkṣṇena śastreṇa*, Tib. *m̐chon rnon-pos*; K 37-118 *kāḍarinai vara ṣṭūṃ raysgi vī jsāṇāṇā* 'with sword there she must swiftly be slain by him', inst. sing. *kāḍarina* with pronoun *yī*; Z 4-60 *ttṣṣūla kāḍare hālštā* 'tridents, swords, spears'; Manj. 231 *ttresule kāḍare hūsta*; Z 5-78 *hūyo kāḍarā dāru karā ne yudu yindā patālstu* 'the sword cannot cut its own edge'; Manj. 235 *kāḍara hīya dāra ne pasta* 'the sword does not cut its own edge'; II 77-24 *ttas̐kau kāḍara* 'Arab sword'. From *kart*- 'to cut', **kurtara*- to Av. *karata*-, Sogd. *krt, krtk* 'knife', Zor.P. *kārt*, glossed by *šumpšēr* 'sword', N.Pers. *kārd*, Oss. *kard* 'knife, sword', *āxsar-gard* 'sword'; Yagn. *kort* 'knife', Pašto *čūrā*, Orm. *čārthai, kālī(gak)*, Šuynī *čēd* 'knife', Rōšāni *čēg*. See cognates s.v. *pātālt*-. IE Pok. 941 (s) *ker-t*-, O.Ind. *krti*- 'knife', Lat. *cortex* 'bark', Lit. *kertū, kirsti* 'to hew', Hittite *kartāi*- 'cut off'.
- kāma**- 'which', see *ka*-.
kāmata 'thought; care, protection', nom. sing. Z 4-27 *kāmata*, acc. sing. SuvO. 24r4 *kāmato*, BS *vikalpa*-, later K 68-212-3 *kāma avārihā*, = BS *citta*-, *apratīṣṭhita*-, without the hook Manj. 97 *kūra kāma* 'false thought', Manj. 88 *kūme kure*; compound Khotan Saka and BS, Manj. 354 *kāma-māttra* 'thought only', = BS *citta-māttra*-, for 'protection', K 141-1009 *raḥsai yanumā u ūysdai yani u kāma-t-i yanumā* 'I will make for him protection'; K 139-947 *raḥsa kāma hvāṇumā* 'I will proclaim protection'. See *kāṣ*:-*kūṣta*- 'to think, care for'.
- kām̐madā** 'trousers', II 59-3 *u kabaltja buysgyi hvāhyā kām̐madā se* 'and of blanket cloth one pair of trousers thick, broad'; III 124-85 *kaumadai* gloss to BS *sūthaṃna* 'trousers'; II 124-10 *thauna śuci jsa kaumade* 'trousers from *śaci*-silk'; II 9-156 *kaumadai śai* 'one pair of trousers', to Kroraina *kamaṃte*. For BS *sūthaṃna*, see Journal of the Gypsy Lore Society, 35, 1956, 179-180. The early history of the Romani word *sosten*, Kroraina *sonstaṃni*; BS *sūthaṃna*, Panjābī *sutthan*, Hindī *sūthan*, archaistic O.Ind. *svasthūna*-, *svasthagana*-. For *kaumadai*, see Acta Orient. 30, 1966, 50; SDTV 15. From *kam*- as in *kamaiškā*, beside *kap*-, see *khapa*-.
kām̐bāṃdā 'a particular gift to a shrine', II 75-46 *kām̐bāṃdā haurā hauḍe se u chām̐-syū šau* 'he gave in gift one *kām̐bāṃdā* and one *chām̐-syū*'. If *chūṃ-syū* is the source of Turkish *čangšu (čangšū)* 'a small *qurtaq* (shirt)', the *kām̐bāṃdā* may be from **kam(a)ra-banda*- for the waist. Acta Orient. 30, 1966, 26 a loan-word from O.Ind. *kāya-bandhana*- was proposed; ibid. 41 a Chinese *ṣan-siu*

'long sleeve', and later Chinese *siu* 'embroidery' (K 822.2) seemed possible, both uncertain. See also *urabada* 'belt' from **udara-banda*.

kāya 'protector', v 66.8a *pūra-ṃ kāya suhā beḍau* 'I am (-u = -ūṃ) protector for my son in time of happiness'. From **kāṣāta-* 'protecting' to base *kāṣ-:kāṣṭa-* 'look, care for', with -*āta-* agent suffix as in *hvarāta-* 'eating', see *utāphara-hvarātā māsta rre* (v 164, 113r.4) 'great king eating gluttonously'.

kāysū 'hut, bower', III 40.14-5 *spyakine kāysū nūvārā pajsa-gū* '(the fountain water) carries away the bower, five-coloured, flower-covered'; = III 34.11 *spyakīnai kāysvāka biḍa pajsa-gu*; = III 36.6-7 *spyakīnai kāysvāka biḍa baida pajsa-gū*; = III 46.19-20 *spyakīnai kāysvāka biḍa pajsa-gū*. Here *nūvar-* 'to remove', beside *bar-* 'to carry off'. From **kāzu-* to N.Pers. *kāz* 'hut of wood, canes or straw'. Sogd. *k'n'kh* or *k'z'kh* 'hut', see Indo-Iranica, Mélanges Morgenstierne 10, and W. B. Henning, TPS 1945, 158, n. 3. Base *kaz-* 'to arrange, build(?)', with Armen. lw *kazm* 'construction, adj. prepared', *kazmem* 'to fashion, erect, build, furnish' (scs.v. *pyays*).

kār- 'to draw', participle *kāda-*, Z 24.420 *svānā kārindā mudā* 'the dogs drag off the corpses'; III 39.70-1 *rahā kādā gūhā khiṇḍā* 'he drew the cart like an ox', = III 43.24 *rahā kādā gūhā khiṇḍā*. See also *naṣkār-*, *haṃgār-*, *haṣkarā jsa*, *haḡār-*. Form like *pār-:pāda-* 'to rear'. From *kar-* beside *kar-š-* 'to draw', Zor.P., N.Pers. *kaš-*, Oss. D. *xārsun*, *xāssun*, I. *xāssyn* 'to bring'. Without -*š-*, N.Pers. *parkār*, *parḡār*, *parḡāl*, *parḡālah* 'compasses'. With -*š-*, Av. *karš-*, O.Ind. *kārṣati*. The meaning 'draw, drag' separates this base from IE *k^uel-* (O.Pers. *pari-kar-* 'care for'), and *kar-* 'to scatter seed' (above *ker-:kālsta-*). Av. *kāraya-* 'draw lines' (Yašt 4.4 *karšāim kārayeiti* combines *kar-* and *karš-*); BS *kārṣi*, Khotan Saka lw *kārṣā-* 'circle' from 'drawn lines'. Hence IE remains uncertain (*s*)*ker-*, (*s*)*kel-*, or with *k^uel-*. IE Pok. 639 *k^uel-*, *k^uel-s-*.

kāra 'effort', II 40.36 see *karya* (poor spelling).

kārra- 'deaf', Z 5.101 *kārra pyāre* 'the deaf hear', = Manj. 415 *kārra* (lacuna); N 169.1 *hanā kārā mutā* 'blind, dumb, deaf', parallel Pali *andha-*, *māga-*, *badhira-*; v 146, 71v.4 *abiṣāta u kārā* 'tongueless and deaf'; SuvP. 71v.3 *kāra pvaṃde* 'the deaf may hear', BS *badhiraś ca śṇvanti*; abstract Sid. 126v.3 *kārauṣṭā*, Tib. *hon-pa* 'deafness'; and I 143, 52v.2 *kārāṃṇa* 'deafness', BS *bādhirya-*. From **karna-* (adjective of deficiency to **karna-* 'ear', as Greek *lōxlov* 'hip', *lōxιός* 'pain in hip'), Av. *karōna*; 'deaf', *karōna-* 'ear', O.Ind. *kārṇa-* 'ear', but *badhira-* 'deaf'. Sogd. *krrn*, Yav. *kan*, Zor.P. *kl* **karr*, N.Pers. *karr*, *kar*, M.Pers.T. *qr* **karr*, Pašto *kon*, Orm. *kōn*, Suyūnī *cūn*, Yidya *kun-*, *kun-*, Munjānī *kūn'gy*.

kāpra-, see *kaura-*.

kālā 'a title', II 126.11 *hiṇi hīwī kālā* 'official of the troops', context of *ārji* 'provisions or equipment', hence possibly 'provider', rather than Kroraina *kala*, *kaṃla*, *kāla* 'prince' or the like. From **karṭra-* > *kāla-*, with Armen. lw *kah* 'equipment, tools', N.Pers. *kālā*, *kālāh* 'equipment'. See *kāthamjsuva*, but *kālā-tyarai* with *kal-* 'excellent'.

kālā 'a title', v 33, 12a.5 *pirām kālā hūmye* 'he became the *kālā*-official of the houses(?)', see s.v. *pāravārā*. With the title *ūtci*, v 187, 62a.1-2 *ūtca-hāle kālā*; ibid. *ūtca-hālai*

kālā; ibid. *ūtca-hāle kālā* after proper names. Possibly from **kāṭhya-*, see *kātha-mysuva*.

kālanāṣṭā 'wherever, whitherever', Sid. 102v.1 *u kālanāṣṭā arji hamāte* 'and wherever piles (BS *arṣas-*) occur', Tib. *hbrum-bu ga-la yod-pahi*; Sid. 104r.1 *kālanāṣṭai kaṃmā hīwī pacaḍā hamāve* 'wherever practice as to wounds arises', Tib. *rmahi srol* ('practice, custom') *gan gyur-par*; Sid. 103v.5 *u kālanāṣṭai niraṃdā ṣṭe* 'and wherever it has come out', Tib. *srol gan logs-su byun-bu*; II 84.23 *nai āṃ bvām si kālanāṣṭa tsūnī hamā<mane>* 'we do not know wherever we may have to go'; K 143, 1r.3 *kālanāṣṭa ganaittrai* 'the rosary to any place(?)'; K 143r.1-2 *aṣṭe viraṣṭi ganaittrai*, *kālanāṣṭa ganaittrai aṣṭe prracainā* 'the rosary towards being, wherever the rosary, for the sake of being'. From *kālana-* with -*ālsta-*, -*āṣṭa* base *ka-* 'what' with *arda-* 'direction', see *hala-*, *hālau-*. The same -*anāṣṭa* occurs in *śālanāṣṭa* 'to one side', *tālānāṣṭa* 'to that side', *dījanāṣṭa* 'downwards', *hālānāṣṭā*, beside *hālāyāṣṭā* 'in the direction'.

kāṣcā- 'thought, grief', see *kāṣṭa-*, pres. *kāṣ-*.

kāṣṭa- 'thought', participle to *kāṣ-* 'to think, care for, protect', v 75, 43r.4 *kāṣṭe iyā* 'he may have thought', BS and Tib. omit; Z 22.234 *kāṣṭāndā*; SuvO. 27v.7 *kāṣṭānu vadravānu* (BS *upadrava-*) *nāṣemākā* 'calmer of grievous troubles', BS *śokāyāsa-praśamana-*; with negative above *akāṣṭa-*, BS *acintiya-*; infinitive K 26.137 (= K 18.209) *paryavai ma kāṣṭe* 'deign to protect me', v 149, 344 *perrā keṣṭe* 'compelled to think'. See also above *ḥe*, *ḥa* from **kāṣā*; noun. *kāṣcā-* 'thought, grief', Z 5.39 *kāṣca*, v 42, 425v.3, SuvP. 71v.1 *kāṣṭye*, BS *śoka-*, Sid. 125v.2 *kāṣṭyi jsa*, Tib. *mya-nan-gyis* 'with sorrow', III 63.135 *gṇāysā kāṣṭya hīye pyauca* 'the remedy for the sorrow of separation'; adjectives, SuvP. 66v.1 *kāṣcinūmi* 'I am sad', BS *śoka-citto* 'ham', v 101, 102b.1 *[[[kāṣcina uysnau<ra>]]]* 'sad beings'; v 332, 24v.1 *kāṣcinaina pa<tā>manthāna* 'with sorrow's arrow', BS *śoka-śalyu-*; SuvP. 69v.1 *kāṣṭji iṣe* 'whirlpools of sorrow', BS *śokākule* (variant **śokāvarte*?); compound III 2, 7r.3 *kāṣca-jseraṇa*, loc. sing., 'causing grief'. See pres. *kāṣ-:kāṣṭa-* 'to think'.

kāṃṣḍi 'hole', K 46.36 *āhau kāṃṣḍi* (dyadic), see *kuṣḍa-* and *āho*.

kāse 'abuse', see above *kas-*.

kāhai, **kāṃha-**, see *kaṃha-* 'hemp'.

kāhyānai 'brown(?)', Z 22.147 *kāhyānai ggūnina rruṣṭā* '(the horse) shines with its brown(?) colour'. That assumes *kāhya-* with inst. sing. and pronoun *yi*. To be taken from *kadru-*, Av. *kadrva-*, N.Pers. *kahar*, rather than from *kaṃha-* 'hemp'. O.Ind. *kadru-*. IE Pok. 537 *ked-* 'to smoke, to soot, blacken', O.Slav. *kaditi* 'to make smoky', Serb. *čaditi* 'become sooty', Greek *κῆδος* 'juniper, later cedar'. See *kaṃha-*.

kāhye 'hemp', see *kaṃha-*, IV 47a.1 and b.1 *kāhyene*; 51b.1 *kāhye*.

kāṃha- 'hemp', see *kaṃha-*.

kāhva 'unstable' (plural), Manj. 33.1 *kāma ttai cai kāhva tside* 'they who in *kāma*-passion become unstable' (in contrast with those of unmoved (*akhaṣṭa-*) mind). From **kāhu-* to *kaf-* 'to fall', see s.v. *kuham* 'falling, old' and s.v. *kaśś-*, form like *bāysu-* 'arm'.

kicau 'greatly', K 136.883-4 *ttye hūrā kiḍna thu vajjrapāṇā*

pā sīrā kicau-t-i aysmya yanā hvāñume aysa tvā sumakha nāma dāyya byāṃja 'therefore you, O Vajrapāṇi, listen, and keep it well, greatly in mind; I will expound this dharma text Sumukha called', Tib. *dehi phyir lag-na rdo-rje khyod legs-par rab-ta ñon-la yid-la zup sig dan, sgo bzav-po zes-bya-bahi čhos-kyi rnam-graps bsad-par byaho*; Z 4.119 *nī ja kicau hamatā biysendā* 'he does not himself wholly awake'; Z 9.5 *ku na ro kico vasuštā* 'where it is not wholly pure'; III 84.39–40 *grāmakā kacaa ysai ysai a paśā tceñā niśāñā jatte* 'quite hot it is to be put, in the morning and evening, into the eye; it heals'. See above *kacaa*. Possibly from *ka-* 'what' and indefinite 'any', **katicāva-* adverbial 'to any extent' = 'wholly'.

kijisanū 'of the garden', adjective to *kāljsa-* 'garden', II 2.27–8 *pvāḥa kijisanū bvaīysa, mista sīma mistā ayai* 'long buildings with gardens, a great enclosed space (BS *sīman-* 'limit'), and a great ground'. See *kāljsa-* from **karičā-*, base *kar-* 'to plant', see *kar-*, pres. *ker-:kālsta-*. Improving AM, n.s., 7, 1959, 19, see SDTV 30.

kiḍakya 'garment', II 85.20 *kiḍakya begaṇṇā sāa* 'one garment, woven'. From *kart-* 'to cut, tailor', Av. *karṣti-* 'garment', with *-īda-* as in *hviḍa-* 'food', *bīḍa-* 'dress' from **hvariti-*, *barti-*. Base IE Pok. 938–947 (s) *ker-* 'to cut', see s.v. *pātālt-*.

kiḍā 'creeper, bush', Manj. 20 *cakala gasya kiḍā a aaysama* 'wood, reed, creeper and clay', parallel Pali *kaṭṭham ca...valliṃ ca...tiṇaṃ ca...mattikaṃ ca*. From **kari-tākā-* (as *ysīḍaa-* 'yellow' from **zaritaka-*), to base IE Pok. 545–7 *kel-* 'of branches', see above *karāśśa-* 'creeper', *kirā*, and *cakala-*.

kāḍāgāna- 'deed', translating Buddhist *karman-* 'evil or good deed', v 117, 66r4 *kāḍāgānā*, BS *karma*, K 6, 146r2 *kāḍāgāne gāḍa*, K 6, 146r5 *ditna kāḍāgānāna* 'by evil act', Z 9.21 *kāḍāyāne*, Z 23.370 *kāḍātāne*, v 148, 1a1 *kāḍitānānu*, v 117, 66r3 *kāḍātānāna*, K 10, 9v5 *karma kiḍyāni* (dyadic), K 75.14 *kiḍāna jāre* 'acts cease'. Adjective, SuvO. 24r5 *kāḍāgānīnei yaṇḍrā*, BS *karmayāntraṃ*, v 111, 33r5 *kāḍāgānīneina haṃsāmāina*, BS *karmopacayena*. From **kṛtakāna-*, base *kar-* 'to make, do', Sogd. VJ 448 *kr'tnyh-k'r'k* 'doer of deeds', Sasan. inscr. Šāhpuhr I, Parth. *krtkny* = Greek θρησκευα τῶν θεῶν 'service of the gods', = M.Pers. inscr. Kartir 4 *kltk'n*, M.Parth.T. *kyrdg'n*, M.Pers.T. *kyrdg'n* 'action'.

kāḍāna 'for, for the sake of' (calqué on Prakrit, Kroraina *kridena*), inst. sing. to *kāḍa-* 'done', v 117, 66r5 *uysānye kāḍāna* 'for oneself', BS *ātmāno 'rtham*; v 77, 145r2 *bodhisatvānu kāḍena*, Tib. *-kyi phyir*; K 136.883 *ttye hirā kiḍna*; IV 17.30–1 *drūṇe kiṇṇa* 'for health'; IV 54b1 *kiṇa*; IV 56a2 *kiṇā*; IV 21.4 *kiṇaa*; II 76.39 *ma kaṇa* 'for me'; K 143, 1r2 *kaiṇa, kaiṇa*; 59, 31r3 *ttye herā kaṇṇa cu* 'because'. Base *kar-* 'make'.

kāḍe 'greatly, very', Z 2.9 *kāḍe*; III 58.2 *kāḍi*; v 166 r5 *kiḍi*; III 58.7 *kiḍa*; Z 2.7 *kāḍā*; III 130.24 *kiḍa*. From **kṛtai* to base *kar-*, IE Pok. 531 Greek κάπτα, Mid. Low German *harde* 'very'. A similar meaning in Sogd. *ṣx* 'hard', *ṣxwv* 'very'.

kāṇa 'if not', K 39.161 *kāṇa gaṃjsā byaadaī* 'if I have not committed a fault'. See *ka* 'if' and *ne, na* 'not'.

kītha 'in the city', loc. sing. to *kanthā-*; v 247, 17b2 *kīthāṣṭā vāṣṭa* 'to the city'; Manj. 44 *nairo(ā)ṇa k(i)the* 'into

Nirvāṇa city'; Manj. 321 *nairvāṇa kīthe*, and older v 32, 9a4 *nirvāṇi kīṃtha*.

kināṃ 'drops', gen. plur., K 41.86 *ūci hīya kināṃ kaṃkhiysā* 'the number of drops of water', = K 44.203 *ūci hīyāṃ kinā kaṃkhiysi*. See *kanā-* 'drop'.

kiṇma 'wounds(?)', II 85.24–5 *iṇa iṇa kiṇma* 'various painful wounds(?)'. See *iṇa-* and *kaṇma-*.

kāra 'surrounding', II 117.8 *kāra kītha sāna tta jsām hatkriyādā* 'around the city the enemies so pressed'. See *kara*.

kīra- 'work, deed', v 245, 10a1 *ttye paṃjsa ananttanarya kīra vasusidā* 'for him the five anantariya-evils are purified', BS *tasya pañcānantariyāṇi karmāvaraṇāni pari-kṣayaṃ gacchanti* (= K 98.213–4); SuvO. 56v2 *kīre* 'works', BS *kārya-*; v 333, 25v3 *balysūṇa kīre tindā* 'he does the Buddha deeds', BS G 37, 22b3 *buddha-kṛtyaṃ*; v 115, 63v7 *tta kīru yindā*, BS *kāryaṃ kariṣyati*; loc. sing. v 59, 129v4 *tīṇa kīro*; inst. sing. SuvP. 70r3 *kaśalna kīrna*, BS *kuśalena karmaṇā*; v 148, 1a5 *tta kīrua yī(ndā)* |||. K 7, 147r3 *kandarāṇu ro uysnorāṇa kīro jsāne* 'going to the work for (=to serve) other beings also' (*jsāna-* participle plural); III 22, 14b3 *khu ṣi hve cu ttāra tcaḍā kīrā* 'like the man who has work on the far bank'. Adjective, *kīrinaa-*, K 107, 279–80 *kīrīnai byanā* 'obscuration of the acts', parallel to K 106.265 *karmāvaraṇa-viśudha-sūtra vīrā*. Also K 107.275; 278, 281; 282. Compounds, v 117, 66r3 *nyhīśāṇa kīraṃgarau*, BS *śamanārtham sukṛtānām*; II 108.183 *kīragara hvaṇḍa*, 185–6 *pharāka kīragara hvaṇḍā*. Later form *kīraraa-*, II 34.4.1 *kīrarā hvaṇḍi*; IV 66b2 *kīrarai vī*; IV 1.1 *kīrarā hvaṇḍi*. So *kīraraa-* from **karya-karaka-*; *kīra-vadāva* 'paths of deeds', K 65, 84r2 *kīravadāva dasaa cū bva bījāta* 'the ten paths which are broken, corrupt', parallel BS *akaśala-karma-patka-*. From **karya-* 'to be done', as *hvaṇā-* 'to be spoken', by *-ya-* participle future, to base *kar-*, see *kar-:gāḍa-*, *yuḍa-*.

kīrāṃja 'work-place', II 108.188 *ttaṇa kīrāṃja tsvai* 'he went to the work-place'. From *kīra-* 'work' with suffix *-āṇja*, as in *narāṃja* 'ink-pot' (III 124.74).

kīra 'cultivation', II 39.5 *cā au ttya uca śadai kīra para*, repeated ibid. 8 *cū ā ttai ucā śadi kīra para* 'who works in the cultivation of this water (and) land'. From **karya-* to *kar-* 'cultivate', see *ker-*, *kālsta-*, Parācī *kīr-* 'to plough'. See SDTV 57 *kara*.

kīrā 'bush', Sid. 10v4 *arkakā kīrā*, BS *ārtagala-* 'barleria caerulea', Tib. *artagala*. Possibly also II 66.7.5 *kīra kṣāstā idā* 'he can plant bushes'. To *kiḍā* 'creeper', parallel to Pali *valli-*; IE Pok. 545–7 *kel-*.

kīrāstānā 'proper name or title', II 118.145 *detatte, mistye ttikyē kīrāstānā nāma jsa hvāṣṭā u hvūṣṭā hīvī gyastūṇā ttīraṇḍarā iyaiṣṭhāṃ ārahāḥṣa sīmābaṇḍha hauriṇḍe* 'may the devatā-deities give to the celestial body of this great chief by name Kīrāstānā and his consort blessing (BS *adhiṣṭhāna-*), protection (BS *āraḥṣā*), magical limit'. KT IV p. 12 queried whether it was Mongol *kiristan*, highly doubtful. If it is a Tibetan title the second component could be *ston* from *ston-pa* 'teacher'. But *kīrā* has not been traced in Tibetan. As a title it could be Khotan Saka *kīra-* 'works', *stāna-* 'placed, appointed over', see also *stānaḍa* 'appointee'.

kirkīyaṃ 'crystal', Sid. 137v1 BS *ambu-maṇi*, Tib. *nor-bu*

rin-po che 'great precious jewel' according to Jäschke's Dictionary BS *cintāmaṇi*. K 40.36 *kārkiyina raṇṇa* = K 43.153 *karakīyina rana* 'the karketana- jewel'. Zor.P. (DkM 206.4) *klgyhn* **kargēhan*, Pahl.Riv. 160.6 *klkyynyn* **karkēhanēn*, Armen. *karkehan* 'dark red stone, anthrax', Syr. *qrkdn-*, Arab. *karkuhan*, Greek *χαλκηδών*, Lat. *calchedonius*. See Asiatica, Festschrift Fr. Weller 15 for O.Ind. *karketana-* and Prakrit forms, and Tib. *kekeru*. *kirrdā* 'cuts off, cures', see *naṣkirrdā*. Base *kart-* 'cut', Av. pres. *karanta-*, O.Ind. *kṛntati*, hence *kirrda-* from **kṛn-* as *purrdā-* 'conquered' from **prn-* to *part-*. For *kart-* see *pātāll-*.

kālsta- 'planted, sown', SuvO. 5v3 *kālstā vāta*, BS *avaropita-*; I 255, 170v2 *kālstāmdā*, BS *avarupta-*; v 108, 30v6 2 plur. *kālstāndā sta* v 353, 2a4 *(baṃ)hya kālste* 'he planted the tree'; v 341, 83r1 *śā nade kye ttu baṃhya kālste* 'the man who planted this tree', = v 342, 84r1 *kye ttutu baṃhyu kālste*, BS G 37, 78r5 *yenāyaṃ vāpito drumah*. From *kar-*, pres. *ker-* 'to plant, sow', with *ni-*, *nyālsta-*. *kīśsa* 'in a vessel', Z 2.16, see *kīsa-*.

kīśśāna- 'abundant, full of', SuvO. 56v3 *pharākyau uysnauryo kīśśānā* 'full of many beings', BS *bahujanākīrṇa-manuṣya-*; SuvO. 56r5 *biśśūnya raysāyana aruvē kīśśāngye bāysānā* 'in the garden full of various elixir medicines', BS differt; Z 15.5 *samu kho mura kīśśānā bāsa* 'as birds in a thick grove'; Z 22.119 *baṃhya pharu kīśśāna-siṃgya* 'many trees thick-branched'; v 111, 33v4 *pharākyau uysnauryau hvamdyau kīśśānā hāmāte*, BS *bahujanākīrṇa-manuṣya-*; v 112, 34r1 *biśśāgyastānu thāna kīśśāna hāmāre*, *gyastyau u gyastasyau* 'all the deva-gods' places (BS *sthāna-*) become full of *devas* and *devaputras*'; K 66.140 *kīśīnā bāsa*, K 70, 2v2-3 *kīśānā bāśa* 'in a thick garden'; K 63, 78v1 *ranyau jsa kīśāna* 'abounding with jewels', fem. JS 20r1 *kīśēnja*; K 60, 35r4 *kīśēja*. From **kaiśyana-*, Sogd. *kysn'h* 'luxuriant vegetation', Yidya *kesina* 'forest', Lit. *kīsti* 'grow thickly', *kīśa*, *kīśyas* 'thickly overgrown place'.

kīśaukā 'tree', Sid. 13r4 *sarrjarasā by kīśaukā* 'the tree of *sarrjarasa* perfume', BS *sarja-*, Tib. *sra-ci pog-gi sin*, the *sāl*-tree shorea robusta. From base *kais-* in *kīśśāna-* 'abundant, thick', with suffix *-au-ka-*. But possibly BS *kīśiuka-* 'butea frondosa'.

kāś- 'to think, care for, protect', *kāś-* in negative participle future SuvO. 36r6 *akāśgānā*, BS *acintya* 'not conceivable', elsewhere *ke-*, *kei-*, *kāṭ-*, *k-*, v 76, 44v4 *aysnya tta ketā* 'so he thinks in mind', BS G 37, 34a2 *evaṃ cintayati*; v 73, 41r5 *arthuī kāṭaiyā* 'would think of its meaning', BS G 37, 31b1 *paryavāpsyati*; Z 2.5 *mulīde jsa keitā* 'with pity he protects'; Z 13.31 *kei*; participle future Z 6.51 *kāñu*. Past participle *kāṣṭa-* and noun *kāṣcā-*, see above, with infinitives *keṣṭe*, *ke*; noun *kāmata*.

kāśa 'arm-pit, girdle', see above *kaśa-* (III 41.26).

kāśaujsām jsa 'from recesses', K 47.56, see *kaśa-*.

ku 'when, where', v 332, 24r1-v1 *(br)audaimā aysu ku dātaimā bremandā gyasta* 'I wept when I saw the weeping deva-gods', BS G 37, 21b2-3 *asrūṇi ca pramuncāmi*, *anyāṇis ca rodamānān bahūn devān*; v 334, 32r2-3 *tta ku mamā gyastyau balysy(au ttede)rā māsā puññinai haṃbisā hāmāte* 'so if, deva Buddhas, so great a heap of merits is mine', BS G 37, 29a3-4 *yadi mama bhagavann etāvān*

puṇya-skandhaḥ; v 389, 19v4 *ku ye ttumāsa byehāte baly-sāna ku karā ttima ne jiye* 'when one attains these great fields of the Buddhas where the seed fails not at all', BS G 37, 14b1 *buddha-kṣetre tu sukṣetre uptād bijān mahā-phalaṃ*; v 341, 83r5-6 *tcamna ye hiṣṭā nārvā(nā) kāntha ku biśśā pvaṇa jyāre* 'whereby one comes to the city of Nirvāṇa, where all fears perish', BS G 37, 77b5 *nirvāṇa-pura-gāmināṃ*; III 139v1 *ku mā hiśāñu* 'where I must come', BS *kuṭra vaśiṣyāmi*; Z 5.85. *kvi* = Manj. 243 *cu bādī* 'when to him'; v 339, 79a1 *u kvi hiśca hāmāte* 'where his coming happens', BS G 37, 73b7-74a1 *ko 'syābhisam-prāyah*; 'where' = 'so that there', v 69, 8r5 *guhei ku hūnā narāmāte* 'strikes so that the blood issues', BS G 37, 11b5-6 *duṣṭa-rudhira-citta-*; v 106, 29r2 *kho uhu cerā ku umānu paḍāṃjsyānu bādānu* 'as you such, when of you in former times', BS *yathāpi pūrvam dirgha-rātram*. With added *u(uta)* in *kū*, SuvO. 54v3-4 *u tto bāso śśuru padaṃdu tīndā* 'he has made this house excellent', = I 255, 0012, r1 *kū tvā[[[*, BS *tad grhum samcaukṣam kṛtvā*; v 116, 65r4 *cu ttā hāra kū jsa hatāro tcarke biśā khanei vātā u śśāra sasta* 'what are those things whence once arose sports, jests, laughs and good things appeared', BS *pūrvaramyāni bhūvāni kṛtā-hāsa-ratāni ca*; *ku ku* 'wherever', K 6, 146v1 *ku ku ne padānā śtā* 'wherever there is not a vessel', Tib. *snod-du ma gyur-pas*; *kū* 'where of him', *ku* with *yi*, K 6, 146r3 *kū biśe ysu(nāma)te jyāre* 'where all his āsava-influences perish'; *ku-m jsa* 'when therewith', K 67.179-80 *ku-m jsi vā naravāṇā kūśe* 'when therewith he seeks nirvāṇa'; = K 71, 9r1 *kū jsa vā naravaṇa kūśe*; *ku mana* 'where indeed', K 74.64 *ku mana byihīma rāśa samāhānvā* 'where I shall attain control in trances (*samādhāna-*)'; K 74.67 *ku mana naṣamādi* 'where they may become quiet'; *ku halci* 'wherever', III 125.5 *ku halci kāmīna kṣira* 'wherever in what country'. From *ku*, Av. *kū*, Oss. D. *ku*, I. *kū* 'if, when', Zor.P. *ku*, N.Pers. *kū*, *kujā* 'where'; with suffixes Av. *kudā* 'where', Oss. D. *kud*, I. *kūd* 'how, that', O.Ind. *kūha*; Av. *kūṭa* 'how', *kūṭrā*, *kūṭra* 'where', O.Ind. *kūtra*. IE Pok. 644-8 *k^u-*, Greek Cret. *ῥπου* 'whence', Lat. *ali-cubi*, *ubi*, Celtic Welsh *cw* 'where', Lit. *kuṛ* 'where', *kū* 'what', O.Slav. *kūde* 'where'.

kujsa 'sesame', older *kuṃjsata-* IV 26, 4-5 *dasau kusa kujsa* 'ten kūsa-measures of sesame seed'; ibid. 5 *kujsi*.

kujsa 'bud(?)', Z 14.91 *u vāysā kujsa vāte tranda* 'and they entered into the lotus's bud'; III 41.36 *bvaijsā-kaujsā spyakai* 'flower with open(?) buds'. From **kučā-* to base *kauk-* either 'to bend, form top, dome' or 'to enclose'. See IE Pok. 588-592 *keu-k-*, *keu-k-*, *keu-s-*. Note also O.Ind. *arka-koś* 'bud of arka-', see IE Pok. 953 (s) *keu-*.

kuṃjsata- 'sesame', v 333, 27r3 *kuṃjsatu kerā* 'sows sesame seeds', BS G 31, 24a3-4 *tilaṃ vāpayet*; Sid. 9v1 *kuṃjsa*; Sid. 9r3 *kujsa jsa*; Sid. 100v4 *kāmjsa*. Adjective v 333.27v2 *kuṃjsatīnau haṃbisu* 'heap of sesame', BS G 37, 24b1 *tila-phalakāni*; v 335, 33r1 *kuṃjsatīje dāne* 'sesame grains' BS G 37, 29b6 *tila-phalakāḥ*; v 69-70, 8v2-3 *gvihu rrūṇu o kujsatīnau*, BS G 37, 12a5 *ghṛtena vā tailena vā*; Sid. 139r2 *kuṃjsavīnā arvīnā rrūṇa* 'sesame medicinal oils'; compound II 35, 8a8 *kāmjsata-kerā u ganama-kerā* 'sowers of sesame and sowers of wheat'. From *kuncita-*, O.Ind. *kuncita-*, Zor.P. *knčyt*, N.Pers. *kunjid*, *-id*, *-ud*; Sogd.

- kwys't'yē* (**kunś.t-*); Armen. lw *knčit'*, *knjit'*, *knčit'n*, Balōči *kunčitθ*, Pašto *kunzala*.
- kumjsārgye** 'oil-cake', Sid. 9r4 *kumjsārgye*, BS *pinyaka-*, Tib. *til-gyi chigs-ma* ('residue'); III 85·83 *kūmjsārgyā*, *mauna pāche* 'oil-cake, to be boiled in liquor'. From **kunčita-pārakā-*, to *par-* 'to nourish'. N.Pers. *kunjidah* 'oil-cake'; Tib. (Jäschke Dict.) *mar-gyi chigs-ma* 'oil-cake'. *kūḍai* 'hole', and *kudī*, see *kuṣḍa-*.
- kūmi-guṇyaujsa** 'with desires', III 128·1 with *-ni-* broken, but not *-r-*, from BS *kāma-guṇa-*.
- kumbā** 'flax', Sid. 142v1 *kumbā*, BS *atasi*, Tib. *zar-ma*; Sid. 100v4 *kāmbū*, III 90·186 *kūmbā*. From **kanaba-* connected with *kaṃha-* 'hemp', as being 'fibrous'; Sogd. *kynp* **kembū*, Kančakī (of Kāšyar) *kānbā*. See *kaṃha-*, Oss. D. *gānā*, I. *gān* both 'hemp' and 'flax'.
- kūys-** 'to seek', pres. *kūś-* (= **kūś-*) and once *kūśś-* (v 147·129, 1b2): *kūysda-*, Z 5·94 *kho ju basaku kūśāte mūta* 'as the mother cow seeks her calf', III 98·31 *baysūstā kūśe* 'he seeks bodhi-knowledge', Z 7·2 *kūśindū*, v 147·129, 1b2 *haurāro kūśāro* 'they may give, seek', Z 5·112 *vainaiyā kūysde kho ju māta kūśāte pūru* 'he sought those to be disciplined, as the mother seeks the son'; fem. III 70·115 *kūysdā*, 3 plur. III 70·113 *kūysdūmdā*; infinitive Z 23·144 *kūśde hiśāte* 'he sent to seek'; participle v 143, 11044 *kūśānei vātā*; v 135, 1b5 *kūśūnei*; v 29, 47v3 *kūśūneina aysmū(ṇa)*, BS Divyāvādāna 467·24 *prasanna-citta-* (quoted s.v. *nydsiś-*): future K 8, b5 *śśira kalyūṇa-mittra kūśāna*; noun v 118, 67v2-3 *kūśemate kūśāna* 'for seeking', BS *parimārgaṇa-artham*; K 6, 145r5 *kūśemate vātā*, Tib. *yons-su bcāl-ba* 'seek fully'; K 94·114 *kūśauma āyīmāve*, = v 244, 3a2 *āyīmāma kṣamī* 'wishing to request', BS *prārthayitu-kāma-*; abstract II 106·122 *kūysdattā byaiḥida* 'they undertake the search' (see AM, n.s., 11, 1965, 106). From *kauz-*, pres. *kauz-ya-*, pret. **kauzata-*. If *k-* varying with *x-* is assumed, as in Av. *karš-*, N.Pers. *kaš-* 'to draw', Oss. D. *xārsun* 'to carry', Yidya *xišk* 'he pulls', the Armen. *xoyz*, *xouzem* 'to seek' may be an Iranian loan-word here. IE *keu-ḡ(h)-* would vary with *keu-k-* if Yidya *wuškunf-*: *wuškujay-* 'to seek' is also adduced here, from *us-kunča-* (not *-tunf-*).
- kūysa-** 'bent, crooked', Sid. 128v4 *kuysye duṇe māṇaṃdūṇi* 'like a bent bow', BS *dhanu-skandha-*, Tib. *gzu hkhums bzin-du*; v 30, 73v5 *šā rro hāmāte kāṇu atū kūysā bihiyā* 'he on his part is one-eyed (BS *kūṇa-*), very exceedingly bent'; Z 24·250 *śśiyāni ggūne tcaṇā śśāmāna kūysā tcaṇaṃ-phādiṣṭa ttiya sāraku pulstā* 'white hairs, wrinkles on the face, bent, with staff in hand, then he asks the charioteer' (BS *sārathi-*). From *kauza-* (or *kubza-*?), Sogd. *kwz*, *kwzz* 'crook-backed', N.Pers. *kwz*, *kwzah* (n or o?), Armen. lw **kouz*, *kzout'iun*. With *-š-*, N.Pers. *kwš*, Yidya *kušo*, from base *kauk-* or *kaug-* (or secondary *-š-* from *-z-*?). Pašto *kōš*, Wanetsi *kōš*, hence secondary *-š-* from *-z-*. O.Ind. *kubhā-* from base *kanb-* with suffix *-ja-* from *-ḡ-* or *-ḡ-*. Hence various increments to base *keu-*, IE Pok. 588-92.
- kūysa-** 'pot, jar', III 80·30 *paha jsa nūḍā utcāla kauysā* 'the water-pot drawn from the bag'; III 104·32-3 *tcāṇ tcaiyāṣṭa kūysa bina ra tcaiyāṣṭa kūysai nauhya, bisāṣe chatṭa pā tcaiyāṣṭa kūysi gvaḍināṃ ttradū kṣūna mauḍā* 'the fine ceremonial jar, admirable, delightful jar for a ceremony, as the son of the House I seek then the ceremonial jar; from the talkers(?) I entered, dying with hunger' (uncertain). From *kūza-*, N.Pers. *kūz*, *kūzah*, Arab.-Pers. *kūz*, plur. *kiwazah*, Syriac *kwz-*, Armen. lw *kouš* (secondary, Parthian(?), *-š-*), Uigur lw *kūzāč*, Orm. *kuzali*, Parāči *kīzafē* 'water-jar'. IE Pok. 588-92 *keu-*, *keub-*, Greek *κύβος* 'cup', with *kūza-* from base *keu-ḡ-*.
- kuysva** 'thrown down', v 66·8a *pūraka-m kāya suhā beḍau, khu maṃ ni himāri pajsa kuysva niystya, muttā paribhūta u pajsa śaṃḍya hvasta nāmysirā-vāḍa pūra du(ṛa)* 'I am protective of my sons in time of happiness so that they do not become cast down greatly, depressed, beaten, defeated, violently beaten to the ground, lovingly nourished sons, daughters'. From *kauz-*: *kuz-* 'to throw down, lower', dyadic with *niystya-*, to Orm. *nikīzyēk* 'to throw down, sow, propel', Pašto *kūz* 'low', *kūzawul* 'make to descend', *kūzēdal* 'to descend', Waxi *kīz*. Hence IE *keu-ḡ-*. The form *kuysvana-* is like M.Parth.T. *kṣun* **kafvan*, M.Pers.T. *khwn* **kahvan*, Zor.P. *kahvan*, N.Pers. *kuhan*, *kuhnah* 'old' from *kaf-* 'to fall down'.
- kūra** 'grapes(?)', II 71·9-10 *drui śiṅga huṣka kūra* 'three śiṅga-measures of kūra (grapes?)'; SDTV 78 *kūra ūjēmūṇi* 'I bring kūra' (MT c iii 0081, 2, omitted from KT v). With Pašto *kwar* 'wild grapes', Vedic *kūvala-*, *kvāla-*, *kola-* 'jujube'. The two occurrences will exclude *kūra-* as a form of *gūra-* 'grapes'. The jujube is the 'thorny' plant, see s.v. *śiṅje*, BS *badara-*. Hence IE Pok. 958 *skheu-*: *skhu-* for needles and thorns of plants and *kūra-* from (s) *kuvara-*, IE *skhuuelo-*, beside Lit. *skujā* 'fir needles', Russ. *xvojā*.
- kūra** 'crooked, non-existent, false', Sid. 20v5 *cuai kurā gesārā hame* 'whose neck is crooked', Tib. *njin-pa yo-bahi nad*, SuvO. 24r4 *kūro*, BS *abhūta-*, K 18·218 *kūra*, BS Divyāvādāna 448·8 *vitatha-*, v 117, 66r7 *kūra hāra*, BS *śāṣṭhya-* 'trickery', v 117, 66v1 *śāṣṭhānu kūrāṇu wysnaurāṇu*, BS *śāṣṭhyakara-*; Z 5·74 *kuire kāmāte* 'false thoughts', = Manj. 231 *kūra kāmē*; 1137, 45v4 *vittūla, būva u kūra hira* 'vittūla-demon, bhūta-ghost and evil things', BS *vittūṇḍa*, *pūrtanā kraitta vidhaka* (= *vetāḍa-*, *puttana-*, *kṛtu*, -?-). Compound, Manj. 160 *kūra-vadāya* 'on the false path'. From *kau-* 'to bend', *kūra-* from **kaura-* 'bent', specialized of blindness in Zor.P. *kōr* 'blind', N.Pers. *kōr*, Oss. D. *kurmā*, *kurm*, I. *kūrm*, *kūrmytā*. For 'blind' Khotan Saka has *hana-*, Av. *anda-*. O.Ind. *kora-* 'joint' is direct from IE Pok. 588-592 *keu-* 'to bend'.
- kūra-** 'membrum virile', Sid. 19r3 *cu mirimjsya ṣe kūrī vanvūṇe*, Tib. *na-le-śam ni ro-ča-bar mi byed-do* 'the marica-pepper does not cause lust'; IV 17·12-3 *ttrauvaṣṭa haḍā kuri vi u haṇḍiru hurūṃ jīye* 'the thirteenth day he fails in the kūra- and the inner thigh'; K 34·67 *tta ttai kaurka spalīyi* = K 25·116 *tta tte aga spalīra*, = K 17·180 *[[[aga spalīra* 'the membrum trembled' and variant 'the limbs trembled', with *kaurka* from *kūra-*. From *kūra-*, *kuru-*, Nāini *kur*, Biyābānakī *kūr*, Zor.P. *kyl* **kēr*, N.Pers. *kēr*, *kīr* from **kurya-* (as Zor.P. *tyl* **tēr* 'butter', Av. *tūriya-*). IE Pok. 954 (s) *ken-* 'to thrust'.
- kūrāḍa-** 'falsity', v 149, 243 *vātco kyi uysānye kūrāḍa vajiṣḍi* *[[[* 'thcn he who sees the falsity of the self (= BS *ātman-*)'. From *kūra-* with **kāḍa-* < **karta-* 'effecting'.
- kurkuma-** 'saffron, crocus', Sid. 10v2 *kurkuṃ*, Tib. *gur-kum*; I 185, 105v1 *kūrkuṃ*, BS *kunkuma-* (written *kūkuma-*), later with *-ām*, I 179, 97v3 *kurkām*, I 187,

- 108r5 *kūrkaṃ*. Adjective III 3, 9r5 *kurkumīnā sura pra-haunā* 'clean dress of saffron'. From *kurkuma-*, Tib. *gur-kum*, *gur-gum*, *kur-kum*, Sogd. *kurkumph*, O.Ind. lw *kunkuma-*, Lat. *curcuma*, Tokhara B *kurkamāṣṣi*, *kurkka-mūṣṣi*, *kwārkaṃāṣṣi* 'of saffron'. Chinese (K 555·9; 387·1) *ü-kin* from *iust-kiam* for foreign **kurkum*. Assyrian *kurkānu* has been compared but without certainty.
- kurrceta** 'place name(?)', v 223·3·3 *himāte nīvā kurrceta*, SDTV 83-4. Uncertain, possibly a place-name **kurrcāta-*, loc. sing. -*eta* (as *gayseta*).
- kulirai** 'a plant name', Sid. 13v3, BS *arjaka-*, Tib. *zin-thig-la* 'ocimum pilosum'; Sid. 134v1, Tib. *zim-thig-le*. For *arjaka-* see H. Lüders, *Türkische Turfan-Texte* 6·76. Possibly M.P.T. <gw>lylg (W. B. Henning, *Sogdica* 57). Connexions unknown.
- kuva-** 'heap', Z 22·248 *kuvā mūrīnā daindi* 'they see heaps of jewels', Chinese parallel text 'heaps'; Z 24·411 *kuṣṣa bista śṣāre kuvā kḥasta pāhastā* 'where they lie, heaps, pierced, beaten, stricken'; v 308, 10b2 |||u kuve u āṣṭāre 'and heaps and camps'; K 100·274-5 *gara-kūvū khāhvā āṣaijvā ttājvā bisā devatta* 'in mountain ranges (not to BS *kūpa-* 'well'), fountains, pools, rivers the *devatā*-deities'; III 80·32 *padvala kūve raṣṭā ttājā pharākye* 'many dark(?) hills, straight rivers'. From **kaufaka-* or **kufaka-*, to Av. *kaofa-*, O.Pers. *kaufa-*, Zor.P. *kwp* **kōf*, *kōfič* 'mountain men', Arab.-Pers. *qufṣ*, O.Pers. *akaufaciya*; M.Pers.T. *qwp'n*, Sogd. *kwṣ* 'hill(?)', Pašto *kwab*, *kōb* 'hump', *ngūbai* 'pommel', Waxī *kap* 'hump'. With -*aka-*, Zor.P. *kōfak*, N.Pers. *kōhak*, Armen. lw *kohak* 'peak', Balōči *kōpak* 'shoulder'; and Oss. I. *k'upp* 'hill' (dialectal). IE Pok. 588-592 *keu-* 'to bend', *keu-p-*, OHG *hubil* 'hill', O.Sax. *huwil*, Lit. *kaūpas* 'heap', *kaupiu*, *kaūpti* 'to heap'.
- kuṣṣāysa-** 'side', Z 24·217 *merā kvāysāna dāsta* 'he appeared from the mother's side', = BS *pūrśvena prādur bhavati*; Sid. 134r2 *kvāysā vīne* 'pains in the side', Tib. *rcibṣ-logs-na-ba*. Inflected forms Manj. 236 *kvāysna*, Sid. 121v2 *kveysa*, Sid. 102v5 *kveysvā*, Tib. *glo-logs-su*, II 52·111 *kveṣa* (quoted at KT VI 49). From base *kau-*, *kau-ṣ-* 'hollow; container', with suffix -*āsa-*, to Sogd. Chr. *qwṣ* 'side of body', Zor.P. *kuṣṭ*, Armen. lw *kouṣṭ* 'side, belly', *kṣta-panak* 'armlet'; O.Ind. *koṣa-* 'container', beside *koṣa-*, see below *kūsa-*. IE Pok. 953 (s) *keu-* 'to cover', O.Ind. also *koṣṭha-* 'container, womb'. To the suffix -*āsa-*, note also Zor.P. *tarāzūk*, N.Pers. *tarāzū* 'balance' (base *tar-*); Oss. D. *k'ārazā*, *k'ārazgā* 'window', DI. *k'abaz* 'branch', possibly Av. *varāza-* 'boar', Zor.P. *varāz*, Armen. lw *varaz*, N.Pers. *gurāz*, O.Ind. *varāhā-*.
- kūṣ-** 'seek', present to *kūys-*, participle *kūysda-*.
- kūṣā** 'kūsa-measures', plural to *kūsa-*, II 18, 7a5 *tcāhau kūṣā rruūṣā jsa ādā* 'four kūsa-measures flour from barley'; see *kūsa-*.
- kūṣāṃ** 'awns, sced-vessels', gen. plur., III 80·19 *varava ye kuista jṣārāṣṭyā kuṣāṃbanai* 'there had been sown corn, sheaf of a hundred awns'. From **kaus-y-* or **kus-y-*, base *kaus-* 'to contain', with O.Ind. *koṣa-* 'sced-vessel'. See *kūsa-*.
- kuṣ-** 'to observe, look at', Z 22·249 *nyaskya nā hāmāte bihiṭy ce ttāte āhvainā kuṣde* 'they feel great humiliation who look upon these fabulous things'; see *uskuṣṣā* 'look sidelong'. From *kaus-*: *kuṣ-*, Sogd. *tkwṣ-* 'to observe',
- IE Pok. 587 (s) *keu-s-* 'observe', Greek ἀκούω 'hear', Got. *hausjan* 'to hear'. See also *nīṣuṣṣe*, *nīṣū* from **nī-ṣauṣ-*.
- kūṣ-** 'strive', II 87·53 *ysira hathara rrvai dvi kūṣūṃ byaihai pasai ysāra* 'I have transferred harsh trouble (or 'in the heart'), I shall fight the worries, I shall obtain the tasty(?) syrups(?)'. From *kauṣ-* 'to try, strive, struggle, fight' to Zor.P. *kōṣṣ-*, *kōḥṣ-* 'to fight', N.Pers. *kōṣ-* 'to strive', Oss. D. *kosun*, *kust*, I. *kusyn*, *kūst* 'to work, serve'. Base IE *keuk-s-*.
- kūṣ-** 'to flay', JS 28r2 *kuṣṭāde kaṃge* 'they flayed off the skin'; participle *kaṣṭa-*, K 28·177 *nūvara-kaṣṭa(ṭ)a pūsta prrahaṣṭā*, = K 20·1 *nūvara-kaṣṭa pūsta prrahaṣṭā*, K 37·117 *nūvarā kaṣṭā pūsti prrihaṣṭe* 'she puts on a newly flayed coat'. Similar is Oss. NK 1946, 331 *nog-styyd birāy-dzārmittā* 'newly-flayed wolf-skins'. For *pūsta-* 'coat' (**pāvasta-*). From *kauṣ-* 'to kill, cut, flay', Av. *kaoṣ-* in pres. *kuṣaiti*, glossed by Zor.P. *kuṣēt ku darrēt* 'he cuts, that is he tears, flays'; Zor.P. *kuṣtan*, N.Pers. *kuṣ-*: *kuṣtan* 'kill', Sarikolī *kayṣ-*: *kaṣṭ* 'to kill, cut, flay'. From *kauṣ-*: *kuṣta-*. Zor.P. *kuṣtan* is also the gloss to Av. *vīnaoiti* 'to cut'. O.Ind. *kuṣṇāti* 'to tear', *kuṣita-* and *kuṣati*; Tokhara B *kau-*, *kaṣ-*, A *ko-* 'to kill'. IE Pok. omitted. For *kaṣṣa pūsta* a doubt arises since it might be traced to *kauṣ-* in *caṣṣka-* as *kaṣṣa-* 'covered, enveloped'.
- kūṣ-** 'to stir, churn', JS 34r4 *samudrre kaṣṣāṃde* 'they churned the great sea'; JS 24v2 *aysmu kaṣṣā* 'the mind was agitated', the -*au-* may be either from -*āu-* as *khoṣṣa-* 'moved', or for older -*u-* **kuṣṣa-*. Possibly to base IE Pok. 954 (s) *keu-* in O.Ind. *codayati*, N.Pers. *čust*.
- kuṣṭa** 'where', v 76, 112r1 *ttā dva hvamāḍā kuṣṭa ysamthlu nāmāḍā* 'where did these two men take birth?'; BS G 37, 73b2-3 *kuṭra bhagavan teṣāṃ satvānām upapattiḥ*, Tib. *sems-čan de-dag gam-du skye-ba ṣuho*; Sid. 102r4 *ttā tta spāṣāṇā se kuṣṭi ṣṭe* 'so one must look where it is', Tib. *ga-la hdug-pa brtag-na*. Note -*ṣṭā* in Pašto *čarta* 'when' (**kari-ṣṭā*); *byarta* 'back' (**apari-ṣṭā*), and *učat* 'high' (**uṣca-ṣṭā*). See *ku* 'where'.
- kūṣṣa-** 'mansion, palace', v 107, 30r2 *rruiyā kūṣṣā*, BS *rājadhānī*, v 109, 31v4 *rruiyānu kūṣṣānu*, BS *rājakulānāṃ*, N 76·9 *rruiyvau kūṣṣānu*, BS *rājadhānīṣu*; acc. sing., SuvO. 55v3 *kūṣṣu vātā*, K 42·101 *kūṣṣvī*, III 149·x2 *kūṣṣvī*, K 41·69 *kūṣṣvīrāṣṭā*, K 42·99 *kūṣṣvīrā* (n- for kū-); I 251, 115v1 *kūṣṣu*, v 49, 57r6 *rrundā kūṣṣu*; abl. sing. SuvO. 36v4 *ttānu kūṣṣāna hālsto narāmānu* 'one must go out from the palace', BS *tato rājakulād abhiṇṣkramitavyaṃ*; III 122·31 *kūṣṣe*, BS *rājakula-*; K 147·28 *rāja-dīvyā, kūṣṣi dīvyē jaṣṭa* 'the deity of the kingdom (BS *rājya-devatā*), the deity of the palace'. See also *pakūṣṣa-*, BS *rājadhānī*. From *kaus-*: *kuṣ-* with suffix -*da-*, Av. *kaoṣṣda-* in the compound *aṣṭa-kaoṣṣda-* 'with eight tiers'; with -*aka-*, Zor.P. *kōṣk* 'castle', N.Pers. *kōṣk*, *kūṣk*, *kuṣk*, Georg. lw *k'ošk-i* 'tower'; *kōṣk* = Arab. *qaṣr* in the place-name *Kōṣk i Qand*, Arab. *Qaṣr Qand* (V. Minorsky, *Hudūd al-'ālam* 373); Aram. lw *qwsq-*, Arab. *jausaq*. Possibly Sogd. *kwṣṣk* (Dhyāna 180) *ṣwnk kwṣṣk* 'head-dress'. IE Pok. 951-3 (s) *keu-* 'to cover', O.Ind. *koṣa-*, *koṣa-*, *koṣṭha-* 'container', Germanic Got. O.Norse, OHG, O.Engl. *hūs*. For -*ṣṣ-* beside -*ṣk-*, see also *jūṣṣa-*.
- ***kūṣṣa-**, **kuṣṣa-** 'hole', also **kaṣṣa**, **kūṣai**, **kūṣi**, Bcd 45r4 *sūmīrā garā mānāḍā kuṣṣyāṃ jsa cuṃyau jsa* 'with

hollow hands, with powders, like Sumeru mountain', BS *cūrṇa-putebhi ca meru-samebhīhī*, Tib. *phyē-mahi phur-ma* 'medicinal powders', but Khotan Saka translates BS *puṭa-* 'hollow, cavity'. For *kuṣḍi*, v 387-48 with K 46-49 *cū va tṭye āhūṇi kuṣḍi bidū ba khauysa byāmdā* 'what was a small piece of cloth on the pit (and) hole, she found it' (dyadic with *ūho* 'hole'); II 66:2-3 *śāmdā gārye uvīmya gaṃṭsa kūdai vīra* 'bought land, stoneless(?)', possessing pits, holes' (see SDTV 54; note p. 58); II 39-22 *haṇa kuḍi ūvu* 'I came into the same pit' (see SDTV 120). From **kūṣḍa-*, *kauṣ-* with suffix *-da-* (like *kūṣḍa-* 'palace'), base *kau-ṣ-* 'to make a hole, dig', see JRAS 1970, 61-2 on Zor.P. *kōmūṣ*; Oss. D. *k'oskū*, I. *k'usk* 'niche, hole in wall', = D. *k'os-donā*, I. *k'us-don* 'niche, hole in wall'. For *-ṣḍ-* beside *-šk-*, see s.v. *kūṣḍa-*, *jūṣḍa-*. IE Pok. 588-592 *keu-* 'hollow', Av. *kava-*, Greek *κύσθος*, Got. *huzd*, O.Engl. *hord* 'hoard' (IE Pok. 951 (s)*keu-* 'to cover').

kuṣḍa- 'clearing, glade, opening in a wood', III 69:95-6 *murdūṃdā diṣa vī tcaḍā, bāysaṇa camḃva kuṣḍa* 'they (Rāma and Raṣmaṇa) ranged in the region nearby, woods, thickets, glades'. From base *kauṣ-*:*kuṣ-* to IE Pok. 588 (s)*keu-* 'be clear', Zor.P. *škōh*, N.Pers. *škōh*, *šukōh* 'splendour', Got. *skauns* 'conspicuous', O.Norse *skygginn* 'clear', like Lit. *laūkas* 'field', O.Lat. *lucos*, *lucus* 'opening in a wood', O.Engl. *lēuh* 'field', if correctly traced to IE Pok. 687-9 *leuk-* 'be bright'; for the 'opening in a wood' Ossetic had D. *ūrdozā*, I. *ārdux*. Hence *kuṣḍa-* **kuṣḍa-* from *kuṣ-* with *-da-*, as *kūṣḍa-* 'mansion' Av. *kaoṣḍa-*, and *kuṣḍa-* 'hole'. O.Ind. *kuṣṭhā-* 'opening (of a basket)' can also be set here with suffix *-thā-*.

kūsa- 1. 'vessel', 2. 'drum', 3. 'a *kūsa*-measure', Z 2:16 loc. sing. o *ūtco maṃthāte kiṣṣa* 'or churns water in a vessel'; SuvP. 59v1 *kūṣā*, BS *bheri*; SuvP. 61r1 *kūṣā*, BS *dundubhi-*, like Sogd. Dhuta 216 *ḍrm'yk kus pyxt* 'beats the drum of the *dharma*-doctrine'; plural K 34:74 *ysārā kūṣā kva-stāṃdi* 'they beat a thousand drums', = K 17:188 *ysūra kūṣa hvastāda*; III 114, 6r3 *khu jastūnā kūṣā pāhi* 'as one strikes a celestial drum'; II 129:72 *kūṣā sau* 'one measure', plural II 100:224 *dasau kūṣai*, II 18, 7a5 *tcaḥau kūṣā rruṃṣā jsaūḍā* 'four measures of flour from barley'. From *kausa-*, Oss. D. *k'os*, I. *k'us* 'cup, bowl'; N.Pers. *kōs* 'drum', Armen. lw *gos* 'drum', Munjāni *kyesa* 'cup' (or from *kāsa-*?), Sogd. *kws* 'side', M.Parth.T. *kws*, Armen. lw *koys* 'side', with preverb Zor.P. *pātkōs* 'province', M.Parth.T. *p'dgws*, M.Pers.T. *p'dgws*, *p'ygws*, Armen. *patgos*, *patgosa-*; Balōči *patkōs* 'a measure for the date fruit'. IE Pok. 588-592 *keu-* 'to bend' or Pok. 953 (s)*keu-k-* 'cover'.

kusi 'hollow', II 85:16-7 *ṣpaṭa-garbā kusi-jṣihāra* 'with hollow womb', with *kusi* to N.Pers., Balōči *kus* 'vulva', Av. *kusra-* 'hollow', base *kaus-*:*kus-*, see also *kūsa-*. With *jṣahūra-* 'belly'. In *ṣpaṭa-* one can see either BS *peṭṭa-* 'belly' (Mahāvīyutpatti 8889, Tib. *gsus* 'belly') or Waxī *peṭ*, *put*, Sarikolī *peṭ*, *puṭ* 'round'.

kūstai 'you transferred liquids', JS 29v2 *tṭre kūstai uce* 'you carried over drops of water'. From base *kauḍ-* (or *kaut-* or *kauḍ-*), 2 sing. preterite, IE (s)*keu-t(h)-*, in Oss. D. *fālgotun*, *fālgocun* (*t < θ*, *c < θy*), pret. *fālgutun* 'to scoop, filter, ladle out', *fālgotān*, *fālgocān* 'scoop'. IE (s)*keu-* in Sogd.B *nšk'w-* (Vim. 162 *nšk'wnt*, Frag. III 64 Reichelt) *nšk'w'y* 'to draw out', and P 5:32; 3:274). With increments, Sogd. Chr. *nyšqwyd'rṭ* (Luke 10:35),

Greek *ἐκβαλὼν* (Math. 21:39), *nyšqwyd'r(nṭ)* 'they thrust out', Greek *ἐξέβαλον*. See *uskoṣ-*, and *naṣkoṣ-*; and *kauvāle*. IE Pok. 955 *skeu-g-*, *skeu-b-*, *skeu-bh-* 'to shove, scoop, shoot'. Got. *skiuban* 'to shove', O.Engl. *scofl* 'shovel', Mid.Engl. *scope* 'scoop', Lit. *skumbū*, *skūbtī* 'begin to hurry', *skubūs* 'fast, eager'; Mid.Engl. *schokken* 'shock'.

kubana- 'old', Sid. 141v3 *kuham thau jsa ū vā perām jsa* 'with old cloth or leaves', Tib. *ras-ma ham lo-mas*; Sid. 144 r2 *u tṭye bīmdā hā kuham: thau jsa pūṣṭūnā sīrā ṣṃdā* 'it must be bound round with an old cloth, it makes it well', BS *caila-paṭṭūḍibhīr baddhvā*, Tib. *dehi sten-du ras-la sogs-pas dkrī-ba nī bzav-ste*. From **kafvana-* 'fallen = old', M.Parth.T. *kfwv*, M.Pers.T. *khwn* **kahvan*, Zor.P. *khwbn* **kakvan*, Pāzand *khun*, *kuhan*, *kuhun*, N.Pers. *kuhan*, *kuhnah*, quoted above s.v. *kuyvana-* for the suffix *-vana-*.

kṛṇga- 'cock', v 341, 83v2 *kṛṇga*, BS G 37, 78a3 *pakṣīnaḥ kukkuṭāḥ*; v 263, 89r4 *kṛṇggā*; Sid. 17r2 *kṛṇggā*; first component Sid. 121v5 *kṛṇggā-rūvya*, BS *gudā-*, Tib. *gṣan*, Sid. 142v4 *kṛṇggūha* 'excrement of fowl', Tib. *bya-gag...* *tug-pa*. Adjective v 141, 18v2 *kṛṇggīṇu*; Sid. 148v4 *kṛṇggīṇe ūha hīvi dalaī* 'shell of fowl's egg'; Sid. 9r3 *kṛṇggīṇa gūṣṭi* 'flesh of fowl', Tib. *bya-gag-gi ṣa*. From **kṛṇka-*, nasalized to *karka-*, Av. *kahrku-*, Zor.P. *kark* N.Pers. *kark* (Sogd. SCE 352 *kr'ynēh* 'duck') for 'cock', Wanetsi *čirag*, Pašto *čirg*, Yazg. *k'arj* 'hen', Pašto *čirga* 'hen', Waxī *kerk* 'hen', Šuynī *čuṣ* 'cock', *čuṣ* 'hen'; O.Ind. (AV 5:31:2) *kṛka-vīku-* 'cock', Greek *κέραξ* 'hawk', Lit. *karkū*, *kaṛkti* 'to croak, caw'. With *-n-*, O.Engl. *hringan* 'to sound', *hrang* 'noise'.

ke 'message', K 34:69 *pyari gyastā ke hūdi ysīrasthi* 'to his father the *deva*-king he gave a heart-felt message', = K 25:118 *rrespūra rrauda haṣḍa yūde ysīrastā*, = K 17:182 *rripūra rrauda* **vī haṣḍa* (written *vkīṇḍa*) *hṣṣṭa ysi(r)stā*. Here *ke* = *haṣḍa-* 'message, report'. From **kaiṣa-* to base *kaiṣ-*:*čīṣ-* 'to make known', Av. *kaēṣ-*, *ṭhaēṣa-*. See *kṣī'a-* 'teacher' from **kaiṣīya-*. For the loss of *-ai-*, note also *jṣ-* 'to boil' in the causative *jṣṣān-*, with 3 sing. pres. *jṣṣā*, and *-au-* in *nūṣa-* > *ne* 'immortal food', BS *amṛta-*, from **anauṣa-*.

ke 'to think', infinitive to *kāṣ-*:*kāṣṭa-*. See also *ka*.

kai 'if to him', from *ka* 'if' and *yī*, K 4, 141r4 *kai va*, with plural *ibid*. v3 *ka nā va* 'if to them'.

kai, read *ṣaikai* **saṃ* in K 39:147, 'this for him', = K 30:217 *ṣaika*.

kai 1. 'heroic', 2. 'ārya-monk', plural *kā*, gen. plur. *kām*, *kau*, II 129:72-4 *cū jsūṃ tta mājā rripūra ṣṭāre u ṣīṃka ṣā āṃ tta kai u hīṭala-tsai...* *khva tta hamidū ṣīṃkyerā kā u hīvala-tṣū*, *pātcā jṣi ma gyastūnī aysmya saṃdaṣṭyerā paryāminā hamye* 'as to who are our princes (each one) is heroic and strong;... if indeed they are better, heroic and strong, next we shall here be the more content with you in our divine (=royal) mind'. For the second meaning, II 10:160-2 *śrībhadrā pyūste sa tta (ā) kau au aṣcāi kaiṇa hāysa būya: u māṇau jsūṃ ma aṣcāi kaṇa paṣa u pakūṣṭa auna kau buida tcauttai paijsām ariṣa aviṣṣāmā yūdai* 'Śrībhadrā spoke saying, So conduct them away for the sake of the peace of the *kavi-āryas*; and for the sake of the peace send our own men; and from the official residence (= *pakūṣḍa-*) he was injurious to the *kavi-āryas*, he did them great unpleasant disrespect'. Here the *kau*

baida is parallel to *ibid.* b5 *āṣṣu baida* 'to the āryas', that is, the *bhikṣu*-monks. The *kai*, plural *kā* (beside the dialectal K 73.40 *kabi* above) has retained the two original meanings specialized of 'royal hero' and 'wise man'. From *kavi*-, Av. *kavi*- of the king Vištāspa-, later *kai Vištāsp šāh*, and the *kavi*- 'wise man' with the *karapan*- 'incantator' (connected with Armen. lw *karap* the 'singing' bird, the 'swan' as O.Engl. *swin* 'song', *swan* 'swan bird'), and with the professional suffix *-anyū*- O.Ind. *kṛpaṇyū*- 'singer' (debased in Chorasmian *kṛb*- 'to mutter'). Later Zor.P. *kai* 'title of king', *kayān*, N.Pers. *kai*, *kayān*, *kayāni*, and dialectal *kav* 'hero'. The Manichean used *kavi*- of the Giants, M.Pers.T., M. Parth.T. *k'w*, *k'w'n*, for Greek γίγαντες and Arab. *al-jabābirah*, Sogd. *qwy*, *kw'y*, plur. *kwyst*. In Sasanian inscription archaistic *kdy *kai*. For the *kavi*- with *karapan*- the Zor.P. gloss is *kyk *kaik* or **kayak*. IE Pok. 587-8 (s) *keu*- 'to observe', O.Ind. *kavi*-, *ākivāte* 'intend', Greek κοῖω 'to notice, hear', κοῖς, κοῖς 'priest'. In Anatolia, Hittite *kawi*-, Hieroglyphic Luwian *kawai*-, Lydian *kaves*, Greek acc. κῶειν 'priest' to Artemis and other deities. From *keu*- also O.Engl. *hāwian* 'to look'. The word *kai* therefore suited well for the monk, the *bhikṣu*-, called honorifically *ārya*-. See SDTV 33.

keça 'cleft, ravine', JS 9r4 *gara keça mānāmdā* 'like a mountain ravine', JS 11r3 *gara keça khuṇāstā-ramqā* 'the mountain ravine with banks full of caves'; loc. sing. JS 5r4 *hiṇa ttūrre keçaṇa štāṇ thīyē* 'in (=from) your own jaw you pulled (the tusks) out in a cleft'; JS 13r2 *cuai vāṣṭā thiyai gara keçṇa štāna* 'for whom you pulled them out in a mountain cleft'. The syllables *-eça*-, *-eca*- occur in *tealcā*-, later *teçca* 'border, edge', and *hambeça* 'compact, summary', older *hambirsta*-, hence **kart-čā*- or **kirsta*- to base *kart*- 'to cut', like *dara*- 'ravine', from *dar*- 'to split, tear', N.Pers. *darrah* 'defile'. Parallel to BS *giri-kandara*- 'mountain cave, defile'. For base *kart*-, see *pātālt*-. Armen. *karč* 'short', and *kirč* 'defile, pass' may be Iranian loan-words.

kej- 'to strike', see *kali*-.

kaidyānai 'deeds', Manj. 399 *kaidyānai harbaiša jāre* 'all deeds (BS *karma*) perish'; Manj. 431-2 *dira kaid(ā)na jyāre* 'all evil deeds perish'. To Manj. 399 corresponds Z 9.21 *kādyāne*.

kaiṇe 'for', Manj. 339 *satva kaiṇe* 'for the being', see *kādāna*.

kaitta 'thinks', K 106.260; *kaitta* K 113.385; K 33.47 *vari kairā* 'take care there', = K 16.154 *vara kaira*, = K 24.96 *vara kīra*, v 308.17, 121 *kaidi* 'they care for him'; Manj. 200 *jaḍa keda* 'the foolish ones think'. See *kāṣ*-, *kei*-, *keṣ*-, *kāṣṭa*-.

kaimeja 'covering', see s.v. *kaimaškā*.

ker- 'to sow, plant', see *kar*:-*kālsta*-.

kajivā jsa 'with gruel', Sid. 137r2 *kajivā jsa pajsānā* 'to be boiled with gruel', BS *saṃsiddha*-, Tib. *thug-pa čhos-par byas-nas* (*thug-pa* 'gruel'; *hčhos-pa*, pret. to *hčhod-pa* 'cook'). From **kaš-va*-, with *-va*- (hardly *-va*- < *-ya*-, since *šy* > *ś*), to IE *kak-s*-, beside IE *kāk*- 'to strain', in Lit. *kōšiu*, *kōšti*, Let. *kast*, *kašu*, *kasu*; Slav. Russ. *kaša* 'gruel', O.Bulg. *kašica*, from **kās-jā*-. Base *kāk*-, *kāk*- not in IE Pok.

kaista- 'sown, planted' II 91.117 *cu jsārā ttū jsām bakā kaistā yudāmdā* 'who had sown that small amount of grain'. See *kar*-, pres. *ker*:-*kālsta*-.

kesta- 'ornament', see *kalsta*-.

ko 'if indeed', v 333, 27r5 *ko ju sarvaśūra šā hvē āya kye*... 'if indeed there may be a man, Sarvaśūra, who...', BS G 37, 24a5-6 *tataḥ sarvaśūra kaś cit satvo bhaved yaḥ*...; v 337, 36r5-6 (= v 75, 43r6-v1) *kau ju* (variant *ja*) *sarvaśūra šā hvē hāmāta kye bahysāna cīya hatcaṇa* 'if indeed, Sarvaśūra, there may be the man who may destroy Buddhist shrines (BS *caitya*-), BS G 37, 33a5 *tad-yathā kaś cit satvo bhaved yaḥ stūpa-bhedaṇ kārayet*; Z 5.72 *kau ju* = Manj. 228 *cī ja*. From *ka* with *u* (< *uta*).

kau a particular art taught to a young prince, mentioned after *cakṛṇa* 'with discus weapon'; Z 24.241 *iṣvastu cakṛṇa kṇu rrauḥyo haṃkṛṇyasyo* 'archery, discus-throwing, slinging, calculation, counting'. From **kaupa*- to *kaup*- 'to throw' in Zor.P. *kwpyñ*! **kōpēn*, gloss to Av. *fradax-šan*- 'sling', but N.Pers. *kōbēn* 'hammer'. Possibly with *kau*- 'send out, shoot', see s.v. *kāstai*, *uskoš*-, *nuškoš*-. For the hook note also *hū* 'perfume' from **bauda*-, Oss. D. *bodā*.

kauce 'hindrance, obscurance', dyadic with BS *āvaraṇa*-, III 129, 158.20-1 *itrāmā ttā satvā bāji karmi āvaraṇa kauce*, *baṣḍe ṣadāvā dīṣe yināmane* 'so for the beings we, being believers, can make confession of *karma*-deeds, hindrances (BS *āvaraṇa*-), obscurations, sins'. From base *kaud*- 'to cover', from IE (s) *k(h)end*-, to Pok. 951-3 (s) *keu*-, O.Pers. *xauda*- 'hat', Waxī *skid* from **skauda*-. The *-c* of *kauce* is due to secondary contact *-d.č*-. See *khoca*.

kaucāhgra 'covering', II 110, 17-18 *pajsa kīna jsām kaucāhgra va hūḍaudū* 'five *kin*-pound (value) we gave for coverings (dresses?)', II 110, 19-20 *pātca vā āṣe kaucāhgra ā sau hatca ḍausvera jsa* 'then *Āṣe* took one covering together with cover (?) (*ḍausvera*)'. The *ā* marked for deletion may stand for *nā* 'took'. Possibly from *kauca*- 'covering', see *kauce*, and **āhgra*- from *ā-fara*- to base (s) *p(h)ar*- 'to cover', as in Zor.P. *spar*, Armen. lw *aspar*, *spar*-, N.Pers. *sipar* 'shield', Greek-Pers. σπαράβαροι, 'shield-bearers', note Armen. *aspara-pak* 'covered by shield'. The same base in Oss. D. *p'aruā*, *p'arā* 'skin, film', I. *xārv*, Armen. *p'ar*- 'thin skin, film; shirt' (see BSOAS 20, 1957, 52-3); IE Pok. *pel*- 803. Georgian *p'arva* 'to cover' may be from Iranian. Bud. Sanskrit has *phara*-, *pharaka*- 'shield' from Iranian. Vedic *pharva*- occurs in *prapharvī*. The compound *kaucāhgra* 'covering' is dyadic.

kaujsā 'bud', see *kujsā*-.

kaumadai 'trousers', see *kāṇmadā*.

kauysā 'pot', III 80.30 *utcaḷa kauysā* 'water pot'. See *kūysa*-.

kaura 'sheep', III 89.178 *kaura hvāṣi* 'the herb *kaura*-' or 'of the *kaura*-animal', II 59.4 *kāmra kagā* 'skin of the *kaura*-animal', and *ibid.* 60.22. From **kāura*-, **kāvara*-, with Kurd. *kaur*, Aurāmi *kawrā*, *kawir* 'lamb, sheep, ram'. If with *-u*- from older *-p*- to IE Pok. 529 *kapro*- 'goat', Lat. *caper*, O.Norse *hafr*, O.Engl. *hæfer*, Greek κομπός 'boar', Celt. Welsh *gafr*, O.Ir. *gabur*.

korakā, *kaurakā* 'pigeon', Sid. 9r5 *korakā*, BS *kaṇotaka*-, Tib. *thi-ba*; Sid. 17r5 *kaurakā*, BS *kaṇotaka*-, Tib. *thi-ba*. Both Khotan Saka *aṣṣānakā* 'pigeon' and Sogd. *kp'wī'yēh* **hapōtīčā*- 'pigeon' are named from the colour 'blue',

grey'; one may expect the same for *koraka-*. The base IE *ken-:ku-* or *ken-* is found in Greek *κύριος* 'dark blue thing', Hittite *kuṣanna(n)-*, *kuumu(n)-* 'copper, copper blue'. To this *kau-* belongs *kora-* with suffix *-ra-*. For *kua-:kū-* see above s.v. *kūra-* 'grape'. For IE *ken-*, see s.v. *svaṃdūm* 'sulphur', and *hiṣṣana-*.

kaurka, see *kūra-*, N.Pers. *kēr*.

kauvaji 'coat(?)', v 258, 1b1 *paṇṇe kvaṃḍye kauvaji mūri* 53 'for each man a coat 53 mūrū-coins'. From base *kau-p-* (or *kau-b-*) 'to cover' from *kau-* 'cover' with labial increment (as often to a base in IE *-eu-*) to IE Pok. 951-3 (*s*)*keu-* 'to cover', see s.v. *buṣkve*, and *khoca*. Connected with O.Ind. *kavaca-* 'cuirass', BS *kavacikā*, Pali *kavaca-*, *koca* 'mail', Prakrit Kroraina *kavaji*, and the *ko-* of BS *kocava-*, *hocca*, Pali *kojava-* 'coverlet', O.Ind. (Arthaśāstra) *kaucapaka-*.

kauvāle 'magician', parallel to BS K 32.45 *sādhuka*, K 24.93, K 16.150 *sūdaka*, from *sādh-* 'to perform magic'; K 32.33-4 *cu ṣṭā pīrūyi maṇḍri sāhye kalpa kauvāle ṣaṇḍyu ī rāhā: nāve, raṣṭā* 'who prepared the ritual of an ancient mantra-charm a kauvālaa- possessing the faith (-force); at once truly he felt pain'; in place of *cu ṣṭā* the two other texts have *tta tta khu* 'so when'; K 32.42-3 *tta tta khū sāḍra spāṣṭi kauvāle maṇḍra* 'so when the kauvālaa- looked at the potent mantra-charm'; here the two other texts differ, K 24.91 *tta tta khu s(ā)-hyām maḍra sa(ttra)*, K 16.147 *tta tta khū sāhyāṇi maḍra sattra* 'so when he prepared them potent mantra-charm'. Earlier proposals for *kauvāle* were uncertain (see BSOAS 29, 1966, 520-1). Here a new interpretation is attempted. From *kaub-* 'to practise rites, pray', attested in Oss. D. *kovun*, *kuvd* 'to pray, celebrate a communion offering', *kuftitā*, *kuvditā* 'offering', I. *kuvyn*, *kūvd*, *kūft* and derivatives, Vedic *kobh-* attested in RV 5.52.12 (Marūtas) *kubhanyāva ūtsam ā kīrīṇo nṛtaḥ* 'the ritualists danced, the kīrīn-beings at the well (soma vat)'. See E. Benveniste, *Études sur la langue ossète* 12-3 for base *kaubh-*; and *kau-* s.v. *kūstai*, *uskoš-*, *nuṣkoš-* for bases *kaub-*, *kaus-*, Sogd. *kau-* 'to send out, give'. Pašto *cwab* 'longing' is excluded by the meaning. IE Pok. 955 *skeu-g-*, *skeu-b-*, *skeu-bh-* 'send out'. Thus *kau-* of *kauvālaa-* is from **kauba-* 'practice of magic'. The second component is *vālaa-* from older **varda-ka-* 'practiser'; this *vard-* is either a dialectal form of *varz-* 'to work', Greek *ῥεργ-*, with *-d-* from *-g-*, as Khotan Saka *paḍā-* 'axe', acc. sing. *paḍu*, plur. *paḍe* from **par(a)-tu-*, Oss. DI. *fārāt* 'axe', beside O.Ind. *paraśu-*; or the increment is different, then *var-z-*, *var-g-*, *var-d-*. The form *varda-* is attested in Armen. lv *vardapet* 'teacher', and the proper name in the Sasanian inscription of Šāhpuhr I. Parth. 27 *wrđpt prītkpty*, Pers. 33 *wrđpt ZY plstktpt*, Greek 64 *goulbad τοῦ ἐπὶ τῆς ὑπηρεσίας* 'over the service'; and Parth. 28 *bgdt wrđptkyu*, Pers. 35 *bgdt ZY wldptkn*, Greek 67 *budon goulibégau*. This same *-vālaa-* is below in *mātrvālaa-*, BS *deva-pālaka-*, Tib. *lha bon-po*. Elsewhere Prakrit *pālaka-* 'protector' occurs in JS 4r2 *hasta-vālaa-*, = BS *hastipālaka-* 'elephant-keeper'. Here *sāḍra*, *sattra* 'potent' will be BS **sādhra-*. *koš-*, see *uskoš-* 'give', *naṣkoš-* 'scoop out', and s.v. *kūstai* 'you scooped up'.

kauṣṭa-, see *kuṣṭa-*, s.v. *kūṣ-*.

kauṣṭi 'bole', see *kūṣṭa-*.

kyahāri 'they itch', I 157, 69v4 *cū aṃga kyahāri* 'whose limbs itch'. See *kahaṭṭā*.

kyā 'whose', *kyi*, see s.v. *ci*.

kyindāku 'how much', K 1, 135v2 *kyindāku halci pyūṣḍe harbiṣu ttu pyūṣṭu pyūṣḍe* 'however much he hears, all that matter heard he hears', Tib. *gan ci thos kyan de thams-čad mṃou thos-pa nīd thas-pa yin-gyi*. See *cāndāku*.

kyera-, see *cera-*, relative to *ittera-*.

kradīñā 'planning times', II 54.26 *sera hvūṇi-ṣi haḍām krradīñā ṣe* 'the second, the organiser of the envoys, Sera Hvūṇi-ṣi' (Chin. *fāng-sī* 'censor', K 30.7; 526.2). From **kara(t)-rata-* 'making the rota' with the suffix of position or status *-ñā* (see *bāṃdabīñā* 'relationship'); adjective *dahīñā* 'male'. From the governing compound **kara-rata-*, with *rata-* 'row, turn', Zor.P. *ratak* 'rank' (Dātastān ī dēnik 36.19), N.Pers. *radah*, Tokhara lw B *retke*, A *ratāk* 'troop'; with *-ā-* Oss. D. *radā*, I. *rad* 'row, turn', *rad kūryn* 'to make the row, turn', Khotan Saka, below, *rrāyā* 'turns, times' (see VI 302). Hence **kara-rata-* > **krarta-* and *krrada-*; for the lost *-a-*, note also *prūva-* 'fort', Kroraina *pirova*; and *pra-* < *parā-*.

krrasanīca 'plant name, BS *karkoṭa(ka)-*'; Sid. 107r5 *kūkoṭā krrasanīca hiye bāta* 'root of the plant', BS *karkoṭa-nūlasya*, Tib. *karkotakahi rāa-bahi phye-ma* 'powder of the karkotaka root'. From *kars-* (> *kras-*) with suffixes *-ana-* and *-īca-* (see also *salīca*), to IE base Pok. 938-47 (*s*)*ker-* 'to cut, bite, sting' with increment (*s*)*ker-k-*, Iran. *kars-*, beside (*s*)*ker-k-* in Zor.P. *karčang* 'crab', O.Ind. *karkaṭa-* 'crab', *karkoṭa-* 'poisonous animal', and Greek *καρκίνος* 'crab', Lat. *cancer* (**kar-kro-*), and beside *ker-k-* in O.Ind. *śarkoṭa-* 'poisonous animal'. Association of 'scorpion' and 'crab' is shown also in Tib. *sdig-pa* 'scorpion', *sdig-srin* 'crab' (*srin-bu* 'insect, worm'). Hence *krrasanīca* 'plant of the poisonous animal', mechanical rendering of *karkoṭa-*, as Khotan Saka *khuysua-* 'the frog-plant' renders BS *maṇḍūkī* (I 179, 98v1). The *karkoṭa-* is the momordica mixta in Suśruta. For *sker-* see W. B. Henning memorial volume 25-8. Variation of IE *k-* and *k̑-* can be seen also in *ker-*, *ker-* 'dark colour' in Pok. 573.

krriga- 'cock', see *kṛiga-*.

kriya- 'beaten', *kalj-*.

krīs- 'to beat', see *kalj-*.

kyāysa- 'side', see *kuzāysa-*.

kṣajīda 'they long for', see *kṣiṇj-*, *kṣej-*.

kṣa 'six', see *ksāṣa*.

kṣam- 'to please', v 388, 19r2-3 *dukha mā nā māṣḍāna gyasta bulysa nā kṣamīndā pyūṣṭā* 'bountiful deva Buddha, they do not please me to hear the woes', BS, G 37, 13b7 *duḥkhaṃ sugata notsaḥāmi śrotuṃ*; SuvO. 53v4 *huṣāṇāte kṣamīyā* 'he would wish to increase', BS *vivardhayitu-kāmo bhavet*; with postposition *jsa*, v 65, 13a *kṣame nuhu jsu* 'be pleased with me'; ibid. 3 *kṣama ma jsu*; v 66.4 *maṃ jsa kṣamyarā*; ibid. 5 *kṣamāta nuhu jsa*. Pret. *kṣanda-*, *kṣāṇḍu-*, JS 18r1 *khue kṣaudi mīḍi vasve baysā dā* 'since the Buddhas' pure dharma-doctrine pleased you, bountiful one'; III 65.9 *cvai kṣāṇḍa* 'as it pleased him'. Causative *kṣamev-:kṣamautta-*, v 339, 77r6 *gyastai*

kṣamevāṇa 'the *deva*-god must be pleased with him', BS G 37, 72 bis a4 *devaṣyopakāraḥ kartavyaḥ*; 3 plur. K 29:188 *kṣamauttauda*; infinitive Z 2:126 *gyastu balysu kṣamvattā* 'to please the *deva* Buddha'. Abstract, *kṣamauttātā* v 29, 47r2; adjective, III 25, 25b1 *kṣamautti-tijā pārāma*, BS *kṣānti-pāramitā*; v 248, 18a3 *kṣamautteviḥ haurva jsa* 'with power of receptivity', BS *kṣānta-bala*-. See also *kṣāma*-(?) 'wish, pleasure'. From Iranian *xšam*-, Av. Yasna 29:9 *xšamṃnē* 'to be pleased', but coalescent with Prakrit *kṣam*-, and causative *-ev*:-*-autta*-. See *kṣāda*.

kṣaṣṭa 'sixty', see *kṣāṣa*.

kṣā-gavu (uncertain *k*-) K 155:48-9 *kṣā-gavu satva* 'beings of the six-fold stages', beside K 155:55a *kṣa-gavi ysama-sadi* 'the six-stage world', = BS *ṣaḍ-gati*-, in place of the usual *panca-gati*-.

kṣāḍai 'he shamed him', III 11, 21r3 *tū ahamāṇe kṣāḍai naṣphūstai* 'him he abused, shamed, expelled', with *kṣāḍe* and *yi*; Z 19:73 *kṣāḍā hāmāre* 'are ashamed'. See *kṣār*-, *kṣārma*- (*ahamañ*-, BS *adhimany*-).

kṣāda vi 'in pleasure', II 39:16 from *kṣam*-'to please', *kṣauda*-'pleased', rather than *lw* from BS *kṣānti*-. See s.v. *tāḍū*.

kṣāna-'shoulder', Z 20:45 *pāsuve ṣṣūñi pātive rrinā hurā kṣāna kaṣire tcaṭṭiya ṣṣāre pharu* 'many ribs, loins, legs, faeces, thigh, shoulder-blades, spines, lie scattered about'. From **ṣāna*-'flat thing', Zor.P. *ṣānah*, N.Pers. *ṣānah* 'shoulder', Sogd. Dhyāna 37 *γ'wzn'n γwt'wy m'n'ntk ṣ'n'kh* 'shoulder like the king of stags'; adjective with *-ḍi*-, Oss. D. *āṣoj*, I. *āṣondz* 'yoke'. Yidya *ṣfina*, *ṣfino*, *ṣfuna* 'instep' (like N.Pers. *ṣānah i pāy*); Balōči *ṣānay* 'backbone, nape of neck'; Yidya *raṣan* 'instep; sole'. IE *psen*- beside *spen*- to IE Pok. 980 *sp(h)ē*-, Greek *σπῆν* 'wedge', O.Engl. *spōn* 'spoon', *spada* 'spade', with Khotan Saka *phvai* 'spade', Oss. *fājnāg* 'board', Pašto *xwai*, *xwaiye*, Yidya *fū* 'spade', N.Pers. *fiḥ* 'oar, spade', Waxī *pēi*. Distinct from N.Pers. *ṣānah* 'comb', IE Pok. 797 *pkten*-. See also s.v. *paṣṣāna*-.

kṣāmdaa-'husband', see *kṣundaa*-.

kṣāma-'wish, pleasure', uncertain SDTV 84, MT c. 0025 (omitted from KT v) *pirūyā yaṣṃthvā kṣāma pīṣai* 'in previous births, pleasure(?)', the teacher'; II 125:20 *ṣṣāna kṣāmūm jsa* 'in one pleasure with them(?)'.

kṣāma 'shame', K 42:116 *rispūrā thyautta kṣāma padide* 'the prince formerly felt shame', see *kṣārma*-'shame'.

kṣāra-'power, dominion', v 126, 2b4 *bāysām nva parau kṣārī bāysdye* '(and it pleased him) to look at his power according to the Buddhas' command'. Possibly *kṣāra* < *xṣāra*-, as *pūra* < *puṭra*-'son' (with short vowel note also *cira* < *ciṭra*-'visible', *mara* < **imaṭra*-'here'), to Oss. D. *āxsarā*; Av. *xṣāra*-, O.Pers. *xṣāra*-, Armen. *lw aṣxarh* 'world', Zor.P. *ṣṣr*!, N.Pers. *ṣahr*, M.Parth., Pers.T. *ṣhr*, Sasan. *inse*. Parth. *ṣṣr*.

kṣārmā 'shame', III 68:77 *kṣārmā padimle* 'he felt shame', inst. sing. III 69:94-5 *hāysa tsvāmdā kṣārmana haṃṣa* 'they went away with shame'; III 123:51 *kṣāramai tta naiṣṭa* 'has no shame', BS *lajjā na asti*; III 123:52 *akṣārma hve* 'shameless man', BS *nirlajja puruṣa*; Z 24:495 *kṣārmā hāmāte* 'he felt shame'. See verbal *kṣār*:-*kṣāda*-, and *paḥṣār*:-; causative *kṣer*-.

kṣā-, *ksi*-'six', see *kṣāṣa*.

kṣī'a-'teacher', dyadic with *āṣīrī*, BS *ācārya*-, II 68:2

āṣīrī surendra kṣī'a, voc. sing. 'ācārya-teacher Surendra, *kṣī'a*-teacher'. See KT iv 13. From **kaiṣṭya*-, to Sogd. *kyṣyk*-'teacher', plur. *kyṣykyt*, Tokhara A *kūṣṣi*, B *kūṣṣi*, and *kūṣṣi*, Uigur *kṣ'y*, *kṣy*, to verbal Av. *kaṣṣ*-'to teach', *ṭkaṣṣa*-'teacher', Zor.P., N.Pers. *kēṣ*, Armen. *lw k'ēṣ*, M.Pers.T. *kyṣ*, *qyṣ*, verb *qyṣyḥ'd*, Zor.P. *čāṣitan*, *čāṣt* (from **čāṣitan*); but M.Parth.T. *pdkyṣg* 'requital' from *kaiṣ*-'to observe, punish'. For *kṣ*-, note also *jṣ*-'to boil', to *yaiṣ*-.

kṣimj-'to long for', *kṣemj*-, *kṣij*-, *kṣaj*-, Sid. 124v4 *mijse vi kṣime*, *kṣije*, *khāysī ni kṣime* 'he desires a woman, he longs for her, he does not wish for his food', Tib. *bud-med-la dgah-ṣin ṣṣeg-pa dan*, *kha-ṣas mi hdod-pa rñams yin-no*; Sid. 125v3 *ysaurrjā hame*, *puṣṣkai kṣime*, *satta kṣemje* 'he becomes angry, loves coolness, pursues beings', BS *kopa-ṣita-icchā-tarjana-abhidravādibhiḥ*, Tib. *khro-ba dan*, *bsil-bu hdod-pa dan*, *sdigs-pa* ('threaten') *dan*, *ṣṣigs-pa-la sogs-pa rñams yin-no* (*ṣṣigs* = *ṣṣegs* 'pursue'), where *kṣemj*- renders BS *abhidrava*-'approach, pursue, attack'; Z 3:16 *puṣṣaunda satvu kye ne ne kṣimjindā uṣā ṣkogye* 'meritorious beings whose wits do not long for the *saṃskāra*-acts'; Z 2:226 *kṣimjyindā*. From base *xṣaik*-, with form like *haiḥ*- pres. *hincā*-'to pour', and *hai*:-*hi*-'be sated', with *haiḥ*:-*hik*-, see below *hiya*-'sated'. Hence *xṣai-k*- to *xṣai*- in Oss. D. *āxsajun*, *āxsajda*, I. *āxsajyn*, *āxsajda* 'to long for, be attracted, be troubled', Pam. 2:57:32 *dā zārdā āxsajuj* 'your heart longs', I. *mā zārdā fexsajda* 'my heart was troubled'. The IE is not traced.

kṣīna 'abandonment', JS 21r4 *jīye kṣīna yudai* 'you abandoned life'; JS 35v2-3 *yudai jīye kṣīna*, Z 2:8 (innate accusative) *ttārthānu kṣīnu paṣṣāndi* 'they abandoned the Tīrthya-sectaries'; Z 22:317 *mulṣde kṣīno paṣṣāndā* 'they abandoned mercy'. Verbal SuvO. 24r7 *ttātā natālsto kṣin(d)ā* 'they vanish downwards', BS *imau ca heṣṭā kṣayatām vrajete* 'they two vanish downwards'. SuvO. 3r6-7 (loc. sing.) *kho kṣīna uysnaura handāḍe* 'how he favoured the beings in (his) abandonment'. From *xṣai*:-*xṣi*-'cease; abandon', with Oss. D. *fexsujun*, *fexsud* 'be exhausted, rub away', I. *ixsijyn*, *ixsyd* (if from *xṣai*:-*xṣi*-, and not *xṣau*:-*xṣu*-), Balōči *ṣṣay* 'to rub away', Yidya *ṣṣi* 'very soft, rotten'. By this connexion the base is IE *ksei*-, as a variant to Pok. 487 *g^hhdei*- in O.Ind. *kṣinoti*, *kṣīna*-, *akṣita*- (but *kṣ*- is highly ambiguous in O.Indian), Greek *κθίω*, *κθίσις*, *ψθίσις* 'perish', with initial variant *sk*- or *ks*- beside *g^hhd*-, as in the medial position in the word for 'eye', Av. *aṣi*-, O.Ind. *ākṣi*, Greek *ὀφθαλμός*. See also *ysita*.

kṣīpalai 'a blow', K 42:116-7 *ka bauṣi vichuste ū ragyi biṇda kṣīpalai hvaste* 'when he (the prince) threw down his hat and struck him lightly on the top of his head'. Translated in the Bulletin of Tibetology, Sikkim, 3, 1966, 11 (but with *kṣi* 'six'). The Chinese text has (K 685:8) *p'ai* 'strike lightly'. Possibly from *xṣaip*- or *xṣvaip*-'to strike a sweeping blow', keeping *-p*-, to Av. *xṣvaēwaya*-, Zor.P. *ṣṣep*-'to throw', Waxī *viṣiv*-'sweep' from **abi-xṣvaib*-, *raṣip* 'whip', Got. *sweip*-, O.Norse *sveipa* 'throw', *svipa* 'whip', Slav. Russ. *ṣibatī* 'throw'; Engl. *swoipe* 'heavy blow'. To IE Pok. 625 *kseip*-.

kṣim-'please', see *kṣam*-.

kṣiyāre, see *kṣāv-*.

kṣār- 'be ashamed', Z 20.17 *kṣārāre śśūjātena* 'they are mutually ashamed', pret. Z 19.73 *gyamāni kādāna nai ja kṣādā hāmūre* 'for the ointment; they are not shamed by it'; III 11, 21r3 *tū ahamañe* (BS *adhimanya-*) *kṣādai naṣphūstai* 'him he abused, shamed, expelled'. Causative *kṣer-*, III 11, 20r1 *ma ma kṣera* 'do not shame me'. See above *kṣārmā* 'shame', BS *lajjā*. From *fšar-*, Av. *fšarəma-*, Yidya *fšarm*, *fšarm*, Oss. DI. *āfšarm*, Sogd. *fš'r* 'shame', Man. *fš'r*, verbal, Bud. *fš'rs-*, Ch. *fšrs-* 'be ashamed', Bud. *fš'rm*'k, *fš'rm*yk; M.Parth.T. *fšrs-* 'be confused', Zor.P. *šarm*, N.Pers. *šarm*, adj. *šarmindah* 'ashamed'. With preverb *pa-*, III 1, 6r1, and III 8, 16v1 *kṣārmā pakṣāre*, = BS *hrī-r-apatrāpya-*. With negative, Manj. 67 *akṣārmauñā apakṣarāttai*; Zor.P. (DkM 790.3) *ppšyl-** *paṣṣār-*, transitive (DkM 654.14) *ppš'l-** *paṣṣār-*. For *kṣ-* < *fš-* see also *kṣāna-* 'shoulder' above; and medial *sakṣa-* 'hair', Waxī *šāfš*.

kṣīra- 'country, kingdom', v 110, 32r7 *kṣīru*, BS *viṣaya-*, v 109, 31v1 *kṣīra* loc. sing., BS *janapada-rāṣṭra-*, v 109 31v4 *kṣīrañānu*, BS *rāṣṭrāñam*, v 111, 33r3 *kṣīrañuvu*, BS *nagara-*, III 67.60 *kṣīrañvā*; v 116, 65v4 dyadic *kṣīre ḡmate*, BS *mañḍale*; v 115, 64r2 *kṣīrañā vātā*, BS *bhavanēṣu*; v 115, 64r2 *kāmiñā kṣīra*, BS *yatra*; v 116, 65r3 *cu vara kṣīra hiyāra vātā*, BS *phalāni viṣayeṣu*. Compound, v 117, 66v2 *gyasta-kṣīra*, BS *surūlaya-*; v 114, 63v4 *dvāvaredārśvo kṣīruvu*, BS *trayastrimśad-bhavanēṣu*. From **śaiṭra-* 'dwelling-place', Av. *šōiṭra-*, O.Ind. *kṣetra-*, Tumšūq Saka *xšera-*, to IE Pok. *kṣei-* 'dwell', Av. *šaēiti*, *šiti-*, O.Ind. *kṣeti*, *kṣiti-*, Greek κτλῆς, Armen. lw *šēn* = Av. *šayana-*, Georgian *šeneba* 'to build'. Tumšūq excludes *xšāṭrya-*.

kṣīruva- 'of the land', adjective to *kṣīra-*, plural v 108, 30v1 *kṣīruva uysnaura* 'beings of the country', BS *viṣaya-gatāni sattvāni*; gen. plur. v 108, 30r5 *kṣīruvānu uysnaurānu*, BS *viṣaya-gatānāni ca sattvānām*; inst. sing. v 116, 65v3 *kṣīrūṇa*, Z 24.391 *kṣīrūna dātāna* 'law of the land'; acc. sing. v 114, 63v2 *kṣīrū būnu* 'harm to the country'; JS 3r4 *biśā kṣīruva hvañḍā* 'all men of the land'; III 67.50 *kṣīruva hvañḍā*. Compound v 192, 10a3 *śau hve aṣṭi kṣīruva-vīrai* 'there is one man concerned with affairs (*hīra-*) of the country', contrasting with II 21, 15b1 *kṣīruvām kīrañ*.

kṣāv- 'to toss', Z 20.49 *khu ju dai māstā, kvī padamā kṣāvātā puṣṣo* 'as a great fire when the wind tosses it about'; Z 2.43 *hañḍāri ṣṭāna kṣiyāre huṣka āhūḍe padamna*; Z 21.23 *padamāna kṣiyāre* 'they are tossed by the wind'; pret. Z 2.44 *brūnthe ja kṣautte* 'tossed by the storm'; Z 20.40 *ggūne padamna kṣautte* 'hairs tossed by the wind'. See also Z 21.12 *śśakṣautte*; and N 158.34 *prakṣauttāndā*. From *xšaub-* 'toss', *xšubya-* > *kṣāv-*: *kṣautta-*, see above *ākṣuv-*. But *kṣāv-* could also derive from *xšīp-*; *kṣautta-* however is from either **xšāufta-* or **xšāfta-*, not from *xšīp-*. For 'to beat' note Šuynī *xēb-*: *xīvd* 'thresh, pound'; Waxī *xīb-*, Sarikoli *xēb-* 'to beat' (**xšvaip-* or *xšaip-*).

kṣāv- 'to make noise, sounds', Z 4.63 *ṣṣundā kṣāvūru* 'the ravens caw'; III 81.39 *kṣvīrā strīyi* 'women cry aloud'; III 108.36.6 *kṣāvū*, 3 sing. with *-u* 'and' or *u* 'indeed'. From *xšai-*, *xšai-ū-*, Sogd. *'γš'ywn* **axšēvan* 'lament', Armen. lw *šivan-k*, Zor.P., N.Pers. *šēvan*, Av. Yasna

71.17 *xšayas-ča*, glossed by Zor.P. *šēvan*; verbal Yidya *xšīm* 'I weep' and pret. 'I wept', Iškāsmī *šin-* 'to weep'. From *xšai-*: *xšī-*. The *-v-* of *kṣāv-* may replace older *-y-*, or it could be a base *xšy-au-*. If this 'grief' is from 'cut, gnaw, rub away, destroy' the following words belong here: Balōči *šīay* 'to shear, devour, rub away', Waxī *šay-*, *šay-*, *šitt-*, *šit-* 'to kill', Sogd. *'γš'y*'k 'to gnaw (infinitive)', Yayn. *xšoy-*, *xšasta* 'to gnaw, chew', Šuynī *šitum* 'hare', as the 'docked tail', Orošori *šutum*, Sarikoli *šutum*, Oss. D. *āxsinun*, I. *āxsynyn*, *āxsyd* 'to gnaw', N.Pers. *xšāy-* (from *xšay-*, or *xšāvy-*, or *xšyāv-*?). See also *kṣīna*, and *šimai* '(the dog) gnaws'; with preverb Zor.P. *apaxšīnēt* 'he destroys'. See also IE Pok. 400 *gi-eu-* 'to chew' for the increment *-eu-* to a base in *-ei-* (s.v. *hañjvāme*).

kṣāṣa 'six', twice in I 234, 24r1; v 139, 1b4 *kṣāṣa indriye*; N 75.42 *kṣāṣa rve* 'six seasons', BS *ṣaḍ ṛtūni*; with pronoun *yi*, Z 22.144 *kṣitai haska* 'his six tusks'; with pronoun *nā*, IV 3.4 *kṣatūṇi* 'six of them', and v 303, 02a4; Z 5.87 *kṣei*, II 25.29.3 *kṣi*; III 85.63 *kṣi*; K 56, 21v4 *kṣa*; Sid. 5r1 *kṣe*; gen. plur. *kṣeītānu*, v 56, 115b1 *kṣeīnu*, N 75.42 *kṣeṇu dātānu* 'of six dhātu-bases'; K 56, 21v4 *kṣeñā*; K 50.5.1 *kṣimñā*; Sid. 109r3 *kṣayau gattiyām* 'of six kinds'; II 104.76 *kṣyām pāramvā ja* 'with six perfections'; inst. plur. Z 10.10 *kṣyau*; Z 10.23 *kṣātyau*; loc. plur. N 176.24 *kṣvo*; IV, 3v1 *kṣvā au(vā)* 'in the six villages'; compounds, Sid. 138r4 *kṣe-padya haṣa* 'sixfold swelling', BS *śophaḥ syāt ṣaḍ-vidha*; v 2.2.4 *kṣā-vāṣṣa* 'a six-year period'; K 5, 144r2 *kṣgi-padya*, = BS *ṣaḍ-vikāra-*. Spelling in Tibetan script v 382.340 and 424 *thra* 'six'; 425 *thras* '16', 338 *threr-hdes* '16', 423 *threr-hbes* '26'. Here *thr-* is Tibetan for a retroflex *ṭh*, hence for Khotan Saka *kṣ-* (inverse to *hakṣa* = *haṭṭṭha* 'truth'). Ordinal *kṣeima-* Z 10.22 *kṣeima pāramata*; II 33, 3b10 *kṣemye haḍai* 'sixth day'; II 89.55 *kṣimīmye haḍai*; Sid. 122r5 *kṣimīmā bhāḡāna* 'with sixth part'; L 95.31 *pūhye u kṣemye* 'fifth and sixth'.

For 'sixty' *kṣaṣṭa*, IV 7v3 *kṣaṣṭa*, IV 45a1 *kṣaṣṭi*; Manj. 412 *kṣaṣṭā*; v 340, 79r5 *kṣaṣṭā kalpa vaṣṭa* 'through sixty kalpa-ages', BS G 37, 74a6-7 *ṣaṣṭiḥ kalpān*; loc. plur. v 331, 24r3 *kṣaṣṭuvo kūlvo*, BS G 37, 21a4 *ṣaṣṭi-koṭṣu*; v 381, 3a1 *kṣaṣṭutuo*. For 'sixteen', *kṣasu*, Z 22.159 *kṣasu puke* 'sixteen cubits', Sid. 7r1 *kṣasā salā vī buri* 'up to sixteen years', Tib. lo *bču-drug-gi bar-du*; also *kṣasā*, *kṣasa*, *kṣasa*, *kṣasa*, *kṣasi*; inst. plural L 89.13 *kṣasyau māstiyau* 'with 16 great ones'; with pronoun *nā*, III 58.14 *kṣasūṇi* 'sixteen of them'; with suffix, v 180b5 *kṣasma*; ordinal *kṣasama-*, II 17, 5b1 *kṣasamyē haḍai* 'on the 16th day'; also v 236.24. For '600', v 215.70.2 *kṣe-se*, II 91.94 *kṣi-sse*, III 112, 1v4 *kṣi-se*. For 'six' with tens, *kṣei-vare-* 'six beyond' (from *paras-*, **paraz-*, **parai-*), K 4, 140r3 *kṣeivaredārsā* '36', Z 22.217 *kṣeivarenotā* '96', later *kṣera-*, II 27.34.8 *kṣeradārsā*, K 96.150 *kṣairādārsā*, K 154.44 *kṣairadārsā*, II 54a30 *kṣairāhaṣṭā* '86', Sid. 107r2 *kṣīrināu* '96', K 60, 35r4 *kṣeranā* '96(?)'. In v 185, 2b2 *dvāvaridārsā* '32' (not *kṣa-*).

Iranian *švaš* and *šaš*, in Tumšūq Saka *xšī* '6', *xšimana* '6th', *xšīṣta* '60', *xšī saḡe* '600', *xšīyo sālyo* 'in six years' (inst. plural); Av. *xšvaš*, *xšvaš.dasa-* '16th', *xšvaṣti-* '60'; *xšvaṣaya* 'six times'; Oss. DI. *āxsāz*, *āxsārdās*, D. *āxsāz-*

sādi '600'; Zor.P. *śāś*, *ś'zdhwm* *śāzdahom; N.Pers. *śāś*, *śānzdah*, *śāst*; Pers.T. *ššwm*, *šst*; M.Parth.T. *šwēh*, *šhwom*, *šwēwm*, *šst*; Sogd. *wywsūw*, Chr. *xwšw*, *xwšrts* '16', *xwššty* '60'; Yagn. *uxš*, Chorazm. *uxs-*; Pašto *špaš*, Wanetsi *špōš*, Yidya *uxšo*, Munjāni *ūxšu*; Orm. *šū*, *šūlēs*, *šwēššū*, Sanglēči *xuāl*, *xuālados*, Waxi *šād*, *šal*, Sarikolī *xel*, Parāči *xī*, *xuddōs*, Šuynī *xauš*, *xōy*, Rōšāni *xūw*, Yazg. *šū*. IE Pok. 1044 *sueks*, *seks*, *kšueks*, *kseks*, *ueks*, *uks*, O.Ind. *śaś-*, Greek *φεξ*, *ἔξ*, Lat. *sex*, Celtic Welsh *chwech*, Tokhara B *škas*, A *šāk*, Got. *saihs*, O.Engl. *six*.

kṣista- 'thrown, tossed', III 42.2 *tha-kṣaisttai tcañjsā gaudū naumā haura* 'hair wildly(?) tossed, the leader called Gauda'; JS 1111 *bikṣistā rima jsā kaṣaṭā haṣprī tcañjsa* 'he (Kalmāṣa-pāda), bestrewn with filth, disgusting (BS *kaṣaṭa-*, *kaṣaṭa-*, Pali *kaṣaṭu-*) hair dishevelled'; K 16.164 *vakṣista hā aha* 'he threw the noose', = K 24.104. See also III 38.47 *vakṣesaca*, III 48.69 *vakṣisaca* with *brāsakye* 'idle(?) questions'. IE Pok. 1042 *sueid-* 'to throw', Lit. *sviedšiu*, *sviesti* 'to throw', *svaidyti* 'to throw often', base *suei-*; and with other increments. Hence *xšuaid-*, *xšaid-*.

kṣū 'hunger', SuvP. 64r3 *kṣu ttarna haṁthrrī* 'tormented by hunger (and) thirst', BS *kṣut-pipāsārditena*; SuvP. 71v2 *kṣūna ttarna*, BS *kṣut-tarṣa-pipāsa-*; Z 24.467 inst. sing. *kṣūna*; JS 6r1 *kṣūna*, 32r1 *kṣūne*, 17v1 *kṣu ttarna*; Sid. 3r3 *kṣu*, Tib. *skom-pa*. Adjective Z 11.10 *kṣūta*, JS 22v1 *kṣuwa*. From **kṣudh-*, Iran. Av. *šud-*, Zor.P. *šwōd*, Oss. D. *sud*, I. *syd*; Balōči *šūda*, *šūd* 'hunger', *šūdiḡ*, *šūdiḡ*, *šūst* 'hungry', verbal *šūday*, *šusta* 'be hungry'. O.Ind. *kṣodh-*: *kṣudh-*, *kṣudh-* 'hunger', *kṣudhyati* 'be hungry'. IE *kseudh-*, isolated, see Pok. 625.

kṣuṇa- 'section, period of time', in datation 'period of rule in a year', also written: *kṣuṇṇa-*, *kṣāṇṇa-*, *kṣaṇṇa-*, *kṣāuṇṇa-* (or to be read *kṣuāṇṇa-*, or *kṣāuṇṇa-*), *kṣu*, *kṣā*; IV 20.8 36mye *kṣuṇā* 'in the 36th regnal year'; V 210.36.1 15mye *kṣuṇa*; II 33, 3b10 33 *kṣuṇi*; II 129.80 *tcūrmye kṣuṇṇā*; IV 18.1 33mye *kṣāuṇṇā*; II 57.43 (= K 151.44) with *ā* and *u* on the one *aḡsara*, *pūhye kṣāuṇṇā* 'in the fifth year'; IV 1.1 *sparadirsamye kṣu* (for *kṣu(pā?)*) 'in the 35th year'; II 22, 16b3 *sparadirsamye kṣā*; V 385.92 *naumye kṣaṇṇa* 'in the ninth year'; II 42.1 *hau kṣaṇṇā* (in the initial incomplete words). The word occurs in five other sources: Tumšūq Saka *xšuna-*, ed. S. Konow 1.1 *xšimane xšane* 'in the sixth year'; Surx Kotal Greek script *χποvo* from **xšana* or possibly **xšuna-*; Kroraina Prakrit 661.1 *iḡa kṣunami* 'in this period of time'; 121.1 *iṣa kṣunamimi*, with dental *-n-*, not *-m-*. Kharoṣṭhī inscriptions, with both *-n-* and *-m-*, ed. S. Know 87.1 *iṣa kṣunami*; 75.1 *iṣe kṣunamimi*, rendered by Konow 'at that term', and 'at this instant'; 85.3 *iṣ(e) dīvaṣa-kṣunamimi*, rendered 'on this day-term'. Parallel is 39.2 *itra kṣaṇṇasa* rendered 'at this instant'. Tokhara B *kṣuṇ*, *kṣune*, *kṣunsa*, *kṣumntsa* (see S. Lévi, JA 1913, 2, 8–10; J. Filliozat, JA 1958, to p. 88 facsimile). in datation.

I replace here my earlier proposals (references, see AM, n.s., 2, 1951, 5), by assuming a basic meaning 'section' of time, hence a 'period' and specialized in datation as a 'period of rule, regnal year', the 'rule' being secondary. Two derivatives give **ks-en-o-* in Tumšūq Saka *xšana-*, and **ks-un-o-* in Khotan Saka *kṣuṇa-*. This double derivation is found similarly in Greek *τέπνν*,

τέπεvos 'tender', from **teren-*, Sogd. *trn* **tarana-*, beside Av. *tauruna-*, O.Ind. *tāruṇa-*. From **ks-en-o-* came also O.Ind. *kṣaṇa-* 'time, moment' post-Vedic, North-West Prakrit *kṣaṇa-* 'time', with parallel, inscriptional *kṣuṇamimi*. This base *kes-:ks-* is then a development from the base *sek-:sk-* 'to cut off', found also in (*s*)*ken*, *skei-*, *skea-*, and here in (*s*)*kes-*. A similar development gave the other base Pok. 585 *kes-:ks-* 'to scratch, comb, shave' with *ks-en-*, *ks-es-*, *ks-eu-*. With O.Ind. *kṣaṇa-* belong also Baltic O.Pruss. *kṣman* from **kēs-*, acc. sing. 'time', and O.Slav. *časū* from **kēs-o-*, used for 'time, hour, moment' in Slavonic languages, Alban. *koht* 'time' from **kēsā*.

kṣundaa- 'husband'; Z 22.123 *pañjsasatā-saluvo anūdo māta pūte kṣundai heḡā* 'the mother, the father gives the 500-year old unadult one to a husband', parallel to the Maitreya-vyākaraṇa, Tib. verse 12 *lo-na lna-brgyad-dag lon-nas khyo-la bag-mar hgro* '(the girl), having passed 500 years, goes as bride to the husband'; with *khyo* 'husband' = *kṣundai*; Pali Anāgata-vamṣa 34 *punca-rassa-sat' itthinaṃ vivāhā ca bhavissanti*; Z 19.74 *kṣunduu jṣṭha yanindā* 'they can deceive the husband'; Z 24.448 *nārā handaru kṣumdo nāste* 'the wife takes another husband'; JS 19v3 *strīya brīi kṣudai gvāysinai dainā naṣaudai aysmya* 'you calmed the woman in mind, with fire of separation from her beloved husband'; K 46.25 *kṣuṇḍai ysūṣṭe* 'the husband approved'; K 30.215 *manauhara hīya vā kṣaude ā* 'Manohara's husband has come', = K 39.147 *manauharā hīyai vā kṣūmdai ā*, = K 39.151 *manauha: rā hīyai vā kṣaudai ā*; K 45.23 *kṣūmdaina pyāstā* 'she spoke with her husband'; N 164.8 in the colophon of the Jñānolkā, *haṁtsa kṣāṇḍai vaśiradattina* 'with the husband Vajradatta'. Adjectives, II 57.3 and II 58.4 *kṣumdausta*, II 57.1 *kṣuṇḍānusta*. With negative II 58.5 *cu ikṣuṇḍā ṣṭe* 'she who is husbandless'. Abstract, V 327, 8b5 *tī ṣṭe bujsamja, jṣṭha, kṣāṇḍānūna* 'then the lady, the girl, (desires?) possession of a husband'. Compound, III 68.69 *khu hamya kṣuṇḍā-bāḡva* 'when she became nubile' with *bāḡa-* 'time'. From *fṣau-:fṣu-* 'to fatten cattle', Av. *fṣaonaya-* 'to fatten', *fṣaoni-* 'luxuriant', Zor.P. *fṣō-nēntān*, *fṣōniṣu*, glossed by Parsi-Sanskrit *sphītayitum*; Av. *fṣuyant-* 'husbandman', **fṣuyaka-* in Yidya *šifē*, *šfni*, 'husband', Zor.P. *šwey* **šūy*, N.Pers. *šni*, Parāči *xāi*, Lurī, Kurd. *šn*. From a base Iran. *pah-:fṣ-* with *-aa-* increment *fṣau-:fṣu-* 'to rear, feed', possibly to *pā-:p-* 'to feed' (IE Pok. 787) with increment *-es-*, *p-es-*, Iran. *pah-*, whence *fṣ-an-* 'to feed', beside Pok. 807 *pen-* 'to feed' to *pā-*. For *-es-*, *-en-*, *-eu-*, see Pok. 585 *kes-*, *ks-es-*, *ks-en-*, *ks-eu-* 'to scratch'. Thus *kṣundaa-* from **fṣuwa-ntaka-*, with *kṣ-* as in *kṣārma-*, Av. *fṣārma-*. Possibly O.Ind. RV 7.4.6 *āpsavaḥ* 'without *psu*-nutriment' belongs here: *mā tvā vayam sahasāvann avīrā māpsavaḥ pāri śadāma māduvaḥ* 'may we not sit around thee, O mighty one, without men, may we not be without nourishment(?), may we not be without gifts'. (Translated by L. Renou 'dénusés de bétail', K. Geldner 'ohne Vieh', P. Thieme 'without vital force', Sāyana *rūpa-rahita-* 'without form', Mādhava *aputra-* 'sonless').

kṣusti- 'serum', Z 8.32 *kyai dau ysū brysma kṣuṣtu daiyā samu* 'he who precisely sees its fire (=alkali), pus, urine,

serum'; Z 8.33 *ne ju vara dai kṣustā bīysma byode karā* 'there fire (=alkali), serum, urine, is not found at all', Manj. 253-4 *ne ja vara kṣārū dai ne vū yū kṣuṣṭa ne bīysma* 'not there alkali (BS *kṣāra-*) and fire is not, nor pus, serum, not urine'; Sid. 144r4 *ysu kṣpṣtā śālākya hā arve piśalyānū* 'medicaments are to be smeared on, absorbent of pus, serum'; Tib. *rnag dan, chu-ser hjiḥ-pahi sman-gyis bskus-te*; Sid. 142r5 *śaulānā arvām jsa ysu kṣaṣṭā vasujānā piśkalyānā* 'to be absorbed, by medicaments the pus, serum is to be cleansed, to be removed', Tib. *hjiḥ-pahi smun-gyis rnag dan chu-ser dag-par bsal-nas*; Sid. 142v5 *ysu u kṣaṣṭū*, Tib. *rnag dan, chu-ser* 'pus and serum'. From IE *kseu-d-* 'flow' beside *kseu-k-* in *paṣoj-* 'to rinse', without increment in *śaukala* 'rheum'; Av. *xśaoḍah-* 'stream', *fərxśaostra-* 'flowing' (of waters, *apaṇ-*), *xśudra-* 'liquid', *xśaudri-* 'liquor', glossed by Zor.P. *maḍ* 'wine', *xśusta-* participle 'fluid, liquid', Yasna 51.9 *ayanā hā xśustā* 'with molten metal'; Zor.P. *śust* 'liquid', *ayō-xśust* 'molten metal', M.P.T. 'ywxśyst'n' 'minerals' for Sogd. Man. *ṣxt'ḥ ywšt* (W. B. Henning, Sogdica 17.21); Zor.P. *śād-:śustan* 'wash', N.Pers. *šōy-*, *śustan*, M.Parth.T. *šwud-*, *šwstwd*, *šwstn*; M.Pers.T. *šwyy-*, *šwst*; Balōči *śuday* 'to wash oneself', *śōdag*, *śōday*, *śōzay* 'to wash, bathe'; Armen. lw *šoutak* 'cloth', N.Pers. *śustah* 'hand-cloth', Arab.-Pers. *šustaqaḥ*; *xśusta-* changed to *xusta-* in Yidya *xusto*, *xust* 'wet', Waxī *ṣašē*, *ṣaiē*, Šuynī *xest*, Pašto *xušt*, Sarikolī *xast*. IE Pok. 625, O.Ind. *kṣōdas-* 'stream', RV 5.58.6 *kṣōdanta dpo* 'the waters flow', but not to O.Ind. *kṣad-:kṣud-* 'to trample, crush'. For **xśaud-* beside **xśauk-*, see IE Pok. 835-7 *pleu-*, *pleu-d-*, *pleu-k-*, O.Engl. *flēatan* 'float', *flēogan* 'to fly'.

kṣej- 'long for', Manj. 197 *kṣejī*; *kṣeje*, see *kṣimj-*.

kṣaijsā 'message(?)', III 117.17 *khu jsām vāstja va hā vasva kṣaijsā hiśa* 'when there (*va*) the clear message(?) touching the desired matter (*vāsa-*, adjective *vāstja*, like *bara* 'harvest', *bartju*) may come', in a context of the royal palace (*pakūṣḍa-*, *rrvīye*), a donation (*śkyesa*, Tib. *skyes*), and messenger (*haḍa*). Possibly *kṣaijsa-* 'message' with *kṣ-* in *kṣī'a-* 'teacher' from *kaiś-* 'to inform', like *kē* = *haṣḍa* 'report'. For *vāsa-*, adjective *vāstja*, see *vāsa-* 'desire', base *vas-* 'to will, wish'.

kṣautte 'thrown', Z 2.44 *ggūne pharu śśāre tcaḥriye diśe vīri brinthe jsa kṣautte* 'hairs abundant lie scattered everywhere tossed by the storm'. See *kṣāv-*, *veḥṣotta-*, *naḥṣautta-*, *prakṣauttai*, *śśakṣautta-*. From *xśaub-*:*xśub-* 'to disturb', Av. *xśaub-*, *xśuṣṣan*, M.Pers.T. *wšwb-*, *wyšwb-*, *šwb-*, *wšwb'g*; Zor.P. *višōpišn*, *višuft*, *višōpēt*, N.Pers. *āšuftan*, *ūšōftan*, *āšōb*, *gušuftan*. IE Pok. 625 *kseubh-* 'swing', O.Ind. *kṣōbhate*, *kṣūbhyaṭi*, *kṣobha-*, *kṣubdha-*; Slav. Polish *chybać* 'swing' (Polish *ch* = *x*).

kha 'a measure for grain, grapes' used with high numbers, after *kūsa-*, before *ṣaṃga* and *ṣiṃga-*, from fuller spelling *khara*, as *pharu*, *phara*, *pha* 'much'; v 211, 39.5 *āysaṃ kha 8 gūra kha 7* 'arzana-millet 8 *kha*-measures, grapes 7 *kha*-measures'; v 181, 2a2 *ganaṃ kūsa 13 kha 5* 'wheat 13 *kūsa*-measures, 5 *kha*-measures'; ibid. 3 *gausi kūsa 13 kha 5* 'gawarsa-millet 13 *kūsa*-measures, 5 *kha*-measures'; v 174a2 (in a list of gifts) *aysdām kha 4* 'the *aysdām-*

grain(?) + *kha*-measures'; v 126, 2a1 *ganaṃ kha 6 viśākānta pīha haudā* 'Viśākāntā gave the price of wheat 6 *kha*-measures'; v 306.1.2 *bartja uṣṭi 104 kūsa kha 9* 'the crop, there is 104 *kūsa*-measures, 9 *kha*-measures'. The fuller form *khara* is in three passages, II 36.10.4 *anirūda khara sū* 'Aniruddha (gave) one *khara*-measure' (*śā* fem.); II 25.29.2 *58 khara u 6 ṣaṃga drrai ṣega* '58 *khara*-measures and 6 *ṣaṃga*, three *ṣiṃga*'; II 25.29.3 *u guṇi-haysāka hwaṃḍi tta hū jsārā jseṇi haudā 64 khara kṣi ṣaṃga 2* (*śai(ga)*) 'and the carriers of sacks, so fine grain was given, 64 *khara*-measures, six *ṣaṃga*, 2 *ṣiṃga*'. Possibly a word basically meaning 'receptacle', not a loan-word, but cognate with O.Ind. *khāra-*, *khūri-*, *khāri-* 'of 18 *droṇa*-measures' and of other values. Variant *-ara-* and *-āra-*, note also *hara-*, *hāra-* 'red' (Asiatica, Festschrift Fr. Weller 16-9); O.Ind. *khara-* 'hard', N.Pers. *xār*. Base uncertain, possibly IE Pok. 925 (*s*)*kel-* 'to split', O.Norse *skāla* 'drinking-vessel', O.Sax. *scāla* 'cup' (as Oss. D. *k'os* 'cup', beside Khotan Saka *kūsa-* 'a measure'), O.Engl. *sciell* 'shell'; (*s*)*h(h)-*, see also IE Pok. 930 *skheng-* O.Ind. *khanjati* 'limp', Greek σκαζω, Celtic Mid.Ir. *scingim* 'jump', O.Norse *skaker* 'limping', OHG *hinkan* 'to limp'.

khaca 'food', II 120.195 *ṣacū śaika āvūā ca ma śau dva khaca hāira yai ttuva-ṃ padāya khaysa u ca va baiśa ja* 'I came well to Ṣacū, what were my one or two things for food, that I ate on the road, and what there was, was all used up' (*khaysa* taken as **khaysita-* in 1 sing. 'I ate'). From *xad-* 'to eat', with suffix **xad-čā-*, see *khays-*, *khūysa-*. See also *khacai*.

khacai 'food', II 50.51 (miscellany) *haṣṣka gūrai khacai* 'food of dried grapes'; ibid. 52 *bāmrai khacai* 'comestible, food'. From **xacaḥa-* to *khaca*. Dyadic with *bāmrai* 'food' from older **baura-* or **būra-* to base *barv-* in Av. *baourva-*, *baoirya-*, Zor.P. *bōr*, *bōrak* 'food' in the dyadic phrase *pīt bōr* glossing Av. *pitu-* 'food'. For *bōrak*, DkM 850.18 *nān hē-š bōrak* 'bread which is his food'.

khace 'title(?)', II 49.10-1 *haṃgiṇai thiyai tvanā-kām khace vara* 'to the Khace Thyai Tvanā-kām of Harpgiṇai'. Possibly 'concerned with food (*khaca*)', like the BS *khūdyaka-cāraka-* 'distributor of food' (Mahāvīyutpatti 9059), an official in a *vihūra*.

khaj- 'rise', from *khajs-* palatalized. See *uskhaj-*, *naṣkha-jāmatū-* 'escape'; also *khajsā*.

khajsā 'rise, abscess', Sid. 111r1 *haṃdamna khajsā*, = v 320.91 *haṃdamna khajsāṃ* 'interior abscess', BS *antar-vidradhi-*, Tib. *khon-lbras*; I 183, 102v1 *khajsā*; I 157, 69v3-4 *vā-sarūṃ jaida khajsāṃ ādmāda ysiḍiṃ ttaviṃ kauṣṭa* 'it removes rheumatism, abscess, madness, jaundice, leprosy', BS *vāta-ṣoṇita-vidradhy-unmāda-pāṇḍurogaṣ ca kuṣṭha-*. From *khajs-* 'to rise, erupt'. See *khaj-*, *uskhajs-*, *naṣkhaj-*.

khaḍara- 'mule', five times in the Rāma text, III 73.184 *khaḍara jsām haṣṣka hvaḍāṃdū* 'the mules ate the dry (grass)'; ibid. 185 *aḍa aṣparā khaḍarām pyamṭsa* 'the other, the lucerne before the mules'; ibid. 187 *khaḍarā ttiyām prara viśūna* 'of the mule, their nature is bad'; ibid. 189 *khu hā haiṣṭa, khaḍarām pana, haṣkaistai brraiḥā: khaḍarā* 'when he placed it before the mules, he struck the back of the mule'. From **xara-tara-* 'on one side ass', Sogd. P 2.771 *yrtr'k *xarataraka-* 'mule'; it

passed to Turkish *qatır*, whence it was brought back to Oss. D. *qadır*, I. *qadyr*, beside I. *xārg-āfs* 'ass-horse'. The form is like Zor.P. 'stl **astar*, N.Pers. *astar* from **assa-tara* 'on one side horse', O.Ind. *aśvatara*-. See also *khara* 'ass'.

khaṇauṣa 'a kind of reed plant', Sid. 14v4 *khaṇauṣa* *gaysā* *hiya bāva* 'root of the reed', with *gaysa*- 'reed', BS *naḍa*- 'reed', Tib. *hdam-bu*; I 143, 52r3 *khaṇauṣa* *gaysa* *hiyā bāvā*. From base (s)k(h)an-, *khaṇa*- with suffix -*auṣa*- (see also *durausa*), with Oss. D. *c'ānodā*, I. *c'ānud*, *c'ānut* 'reed', adjective I. *c'ānuddžyn*, *c'ānutdžyn fātān* 'reedy plain'. IE *kʰan*- in Celt. Ir. *canach*, Welsh *pān* 'marsh grass, cotton-down plant', quoted without connexion Pok. 565. **khattāvihā** 'laughing (?)', III 106-28-30 *tta tta baiśmāś-varmai śpste ā kaumadeva hamaīyā strīyānyau bvaījśyā byauda khattāvihā brrīyā khū dye* 'so Viśvakarman created her, or Kāmadeva himself, possessed of woman's virtues; in love when he saw her laughing (?)'. From **xandāta-ka*- with suffix -*vihaa*-, to base *khan*- 'laugh'. For -*viya*-, -*viha*- also K 19-235 *adapuraviya strīye* 'women of the inner chambers', =K 27-156 *attapuraviye strīye*, =K 36-102 *amita-pūri strīye*; and III 49-17 *piśāravihā*: 'disgusting', K 44-198 *piśāravī*, =K 41-81 *piśāravī*. See AION 1, 1959, 116-8.

khadīrakya 'receptacle', II 60-31 *jsainyām hīrām jsa habaḍa pyaṣṭa-likya khadīrakya śe* 'one receptacle, decorated, filled with small things'. From **xandīra*- beside Oss. D. *xāndug*, I. *xāndyg* 'receptacle to hold salt water for cheeses', with *k*-, Armen. lw *k'andouk* 'vessel to hold grain', M.Parth.T. *kndwq*, N.Pers. *kandū*, *kandūk*, Arab. *kandūf*, Syriac *kndwq*- 'large grain receptacle'. For variant -*ūr*- and -*ir*-, note Armen. lw *t'onūr* 'oven', N.Pers. *tanūr*. The receptacle, if *hīnangyā* means 'plaited', will be a basket. The *śe* is oblique for fem. *śā*.

khan- 'to laugh', pres. 3 plur. Z 20-20 *khanīndi*, 3 sing. Sid. 125v3 *khittā*, BS *hāsyā*-, 3 sing. III 73-173 *khatta*; pres. participle Z 3-61 *khanandā*, III 134a4 *khanançe teire jsa* 'with laughing face', II 82-62 *śauma khanaca* 'laughing face'; noun, *khanaa*-, plur. Z 23-24 *khanā*, III 50-46 *khanā bāśā vaṭākye* 'laughs, jokes, side-looks'; acc. sing. Z 2-232 *khano*, v 328, 7r5 *khanau cārā yādai*, 'he made visible a smile', BS G 36, 5r4 *smitasya prāduṣkaraṇāya*; N 6-40 *khanau ciru yādē* 'he showed a smile', BS G 36, 5a2 *smitam prāduṣ cakāra* (=v 328, 7r3 incomplete); v 342, 84v2 *khanau dyāñātā* 'he shows a smile', BS G 37, 79a3 *smitam prāduṣ cakāra*; v 78v3 *khanau dyāñātā*, Tib. *hdzum-pa mdzad-de* (BS lost); v 343, 85r2 *cu pracai khanau dyāñā(t)ai* 'why did you smile?', BS G 37, 79b3 *kaḥ pratyayaḥ smitasya prāduṣ-kāraṇāya*; gen. plur. JS 32v2 *sāninām khenām vāmurāke jenāke* 'dispeller, remover of enemies' laughs'; inst. sing. Z 21-25 *khanaina*. With preverb *naṣkhamitte*; with *bi*- *bihamitte*. See also *chadā* 'chattering (of monkeys)', and *bichān*- 'to neigh'. From *xand*-, Zor.P. *xandit*, N.Pers. *xaud*-, *xandidan*; Sogd. Bud. *ynt'nt*; adjective *yntmyn'k* 'derisory', with *us*-, Bud. *syntcyk* 'ridicule', Man. 'sxnđ-' 'mock', *q'ṭ-sxndyy*, '(s)y'nt'; Chr. *sxntnt*, pr *sxnt šyty* 'spoken in mockery'; with *pa*-, *psxnt* 'mockery'; M.Parth.T. *xnd*-, *xndynd*; 'sxnđ-' 'to mock'; M.Pers.T. *xn*-, Balōči *handag*, *kandag*, *xandag*, Pašto *xandal*, *xandā* 'laughter', Waxi

kūnd-, *kandā* 'laughter', Orm. *xanōk*, *xanī* 'laughter', *xanak*, Parāči *khan*-, *khanōi* 'laughing', Sanglēči *xānd*, Yidya *xond*, Šuynī *sānd*:-*šint*, Sarikoli *sānd*:-*šind*, Oss. I. *xyndžylāg* 'mockery', but D. *xodun*, I. *xudyn* 'to laugh' from **xau-d*-, possibly beside *xand*-, as IE *bhā*-, *bhen*- 'to speak' and *bhā*-, *bhau*- 'to shine'. For *xa*-, IE Pok. 634 *kha kha*, O.Ind. *kakhati*, Armen. *xaxank*, Greek *καχάζω*, Lat. *cachinnāre*, O.Engl. *ceahhettan*. Turkish *osyančula*- 'to mock' may derive from Sogd. *us-xand*- (F. W. K. Müller, *Uigurica* 19-15).

khapa 'dress', III 50-52 *haḍa khapa vūsta pamūha upaka-raṇa-m ṣada jsa he* 'cloak, dress, clothing, equipment he gives to them with faith'; v 214-8-6 *th(au)na khapa* 'clothing, dress'. See also *kava*, *khai*. From base *kap*- 'to hold, contain, envelope', Zor.P. *kp'h*, *kwop'h* **kapāh* 'dress', Balōči *kawāh* 'overcoat', Arab.-Pers. *qabā*, plur. *aqbiyah*, Georgian *k'aba*, *qabač'a*, Oss. I. *k'aba*, *k'abatā* 'feminine dress', *k'abaxor dari* 'silk enough for a dress'. For IE Pok. 527-8 *kap*-, see TPS 1954, 155, *Acta orientalia* 30, 1966, 26, SDTV 96. Add Oss. I. *k'ābic*, -*tā* 'storeroom'. Variant *ham*-, see *kamaiškā*.

khama 'summary, collection(?)', III 111, br4 *hāṇdamye haḍai khū tti baiśā kūśala dāse, pustyaui ttai beḍā baiśā khama yūdāṇdū, pustya ma hamkhīysna tcahaisā ṣṭāre* 'on the seventh day when I finished all these excellent things, from the books we had made summaries; books of mine are forty (or fourteen) in number'; =III 112, br3 *hāṇdamye haḍai khū baiśā kū(śala dā)se, pustyaui ttai beḍā baiśā khama yūdāṇdū*. Uncertain, possibly from base *kam*-, *kham*-, variant to *kap*- 'to enclose', see *kamaiškā*, *khapa*. -**khamista**-, see K 152-17 *akhamista*- 'unchanged', to *hamista*-.

khamūḍa- 'container' as a measure, v 211-39-2 *||tsue rūpaiysjā khamūḍa 9* 'ground (barley, *hāmai*), Rūpaiysjā, 9 *khamūḍa*-measures'. From **kamṛta*- to base *kam*-, *kham*- (see *kamaiškā*, and *khama*), beside *kap*- 'to hold, contain, envelope', see s.v. *khapa*. The base *kam*- 'to carry' is known in Rōšāni *pufumc* (*c* = *ts*), Xūfi *pajumc* 'pad worn on back to carry a burden', from **pati-kama-ēa*-, and Tokhara AB *pār*- 'bear', supplented by *kām*-. Similar Yidya *kūmio* 'large basket' from **kamitā*- (from **kamṛtā*-?), beside, with *čam*-, Sanglēči *čumōl* 'large basket', Šuynī *čimūd*, Orošori *camūg*, Sarikoli *camūg*, all from **čamṛta*- 'container'. This -*uda*-, -*ula*- is Saka also in the ethnic name Khotan Saka *cimuḍa*-, *cumuḍa*-, Chin. K 1256-2; 617-2 *ṣṣ'u-mi* from *ṣṣ'wo-miet* (**čumāl*), Turk. *jumul* (**čumul*), probably also Kroraina *cimola*, a tribe speaking their own language (not 'jargon') in the 11th century, but speaking also Turkish as being associated with Turks at that time. The name means 'warriors' from *kam*-, *čam*- 'to stride out as warriors', as in N.Pers. *čamīdan* 'to stride boldly', M.Parth.T. *čm*- 'to run', *čng* 'course', *č'm*- 'stride' in *fr'č č'm'h* 'stride forth', Armen. lw *čem* 'walking', *čemaran*, Greek *περιπατος* 'academy', *čemakan* 'peripatetic', Khotan Saka *tcāma*- 'locust', O.Ind. *camūru*-, *samūra*- 'antelope'. The concept is like Gaulish, O.Irish *cingeto*-, *cinged* 'hero', *cingim* 'to stride', and O.Ind. RV *kram*- with *vi* *kramasva* 'stride out' (RV 4-18-11). For the variation *cu*-, *ci*- (in *cumuḍa*-, *cimuḍa*-) note also *cakurika*-, *cukurikiji*, plant name *oxalis*

corniculata, wood sorrel' and *cakala-*, *cikala-* 'wood', *canda-*, *cindā* 'how much'. The same Saka -*ula-* is in the name *Mihira-kula-* from **miθra-kṛta-* 'made (fortunate)' by *Miθra*, a name like the Sasanian *Yazdakṛta-* in Armen. *lw yaskert*, Zor.P. *yazd-kirt*, Greek *ισθιγέρτης* (see Iran 8, 1970, 70), and in *Zābul*, O.Ind. *jāguda-*. Khotan Saka has -*l-* beside -*d-* in II 101.12 *salai* 'goodness' for *sāde*, and *habāla-* for *habāda-* 'full'. See also *tcāma-*.

khays- 'to drink', noun *khaysana-* 'eating and drinking, feast', K 26.129 *khaysana khaštāuda* 'they feasted a feast', = K 35.80 *khāysani khaštāmdā*; II 85.14-5 *khaysam paṃmarā pharāka*, parallel to *ibid.* 17 *hviḍi tta paṃmarā pharāka* 'of food the report is abundant'; III 70.118 dyadic *hvaḍa khaysam*, II 87.54 *khaysna hvāra*; II 86.49-50 *khaysa hīyai pīḍakā* 'letter about food', II 85.26-7 *pada-mja bimḍā khaysam* 'food as usual'; III 66.20 *na ma distā khaysam ūryām* 'here is no food in the grove'; II 85.29-30 *muṣḍā tñū khaysam vahajū* 'I will do favour, I will give food'; loc. sing. v 310v2 *khaysāna*. With -*ya*, noun, *khaṣa-* 'drink', SuvO. 56r7 *khaṣa*, BS *bhojana-*, I 147, 57v2-3 *khaṣa u mau*, 'drink and intoxicant', BS *madya-*; I 139, 47r4 *khaṣa*, BS *pāna-* 'drink'; Sid. 15r4 *khaṣi-vīya*, BS *pāna-*, Tib. *btun-ba*; III 40.17-8 *jāstūnai khaṣa jṣā asphīratcaña* 'gushing with celestial beverage', = III 47.62 *jastūne khaṣṇa asphīrāci(ña)* (with variation -*ṣ-* and -*ṣ-*); *khāysa-* 'food', Z 2.26 *khāysu ne hvīḍā* 'does not eat food', Z 2.26 loc. sing. *khāṣa*; plural, Sid. 132v4-5 *khāṣe besā hā arva neṣānā* 'the medicaments spices and the rest must be applied', Tib. *spod sna-chogs-kyis btab-la*; Sid. 5r5 *khāysq gvāchākā* 'digesting food', Tib. *zas btu-ba dan*; Sid. 4r3 *ṣi khāysā hvaḍā idā* 'that can eat food', Tib. *zas sos ma-thag dan*; compound Z 13.98 *khāysa-tira-* 'act of eating'; *khāysānā-* 'stomach', from **āza-dānā-* 'receptacle of food', Sid. 138v4 *khāysānai jsa*, Tib. *pho-bahi nav-na* (-*ai*, oblique -*e*); loc. sing. Sid. 4v4 *khāysānya*, BS *kūyasya-āmāsaya-sthāna-*, Tib. *pho-ba*; Sid. 121v1 *khāysāna ṣtukā* 'being in the stomach', BS *pakvāsaya-*, Tib. *lon-ka-na* 'in the intestines'. See also *phīysgāna-* from **miṣga-dānā-* 'bladder'. Adjective to *khāysa-*, Z 13.129 *khāysīnei*.

Verbal, *khāṣ-* 'to drink', participle *khaṣta-*, pres. 3 plur. Z 3.59 *hamvayau ratanīnyau khāṣindā* 'they drink from jewelled bowls'; III 35.30 *khāṣīḍau tñū brrvīṇai ysaujsā nīka-raysā* 'they indeed (-*u*) drink that savoury amṛta-food of love'; = III 37.28 *khāṣīḍa*; infinitive, III 65.18 (*bāysa* . . .) *rruṃda va kṣṣta ye khāṣe* (the grove) . . . where it is possible for the king to drink'; Sid. 9r2 *mākṣi ttaudye uci jsa ni khāṣānā* 'honey must not be drunk with hot water', Tib. *sbrav-rēi chu dron-pos hphul-zin mi bzah*; Sid. 15r1 *khāṣāma* 'drinking', Tib. *btun-ba*; participle *khaṣta-* (beside *khāṣ-*, as *rrāṣ-* beside *rraṣta-*, like Oss. *arāst*, participle to intrans. *arāzun*, and trans. *arazun* 'be made, make'); Z 2.120 *khaṣta hāmāte* 'it can be drunk'; as noun III 64.19 *hvaḍa khaṣta* 'food and drink'; Sid. 125v1 loc. plur. *hvaḍvā khaṣtvā*, Tib. *bzos-tin, kthums-pa dan*; from **xaṣti-*, infinitive Z 5.64 *khīṣte*; and noun SuvP. 64r3-4 *hviḍi kīṇau khīṣte*, BS *pāna-*, *bhojana-*. The causative participle is *khāṣta-*, Z 24.439 *pādā hāmāte o vā khāṣtā* 'was fed or given to drink'. With preverb *par-* in

Z 24.237 *parchāsa* 'he satisfies', pret. 2 sing. Z 5.89 *nei ma parchāṣtai* 'you gave me to drink amṛta-drink'; v 95r8 *ne parkhīyaṣtu yīndā*; SuvP. 70v1 *pachāṣi* 'I would satisfy', BS *tarpeya*. From *xas-* 'to consume' (either food or drink), **xaṣta-*, also M.Parth.T. participle *x'z'd* **xāzād*, pres. *x'zyndg* **xāzēnday* 'devouring'. Beside *xad-* in Balōči *khāḍay* 'to eat', N.Pers. *xāyidan* with O.Ind. *khād-*, *khādāti*, *khādita-*. See IE Pok. 634, a list of words with initial *kh-*, Armen. *xacanem* 'to bite'. See also *khaca-*.

khaysma- 'abscess', Sid. 103r2 *khaysma ākrre herā hame* 'the abscess becomes painful', Tib. *ñam-thag-pa byed-pahi phol-mig hbyun-ste*; Sid. 105v4 *ttavai khaysme, haṣā* 'fever, abscess, swelling', BS *jvara-visphota-sopha-*, Tib. *rims dan, hbrum-bu dan, skraw-ba dan*. From *khajs-*, *naṣkhaj-* 'rise, issue', see *uskhajs*. Also *khajās* 'abscess'.

khara- 'measure of capacity', see *kha*. See also II 84.14 *ṣau khaysai kharā gināre* 'they buy one khara-measure of food' with *ibid.* 19 *khvam ṣau khaysam ni yinām* 'if we do not provide one repast for them'.

khara- 'ass', III 73.185 *striya khara kharā tti hvā* 'then the female ass addressed the ass'; III 73.186 *khairairattata hve* 'the ass so spoke to her'; plural III 73.185 *khara*; gen. plur. III 73.192 *kharam*. Adjective, IV 33b1 *kharaḍa haṃbā* 'the amount for an ass'. See also *khaḍara-* 'mule' from **khara-tara-*. Compound, Z 13.25 *khara-bārai* 'ass-rider'. From *xara-*, Av. *xara-*, fem. *xarā-* 'ass', Zor.P., N.Pers. *xar*, Sogd. Bud. *γry* 'ass', *γr*, and *γrtr* 'mule', Pašto *xar*, Orm. *xar, xra*, Parāči *khār*, Yidya *xoro*, Waxi *xūr*, Sarikoli *ṣer*, Yazg. *xūr*, plur. *xuraθ*; Nūristāni Kati *kur*. IE Pok. 634, in a list of words with initial *kh-* as not proven to be Indo-European.

khara- in the adjective Sid. 151r4 *khariña āste* 'bone of deer', BS *plava-*, Tib. *gla-ba* 'musk deer'. See also adjective *khyera*. Possibly a colour name. See below *khara-*. For a colour name for an animal, see O.Ind. *eṣṭi, hariṇi*.

khara- 'dark(?)', K 109.314 *tta tta paḍā ya kharaña* 'so it was first in darkness(?)'. From *xara-* base of *khīraa-* 'depressed', N.Pers. *xīrah* 'gloomy, dark, dim'; possibly in the deer name *khara-*. Kroraina *khara-ūarna-* 'dark-coloured' or 'ass-coloured'?, see Asiatica, Festschrift Fr. Weller 18. Oss. D. *xārā* 'dark', *xārāmejā* 'dark cloud' may have either older *x-* or *h-*.

khara- loan-word from BS *khadira-* 'acacia', Sid. 13r4 *khara*, BS *khadira-*.

kharambette 'plant', Sid. 17v3, BS *kalambukā*, Tib. *kalama*, convolvulus repens. It may be a local adaption of the name.

kharasamṇā II 85.31, *khvā ṣa kharasamṇā* 'like this ass-dung', from *khara-* 'ass' and *satana-*, *saṇma-* 'dung', in an uncertain text.

kharijā 'thong(?)', v 355, TM b2 *gvahe u baṃṇa kharijā* (space) 'weave and bind the khara-thongs(?)'.

khārūkā 'loving(?)', v 66.14-5 *dūtakā ṇāṇysirā tsumam(ca)* x *khārūkā* 'daughters, intimate behaving, loving'. From base (s)k(h)ar- 'to love', Celtic O.Ir., Welsh *car-* 'to love', Tokhara B *krent*, A *kranī* 'good' to IE Pok. 515 *kā-*, *kā-ro-* 'desire'.

kharai 'faeces(?)', K 100.295-6 *kharai pulāni gūhai* 'faeces, efflatus, excrement'. From **kaxra-* to IE Pok. 521 *kakka-*,

Lat. *cacāre*, Armen. *k'akor* 'dung'. See also *kajaka-*. Also II 116:292 *khara*.

kharsalām 'name', v 269, Dum I, 122.

khal- 'defile', only in *saṃkhal-* 'to defile'. From *xard-*. See also *khārga-* 'mud'.

khalānā 'pool', v 80, 8r2 *surūtca, āṣiṃgye khalānā, gyahe, nātā* 'clear water pools, ponds, pools, fountains, streams'. From *xard-* 'to flow(?)', see s.v. *khārga-* 'mud'. See also *halā* 'pit'. For *-āna-*, see *baysāna-*.

khavā 'foam', Sid. 101v3 *gūlā hīvi khavā* 'foam of molasses', Tib. *bu-ram-gyi sbu-ba*; III 135, 1r2 *u eha khavā narāme* 'and foam comes from the mouth'; Manj. 113 *kāpa ka pr(ā)na utca khavā hagrīha kamala* 'if the one-eyed animal lifts its head to the foam of the water'; Z 6:53 *sanu kho khavā o kho marica kadālā kluysmūlā ūca o cāya-nārmāte* 'like foam or mirage, kadālā-plantain, bubble in water or magic-made'; E s 9 (p. 351) *kadalā māṇamde asūre samu kho khavā ūcai bātāva* 'like kadālā-plantain without inner matter, just like foam in water, lightning'. Parallel in comparison of insubstantiality, *phena-piṇḍa-, marici-, budbuda-, māyākāra*. Adjective, III 49:25 *khavīnai peṇḍai tte na astā eṣṭāma sārā drāmā rū* 'a mass of foam, of it, there exists no stability, inner matter (BS *sāra-*), such is form (BS *rūpa-*)', the comparison with BS *phena-piṇḍa-* and *rūpa-*. From *xafa-*, Av. *kafa-*, Zor.P. *kṇ, kwṇ* **kaf*, N.Pers. *kaf*, Oss. D. *xāfā*, I. *xāf* 'pus', *xāf-dāndag* 'with bad teeth', Waxī *xūf, xep*, Munj. *xaf*, Suynī *xiḥ*. IE Pok. omits; O.Ind. *kapha-* (post-Vedic) 'phlegm, foam', only Indo-Iranian.

khavara- 'plant name', Sid. 10r5 *khavari bā* 'root of khavara-', BS *bhārīgī*, I 187, 106r3 *khavara bā*, I 149, 60v1 *khavare*; BS *bhārīgī*, Tib. *ga-bra* (lw from Saka *khavara-*, clerodendrum siphonantus. Tibetan-Mongolian Dictionary VI 260 *ga-bra-ste kaṇḍakari smug* 'red kaṇḍakāri (solanum)'. Possibly Greek κάππαρις, N.Pers. *kabar*, Armen. lw *kapar* 'caper'.

khavā 'from the foam', see *khava-*.

khaš- 'drink', see *khays-*.

khaṣṣa- 'pleasant', Z 23:5 *ciṅḡānu ciṅḡau dātā kaspārau tterā khaṣṣa phaṣṣā* 'for the Chinese the dharma-doctrine in Chinese, in Kashmīrī is so pleasant, delightful'. From **hvaṣṣa-*, Zor.P. *hvaṣṣ, xvaṣṣ*, N.Pers. *xvaṣ* 'pleasant', beside Prakrit *phaṣṣa-* from *sparsuka-*.

khaṣṭa-, *khāṣṭa-* 'drunk, made to drink', see *khays-*.

khasta- 'beaten, pained', participle to *xad-*, v 31, 86b5 *khastā kuhye jsa* 'injured by deceit' (BS *kuhā-* 'deceit'), Z 13:81 *khastā kuhe jsa*; Z 274:43 *khastu ne yindā* 'he cannot injure'; I 161, 76r2 *cū pyahasta khasta viraṃ* 'what is a wound corrupt, contused', BS *duṣṭa-tāḍa-vraṇeṣu ca*; pret. JS 7v1 *cu (saṃ)ḍai khastādā* 'who beat the ground'; pres. *khaittā* from **xadati*, v 153, 121 *gahai ttu ne khaittā* 'the shaft does not injure him'; conjunctive 3 sing. Z 13:81 *khveī ño khā pau vātā ggeiha* 'since the splinter would not wound his feet'; IV 17:3 et seq. *khaitti* 'it pains'. Noun, Sid. 156r3 *khayī trāmāre* 'the pains enter', Tib. *zug-čün na-ba rnam*s. Adjectives, Sid. 124r2 *khayūḍa-* 'painful', Tib. *zug-čün*; Sid. 136r3 *khayājsa*, BS *todavān* 'suffering contusion'. With preverbs, *pā-* Z 7:22 *pāhamata* 'striking', participle *pāhastā-*; pres. *piha-, pyiha-, pyāha-*; with *va-*, Z 24:46 *vahastā-*; with *gu-* v 69, 8r5 *guhei*, K 26:140 *aguhastā-*.

From *xad-*: *xasta-* 'to beat', Av. *xixāda, vixādaḥ*; M.Parth. T. *xst*, noun *xām* 'wound', with *-s-* from *-ds-*, *xyxs-*, *wxss-* 'be wounded'; Sogd. Man. *'axst*, Chr. *'axsā'rī, 'axsty* 'broken'; Orm. *waxa-* 'to dig' from **apa-xad-*; Zor.P. *xastak* 'injured', N.Pers. *xastan* 'to hurt'. See also *kaṣma-* 'wound' from **xndma-*. IE (s)k(h)ed-, not traced.

khasta- 'arrived', to pres. *khaittā*, II 128:47 *tti hā drām herā khaste* 'then such a thing has happened' (translation AM, n.s., 11, 1964, 19); III 67:61 *tti ra khu mi samavāyā khaste* 'when the conjuncture occurred'; K 27:155; 157 *tti tta khu hā khaste haḍā* 'so when the day arrived'; K 19:234 *ḍida khu hā khasta haḍā*; K 19:237-8 *tti tta khvai hā khaste haḍā*; K 36:103 *tti khvai hā khaste bādā* 'so when the time arrived'; K 42:125 *ṣā jsām hā kālai khaste*, = K 40:4 *ṣā jsām hā kālai khaste* 'this time (BS *kāla-*) arrived'. Pres. *khaittā*, II 126:12 *ṣi pū hā viṇa ni ri khaittā* 'he has not yet arrived'. See *uskhastā-, naṣkasta-, naṣakhasta-*. From *xah-*: *xasta-* beside **kah-*: *kasta-* 'to move', *kah-* in Armen. lw *nṣkahem* 'to reject, rebel, rise against, despise' from **niṣ-kāhaya-* 'cause to go out'; O.Ind. *kas-* in causative *kāsaya-*, with preverbs *ud-, nis-* (*niṣkāsaya-* 'to drive out'), *pra-, vi-, anuvi-, pravi-, sam-*. Kroraina *akas-, akasida, aḡas-, aḡajli-* 'take away' from **ā-kāsaya-*; Ardhamāgadhī *nikkas-*, Khovar *kas-* 'wander about'; Paṇini 7.4.84 *canikasīti*. IE (s)k(h)es-, not in Pok. See also *kas-*, possibly from **kas-s-*. Uncertain III 131:5-6 *ū samūvā garṣā khaste*.

khahāni 'plant name(?)', II 25:29:2 *nūvārā khahāni haurāta ttīmā tte jsārā* 'may you give the new seed of khahāna-; of the corn...'. Not traced.

khā- 'to open', Sid. 150v4 *rrā-v-i khānā* 'his veins must be opened', Tib. *rāa gtar-šin*, parallel to BS *sirām mocaya-*, *asrī-mokṣaṇa-, asrī-mukti-*; K 19:222 *ttayau hyai rri khauña*, = K 27:146 *ttayau hīye re khauña* 'their veins must be opened'; = K 35:90-1 *re khūmūña*; participle II 4:60 *garṣa khā* 'with open throat' from **khāta-*. See *khūm-, khūyū-, kūḍai* 'hole'. From base *khā-, kā-* 'to open, make a hole', Oss. DI. *kom* 'mouth', from **kāma-*, Oss. D. *igon*, I. *-jgom*, *gom* 'open', D. *sār-igon* 'with bare head', from **vi-kāma-*; D. *ārgom*, I. *ārgom*, Megrel. lw *argam* 'open, clear'. Base *kau-* in Oss. D. *k'olā*, I. *k'ul* 'nook', D. *k'um*, I. *k'üm* 'nook'; Zor.P. *kwmyk* **kōmīk* 'belly', Fars dialects *kum, kom, kōm* 'belly'; N.Pers. *kōmīṣ* 'digger (of wells)'; *kōlidan* 'to dig'. Waxī *parkōl-* 'to dig'. With *-m-*, Khotan Saka *khūm-* 'to open'. Base *kauk-* see *bekhauṭe* 'by digging in'; Nuristanī Prasun *kučō* 'to dig', Parāčī *kus-ēw* 'to dig'. See JRAS 1970, 61-2.

khājaṇa, *khāje* 'in mud', see *khārgga-*.

khāmdalaja adj. 'of a sharp thing', second component in I 141, 49r4 *hva-khāmdalaja āstai* 'bone of boar's tusk', BS *ārūka-* a medicament, literally rendered from *ārū-* 'boar' (like *khuyṣaa-* for the plant BS *maṇḍūki*). See s.v. *hva-* 'boar'. K 32:44 *khāmdalā kāḍīrani*, K 16:150 *khāmdala kāḍa(r) jsa* 'with sharp(?) sword' varies with *-au-*. If *khāmda-* is primary, the base may be (s)k(h)an-d- 'to cut', see s.v. *hatcan-*. If *-auda-* is primary the base could be (s)k(h)ap-, **xafta-*, as *ttauda-* from *tafta-* 'heated', IE Pok. 930-3 *skēp-, skap-* 'to cut with sharp tool', N.Pers. *kāftan* 'split'. For tusk, note Av. *tiṣi.asūra-* and Khotan Saka *haska-* from base *as-* 'sharp'.

khāysa- 'food', see *khays-*.

khāysde 'moves', Manj. 343, see *khoys-*; and Manj. 343 *akhāṣṭa*.

khārāva- 'shining(?)', II 103.57 *strīyastrisāna katha khārāva-ttiṣṭa gyasta-bhāvanyāṃja* 'the city of the trāya-strimśa-gods, bright-splendoured abode of the deva-gods'. From base *kā-*, *kai-ḥi-*, *kaa-ḥi-* 'to burn', possibly **kārāva-* with suffix *-āva-*. See also *cirau-*, *tcūlye*, *hamjsūl-*. AMI, n.s., 11, 1965, 104; 111; AION 1, 1959, 120-5. The word *hvāṣṭa* beside Av. *hvōišta* shows that *ā* may also derive from older *-āi-*.

khārgga- 'mud', acc. sing. Z 19.53 *kho ja ye khārgga hudātā* 'as one beats mud (to shape things)'; Z 5.90 *kho ja ye viysu thamjāte khārja* 'as one pulls a lotus out of the mud'; without *-r-*, Sid. 136v2 *khāje mānāṃdu* 'like mud', BS *kardamopama-*, Tib. *rdzab-hdra*; Manj. 278 *vas(v)a khu veysa khāje sārāi* 'pure like a clean lotus in the mud'; JS 23v1-2 *jala haraṣṭai thu khājaṇa* 'you threw your matted hair (BS *jaṭā*) in the mud'; JS 27v4 loc. sing. *kheja*. From *xar(d)-* 'to dirty', see cognates s.v. *saṃkhal-*.

khāvara- 'a tool(?)', III 109.8 *drāmakyi khāvarā ma bīysaṃja styādā* 'do not seize such a hard *khāvara*'. Possibly from IE Pok. 930-3 *skep-* 'to cut, split', Zor.P. *kāft* 'eloven' (Gr.Bd. 95.1), *škāf-* 'open', *parr škāfēt* 'opens wings', gloss to Av. *paṣdaya-*; N.Pers. *kāftan*, *šikāftan* 'to split'; Zor.P. *gukāftan*, M.Pers.T. *gwg'ftn* (BSOS 9.83). See also *khaudala-*.

khāś- 'to drink', see *khays-*.

khāśāna- 'abode, place', II 115.31 *sājū brraura kūṣṭa tta khāśānvā śavāpaśama va aṣajyamāna mīraadai hīṣidai* 'I make (them) happy so that being unattached in the objects of sense with a view to calming woes they may die (and) come again (to birth)'. Here *khāśāna-* corresponds to BS *viṣaya-* (which is normally retained) by literal rendering 'dwelling, place', as in Tib. *yul* 'land' with the rare BS *śava-* 'misery' for the usual BS *duḥkha-* in *śava-upaśama*, and with BS *aṣajyamāna* 'not attached' (note *-s-* as in BS and Kharoṣṭhī Dharmapada in this word *-sang-*), here written *aṣajvāṇa* (with *ma* below), Kroraina *aṣajamaṇa*, Pali *aṣajjamāna-*, with *-jv-* archaistic from *-jj-* < *-jy-*. For *khāśāna-* either *khāśa-* with suffix *-āna-* or *-akāna-*, or compound *khāśa-dāna-* (as *khāysāna-* 'belly' **khāysa-dāna-*) to base *kaz-* or *khas-* as in N.Pers. *kāz* 'hut', *kāzah* 'house', Armen. lw *kazm* 'arrangement' (see s.v. *pyays-*, *kāysū*).

khāśīda 'they fasten', III 41.30 *spyakya khāśīdā gaune* 'they tie up flower garlands', ibid. 34 *spyakyai khāśīdā hamcā* 'they fasten flowers in bouquets', with *-s-*, not *-ś-*. For 'garland-making' O.Ind. *māhya-grathana-*, hence possibly *khāś-*, *khāś-* equates with BS *grath-*. Variation of *-ś-* and *-s-* can be traced to older *-z-* and *-zš-*, yielding a base *xaz-* and *xāz-*, to IE *k(h)eg(h)-*; if the *-g-* alternated here with *-k-* (as in Pok. 739-40 *merk-* and *merg-* 'to rub'), O.Ind. *khacayati*, *khacita-* = *grathita-* could be adduced.

khāśkya, II 78, b2, see *khaśka*.

khāśīdā 'they fasten, tie up', see *khāśīda*.

khāṃṣa, see *khaṃṣa*.

khāhā- 'spring, fountain, well', Z 22.138 *myāño kīnthai khāha* 'in the midst of his city is a well'; Z 3.42 *khāhe*

ysarrije paste āṣṣimje gyahe 'golden wells, pools, ponds, fountains'; SuvP. 72r2 *khāhi āṣaiji viysāṃji*, BS *utsāḥ sarāḥ paṣkarinī-tadāgāḥ*; III 86.87 *khāhām hiye ūci jsa* 'with water of fountains', K. 100.274-5 *khāhvā āṣaijvā ttājvā*, loc. sing. K. 12.13 *madāhaṇa khyiḥa*, K. 64, 80r1 *madākaṇa khyeha* 'in Mandākinī lake'. From **xāxā-* to base *xā-* 'to open', see *khā-*, recalling Zor.P. *čaśmak* 'fountain' from *čaśm* 'eye', Zor.P. *hh* **xāx*, Sogd. B *γ'γ'h*, adj. *γ'γ'yk*, Man. *x'x*, Yazg. *xēx*, Yidya *xūyo*, *xūga*, Waxi *kōk*, *kik*, Sarikolī *kaak*, Orm. *xākz*. Without suffix Av. *xā-*, nom. sing. *xā*, O.Ind. RV *khā(s)*. With *-n-* Zor.P. *xān*, adj. *xānik*, N.Pers. *xā* 'sewer, sink', Pašto *warxa* **fra-xā-* 'field channel'.

khījsā 'convex(?)', II 129.77 *vari...cvai daštām a gva khījsā-tcīrika a naklauṣai ejśinā ṣṭāre* 'a bowl(?)...whose handle and ears and convex(?) surfaces and covering are of silver'. Possibly with *khājs-* 'to rise up'.

khāṇḍa- 'way, manner, guise, likeness', Z 1.51 *tū khāṇḍu* 'so'; Sid. 156v3 *uskāta bisai khīṇḍā* 'as above', Tib. *spa-ma bzīn-du*; Sid. 150r4 *khadyautta prāṇai khīṇḍā* 'like the insect firefly', BS *khadyota-*, Tib. *srin-bu me-khyer*...*lta-bur*; adjective *khīṇḍaa-*, Sid. 7r3 *hañi paśāme khīṇḍai krra striha ni tcerā* 'such a severe treatment as letting blood is not to be used'. Tib. *gtar-ka lta-buhi dpyad*. Triadic use in IV 23.17 *kheṇḍā veṣṇa rāna* (BS *veṣa-rūpa-*). The medial vowel is written also *-a-*, *-ai-*, *-e-*, *-im-*, and *-nd-* varies with *-md-*. Compound, K. 68.211 *tū khu hama-khīṇḍya bvāñi* 'then it is to be understood as homogeneous'. From *khah-*: *khasta-* 'appear, arrive', see *khasta-*, through **xahant-a-*, see also *-ndaa-* in *jūndaa-* 'alive'.

khittā 'he laughs', see *khan-*.

khīnā, plural 'low, depressed, sad', III 130.24 after invitation of the *āṣarya* 'teachers', *khīnā nīmīnāṃdi* 'they invited the low beings'. Parallel to III 130.38 (the same text) *āṣarī āstaṇma yāvi audi sarva-nivāṇa bāre* 'beginning with the teacher down to all the low (BS *nivāta-*) ones'. See KT VI 137 *nāvāta-*. From *khī-na-ka-* with *khāṇḍa-* 'sad', Z 12.76 *khīrājsa aysnaara bitanda yindā* 'he makes the low ones confused'; and *khīraa-*, SuvP. 66v2 *khīrai ysamṇa* 'sad at heart', BS *dūna-mānasa-*; N.Pers. *xīrah* 'dark, moody, dim'. Base (s)*k(h)ei-*, (s)*k(h)ai-*, Celtic Mid. Ir. *scīth* 'weary', *escid* 'unwearied', from **skito-*, Greek σκαίος, Lat. *scaeos*. See TPS 1955, 62. For variant suffix *-n-* and *-r-*, see IE Pok. 540-1 *kei-* 'dark colour', in Old Slav. *sērū* 'grey', *sinī* 'dark blue', with Lit. *šyvas* 'whittish', *šēmas* 'blue-grey'.

khīmnyau jsa 'from thorns', Sid. 14v3 *klāmnyau jsa hamye paṃcimulā*, Tib. *cher-mahi rāa-ba lna-pa* 'the five roots produced from thorns'; variant V 324.164 *kheṇmyām jsa*; with suffix *-uḍa-*, JS 37r3 *khainuḍe kerāse* 'thorny ereepers'; JS 25r3 *khainuḍvā baṣkhvā* 'in thorny thickets'. From *khaina-* for older **khān-*, possibly connected with the *kan-* in O.Ind. *kaṇṭa-* 'thorn', and, with non-palatalized *k-*, to Greek ἄκανθα 'thorn', to IE Pok. 18-22 *ak-ḥ-* 'to be sharp'. See T. Burrow, BSOAS 34, 1971, 538-59 on retroflex consonants.

khīys-, see *usakhīysde*, *uskhāysde* 'rises'. With *ch-*, see *pachīys-* 'to cause'.

khīys-, see *hamkhīys-* 'to count', and *chīyā*.

khīraa- 'depressed, sad', SuvP. 66v2 *khīrai ysamṇa* 'sad

at heart', BS *dīna-mānasa-*; III 70·108 *ysira astā khirai kāsya* 'the heart is gloomy with sorrow'. From *xi-ra-ka-*, with N.Pers. *xirah* 'dark, dim, moody'. Sogd. Bud. *γyr'k* 'stupid' has *γ-* in Man *γyry*, hence either *γiraka-* or secondary *γ-*. From *(s)k(h)ai-:(s)k(h)i-*, see *khinā* 'low'.
khirājsa- 'sad', Z 12·76 *khirājsa uysnaura bitanda yindā* 'he makes the sad beings to be confused'; Z 5·23 *vadṛta u khirājsa* 'oppressed and sad'. From *khira-* with suffix *-ājsa-*, see *khgyājsa-* 'painful', *khūnājsa-* 'with holes'.
khāṣṭa-, *khi(ṣṭa-)* 'causative to *khays-* 'to drink'.
khāṣṭa- 'beverage', see *khays-*.
khāṣṭe 'to drink', infinitive to *khays-*.
khu, *khū*, see *kho*.
khuāysda (or *khāuysda*) 'moves', Manj. 92 *saṃvadṛta ne ne khuāysda* 'the great sea does not move'. See *khoys-*; and *khāysda*.
khuī 'waves', Manj. 56–7 *kaumijai khuī vara baysga* 'there abundant waves of *kāma*-desire'. See *khvī*.
khuīṣakyā jsa 'with wavelets', III 34·17 *vaṣīcha khuiṣakyā jsa raga spyakya biysaṣṭa* 'the stream with its waves seizes the flowers of the bank'; = III 37·11–2 *vaṣīcha khuvau-ṣkyām jsa raga spyakya biysaṣṭe*, = III 46·26–7 *vaṣīcha khuiṣakyām jsa raga spyakya biysaṣṭe*. From *khvī* with suffix *-ṣkyā-*. See *khvī*.
khūnā- 'hole', Sid. 145r3 *pūrihā va-m khūnā ṣṭe* 'for them the base is the hole', Tib. *gnas khun-bu yin-pas*; K 145, 3r2–3 *cu mūrakyām hiya khūnā ṣṭe* 'what is the birds' hole'; Sid. 102r5–v1 *mista khūne padimānā dṛiye tcauri bure* 'great holes must be made up to three (or) four', Tib. *bu chen-po gsum-tam byas-te*; III 67·48 *natca khūne vūṣṭā naraṇḍa* 'they issued from the hole'; Sid. 102v1 *kālanāṣṭā arji hamāte khūne hāṣṭā paṣānā* 'wherever the pile is, it must be put into the holes', Tib. *hbrum-bu ga-la yod-pahi thad-kar glad-de*; loc. sing. Sid. 109v2 *khūnya ūna dūmā* 'smoke from the hole', Tib. *huhi nan-nas dud-pa*; Sid. 102v3 *tūina khūnyāṣṭā niṣpaṣṭūnā* 'it is to be produced in the hole', Tib. *hbrum-bu gan-gi byun-ba-la*. With *-ka-*, III 73·169 *mānjāna khunaka dye* 'he saw hole(s) of the ants'. Adjective, N 50·30 *butta haḍe tte nuyē gamjso cu khūnājsa u rrātajsa* 'he would know the defect of the boat which is full of holes and rifts'. From *khū-* with *-nā-*, to *khūm-* 'to dig a hole' (see *khā-*, *kūṣṭa-* 'hole'; Oss. D. *xunk*, plur. *xunk'itā*, I. *xunk*, plur. *xūnč'ytā* 'hole, pit'; Pašto *xuca*, plur. *xuce* (*c = ts*); with *k-* Zor.P. *kūn*, N.Pers. *kūn*, Kurd. *kun* 'hole (of a snake)'; Armen. lw *nkoul* 'hollow, ditch, cavern' (**nīkūla-*), like BS *nīkūla-* 'depression in the ground', see s.v. *āho* 'hole'.
khūm- 'to open', K 35·90–1 *re khūmānā* 'veins are to be opened', = K 19·222 *rrī khauṇā*, = K 27·146 *re khauṇā*. From *khū-* with *-m-*, see also *phūm-* 'to blow', and *tsumamdaa-* (with *-u-* and *-ā-*), see *khūnā* 'hole', and *khā-* 'to open'. Note also *-m-* in Sogd. Bud. *ptsrwm-* 'to speak a charm'.
khuysaa- 'tortoise; frog', JS 30r1–2 *beṣūna prrānā have khuysā meysairka, mere myāna simāndṛre* 'all kinds of huge animals, fishes, tortoises, here in the great sea'; as name of a plant, I 179, 98v1 *khuysin* (*-im-* = older *-ai*) BS *maṇḍūki*, literally rendered by 'frog-plant', a name of various plants, Bower MS *maṇḍūka-parṇi-* 'Hydrocotyle asiatica, pennywort'. From **xavusaa-*, **xafsaka-*, Oss. D.

xāfsā, I. *xāfs* 'frog', *ūorjin xāfs* 'tortoise', similarly, Avar *qverq* 'frog' with epithets *c'ili*, *šurun* ('skull'), *t'ala* ('stone') means 'tortoise'. Metathetic from *kasyapa-* 'tortoise', Av. *kasyapa-*, Zor.P. *kšwōk* **kaiavak*, N.Pers. *kašap*, *kašp*, *kašaf*, Sogd. *kyšph*, Pašto *kašap*, Parāči *kasabaka* 'tortoise'. O.Ind. *kaśyāpa-*, *kacchapa-*. Base possibly *kaśā-* 'innermost part', O.Ind. *kāśas-*.
khuysmūlaa- 'bubble', plural Z 6·15 *khuysmūlā ūca* 'bubbles in water', v 217, 2a3 *ū khu khuysmūlā ūca ā khu pruha* 'or like bubbles in water or like dew', in the Mādhyamika list of types of unsubstantiality; III 29, 42b2–3 *saṃ khu khāysmūlā ūcā bāna paṣkautā asāra* 'like bubbles inflated by wind, without inner material', Manj. 104 *uca khuysmūla*. Compound with *gūla-* 'ball'; *khuysma-*, possibly *khaysma-*, 'outburst', BS *visphoṭa-*. Sogd. *γwzpr'yēk* (Soghd. Texte II 8b4).
khai 'dress', K 25·110 *rana tti jsā khai* 'the jewel and like-wise the robe'; K 17·171–2 *rana tti (jsā) khai*; = K 36·104 *ttu raṇṇā tti jsān vāstā hāvai hūḍā* (= K 33·60); K 27·159 *ca ṣa ya bvaiyausta rana tti jsā khai ttuve hā hūḍā* 'she gave to her what was the jewel and likewise the robe (and) dress'; K 26·138–9 *rana tti jsai khai ttuve hū hūra*, K 18·210–1 *cai ṣa bveyausta rana tti jsā khai ttuvai hā hura*, K 19·239–40 *cai ṣa ye bveyausta rana tti jsā khai ttuvai hā hūḍā*. Also *khai* beside *khai tta*, III 37·12 *pargeṣa skāṇḍa sāmū brre māṇḍvān va khai*, = III 34·18 *parageṣa skādaka sāmū brre māṇḍvā khai tta*, = III 46·27–8 *parigeṣa skūṇḍaka sāmū brre māṇḍvā khai tta* '(the stream) twisting about secretly like the dress on the beloved breasts, so'. From base *kap-*, *khap-* 'to enclose, envelope, hold', **k(h)api-* to **xavi-* to *khai*, as *kavi-* 'wise; prince' to *kai*, plur. *kā*. See *khapa*, and *khaiwām jsa*. In *khaiwa-*, secondary suffix to *khai*.
kheja 'in the mud', see *khārgga-*.
khaittā 'it beats, wounds' v 153, 1a1 *gahai ttu ne khaittā* 'the arrow-shaft does not wound him'. See *khasta-*.
khaittā 'it appears', see *khasta-*.
khainuḍa- 'thorny', see *khimnyan*.
khaiya- 'injury', see *khasta-*.
khaiyuḍa- 'painful', see *khusta-*.
khaiwām jsa 'with dresses(?)', III 40·24 *ttagyau khaiwām jsa* 'with tight dresses'. See *khai*, formed by suffix *-va-* to *khai*.
kho, *khu,* *khū* 'how, as, like; when, so that'; 'as', with noun, v 338, 36v6 *kho paḍiya stuna* 'like a burnt pillar', BS G 37, 33b4 *yathā dagdha-sthūṇam*; 'as, how' with verb, v 108, 30v5 *kho... šuru yāḍāndū sta* 'as you did good', BS *yathā... kṛtādhikārā(h)*; v 338, 61r1 *kho pā(ṣajsi hve ham)guṣṭo paṣkāliye* 'as a strong man might snap his finger', BS G 37, 57a3 *tad-yathāpi nāma bakavān puruṣo cchaṭā-saṃghāṣam kuryāt*; II 87·9–10 *brraṣṭāṇḍūm si... khu ṣṭe* 'we asked, How is it?'; v 74, 42v2–3 *kho rraṣṭu ttai aysmūna paysānindā* 'so by mind they know it as it is', BS G 37, 32b2 *yathā-bhūtaṃ prajānanti*; 'how not', K 45·20 *tte hve si khū nā nṛāṣṇi* 'he said to her, How should I not cry out'; *khvaṇi na* 'how for me not', III 73·172 *khvaṇi na hame ṣkūṭa ragai* 'how should there not be for me liquor in my throat?'; like Oss. D. *kud nā*; 'when', v 340, 79r6 *kho haḍe ysaiye* 'when however be is born', BS G 37, 74b1 *jāta-mātra-*; 'when not yet', Manj. 241

- khu būre vā ne sarbe masta urmaysdī brāmatīja* 'when the sun of great knowledge has not yet risen', = Z 5:82 *kāmā na ro sarbāte urmaysde brāmatīno māstā*; 'so that', 1151, 61v2 *pāchai khu ra va śama rāṃ harīta* 'to be cooked so that only oil remains'. The latest form *kha* occurs in K 112 363 to read: **gu* (*gū* 'escaped') *kha va tti*; K 113:384 *kha vara*; K 113:386 *kha jai*; and the same text 351; 249. The three forms *kho*, *khu*, *kha* as *tso*, *tsu*, *tsa* 'go', 2 sing. imperative, like Oss. D. *co*, I. *cu*. From **kaθā uta* (rather than **kaθām* or **kaθāu*), Av. *kaθā*, *kaθa*, O.Ind. *kathā*, *kathām* 'how', to base *ka*.
- khaukeja** 'quail', Sid. 17r3, BS *lāva*- 'quail', Tib. *čo-ga* 'quail, lark', see *kakva*, possibly to Greek *κακκαβή* 'partridge', N.Pers. *kabg*. Čečen *qoqa* 'pigeon' could be an Iranian loan-word (Čečen *q'oq'a*, Ingush *q'oq'*).
- khauca**, *khoca* 'face', from 'covering', v 125, 10a5 *khauca dirsa sai(ra)* 'a covering (hat?) worth thirty *satera*'; 11 60:29 *namaviṇa thavalakāiā khauca haudūsā sera* 'in a felt bag, covering worth seventeen *satera*'. In the compound *heinā-khoca* 'red-faced' it is the epithet of the Tibetans *gdon-dmar* (see SDTV 15; Acta Or. 30, 1966, 27); adjective *khaucīja*, 11 59:5 *khaucīja khauska sū* 'one *khauska*-covering for making a *khauca*-covering'. From base (s)*k(h)eu*- 'to cover' with O.Pers. *xauda*- 'hat', Oss. D. *xodā*, I. *xud*; see *baškve*, *kauvaji*. To IE Pok. 951-3 (s)*keu*-.
- khoje** 'plant name', Sid. 18r4, BS *śṛṅgāta*-, Tib. *śṛṅgāta* 'trapa bispinosa'. The name has *śṛṅga*- 'horn', with suffix, with horny thorns of the fruit, hence translation by **xaujā*- or **xaučā*- to *khauk*- in *askhaukara*- 'protuberance', BS *utsedha*- (as *khuyasa*- 'frog' for the plant name BS *maṇḍāki*), by etymology to *śṛṅga*- 'horn'.
- khaunā** 'to be opened', see *khā*-.
- khaute** 'he dug', JS 35v3 *pāyve jsai gvaštai ttūre bekhaute* 'with the claws you (the tiger) split the forehead by digging into it'. From **abixauxyā* to base *k(h)auk*- 'to dig', see *khā*- 'to dig'. For the form see also *rraute* 'by desire'.
- khaunḍa** 'lumps', JS 10v4 *barbulye ysāta khaunḍa maunḍa pharāka* '(on the body) arose pustules, lumps, many lumps', dyadic with *maunḍa* = *maṇḍa*- 'lump' (**marga-nta*-), from base *kha*- = *kau*- 'bend, form a heap', in *askhaukara*- 'heaped part, protuberance', BS *utsedha*-, from *kau-k*- to IE Pok. 588-9 *keu*-, *keu-k*-. Hence **xauant-a*, **xuant-a* > **khunḍa*-.
- khaudala**- 'sharp', K 16:150 *khaudala kāḍa(ra) jsa* 'with sharp sword', = K 32:44-5 *khaudala kāḍirani*. See *khāmdala*- in *hva-khāmdalaja* 'made from a boar's tusk'. Base (s)*k(h)an*- 'to cut', see s.v. *hatcan*-.
- khoys**-, *khauys*- 'move', Sid. 150r3 *khoysamḍa u mōirāmḍa vijjīḍe* 'he sees moving and disturbed things', BS *cala-āvila*-, Tib. *g-yo-ba dan*, *lon-lon-por snan-ba yin-no* (ed. Pekin), Tib. *lon-lon-po* has not been found; JS 33r2 *raḥṣavyo maryo khoysamḍai* 'moving with *raḥṣa*-demons, with *makara*-sea monsters'; v 184, 40r1 *khauysamḍa-bāysva* 'with moving arms'; 3 sing. Sid. 8r2 *tta tta khu ni khauysde*, Tib. *de-las mi hgyur-bar*; Manj. 31 *mōirau khauysda*; participle *-khaushta*- 'moved', with negative K 104:227 *akhausṭa*, gloss to BS *acala* 'motionless'; noun *khauysāma*, K 109:310 *nai khauysāma naiṣṭa* 'there is no movement of it'; with negative K 111:354 *akhauys(ā)ma jsa naṣgmna* 'with non-motion, with cessation'; K 111 355 *akhausṭai jsa dharma-kāya ṣṭa* 'the *dharma*-body is with non-motion'. Causative *khaus*-, Sid. 153r5 *tta ttai hala khausūṇu* 'so it is to be thoroughly shaken', Tib. *čhub-par bsgal-šin*. With *ā*- K 4:142r3 *ākhoṣā* 'behaviour', Tib. *spyod-lam*. 111 100:12 read: *kūṇa a sa khausīma ttāṣṭa hālai ku tsai* 'I myself in a dream might move towards you whither you go'; infinitive v 340, 80r5 *ākṣutte khausā* 'it began to be shaken', BS G 37, 75a7 *vāta-kṣobhena* 'by agitation of wind'. From **xauz*- beside **kauz*- in *khoyz*:-*khausṭa*-, to IE Pok. 955-6 (s)*keu*- 'to move swiftly', with increments *-b*-, *-bh*-, *-g*-, *-d*-, as O.Engl. *scēotan* 'to shoot', *scēot* 'swift', O.Ind. *cod*-, *codaya*-, N.Pers. *čust* 'swift'; here from (s)*keu-ṣ(h)*-. Armen. *xoyz*, *xouzem* 'to seek' may belong here if the basic meaning was 'move towards', see also *kūys*- 'to seek'. With *naṣ*- see *naṣkhauysā* v 264 b18; with *us*-, see *askhauysa*.
- khauysa** 'piece of cloth, rag', K 46:49 *ba khauysa byāṇidā* 'she found (*byaudātā*) a small rag'. From *xauz*- 'to cover', beside *xaud*-, see *khauca*-.
- khaurā** 'spitting', K 100:291 see *khaurga*.
- khaurga** 'spittle', Sid. 8r5 *u khorga nīrāmīda* 'and spittles issue', BS *kleda*-, Tib. *mčhil-ma man-du hbyun-ba dan*; 11 147, 57v3 *u naṣṭausai hījīnūvai khaurga hamāre u pahvettā uttara* 'and burning, spittles with blood occur and dryness and thirst', BS *rakta* (= BS *rakta*- 'blood')-*naiṣṭivana-śauṣa* (= BS *niṣṭhivana-śoṣa*-); v 317:45 (Sid.) *khaurga*. From **xāurka*-, **xāvarka*-, **xurka*- (see *-rgg*-, *-rg*- in *birgga*- 'wolf', *purga* 'lees', *orgā*- 'reverence'), possibly to Oss. D. *xorx*, I. *xurx* 'throat'. Base (s)*k(h)eu*- 'to spit', with *sk*- beside *sp*- in IE Pok. 999-1000 (s)*p(h)eu*- and (s)*t(h)eu*- O.Ind. *nīṣṭhivati*, *ṣṭhivāta*-, Av. *spāma* 'spittle', Greek *πτύω* 'to spit', *πτύαλον* 'spittle', Lat. *spuo*, *spūtum*, Got. *speiwan*, O.Engl. *spīwan*, Lit. *spīduju*, *spīduti*, O.Slav. *pljujo*, *pljivati*; also O.Ind. *kṣivati*, Greek *σιῶλον* 'spittle'.
- khoṣ**-, see *khoyz*-.
- khauska** 'covering(?)', 11 59:5 *u khaucīja khauska sū* 'one *khauska*-covering(?) to make a *khauca*-covering'; 11 78b *yaragakava dva u khūṃṣkyava sāṇi* 'two rain-coats (Turkish *yargaq*) and one covering'. Formed by *-ka* to *khausa*-.
- khausa** 'shoe', 11 59:4 and 60:22 *kāṇra-kagū khausa* 'shoe of *kaura*-skin'; see also *naṣkhauṣai*. From *kafš*-, by *-š*-, to *kap*- 'enclose', Zor.P. *kafš*, *kafšak*, N.Pers. *kafš*, Armen. lw *kāṣik*, BS *kavaṣi* (see TPS 1954, 148), Tib. *kab-ša*, Turkī *kābiš*. See *khapa*.
- khausṭa**- 'moved', see *khoyz*-.
- khausā** 'proper name', v 200, 8b1 *spāta khausā hau* (*haude* 'he gave?').
- khye** 'fort(?)', 11 79:7 *śūvaḥkhye kīthe* 'in the city Copper Fort', from first component *śāva*- 'copper' (**syāva*-) and **khata*- = *kata*- 'covered place' used for 'house' (see AION 1, 1959, 118-20). Note also 11 55:1 *hiṣamijim* (*-im* = *-ai*) *katha vī āṇi* 'from the Iron City'. See also the legendary N.Pers. (Šāhnāmah) *rōyēn diz* 'copper fort'; and Buxārā was called in Arabic *madīnah al-ṣifriyyah* 'copper city'.
- khyainā** 'causing fatigue(?)', Manj. 324 *nai ja khyainā stāma māṇāre* 'they do not think it a fatiguing effort', as

if from **khidaa-* with *-inaa-*. But possibly from *khay-* in *khaiya-* 'injury', to *khasta-*.

khyera 'of the musk deer', see *khariṇa*, BS *plava-*, Tib. *gla-ba*, III 87:109–110 *khyera svidi jsi pemdai pūchai* 'with deer's milk a poultice must be boiled'; III 92:248 *khyera svidāna*; III 91:223 *khyera samna* 'faeces of deer', III 91:221 *khyerā tcārā, uliṇa tcārā* 'deer's fat, camel's fat'; III 88:147 *uliṇe tcāra jsā u khyerye tcārā jsā*; III 87:120 *khyerye tcāri jsi*. From **xārya-* adjective to **xara-* in adjective *khariṇaa-*.

khyeha 'in the lake', see *khālā-*.

khva, *khvaṃ* from *khu* with the pronouns *-aṃ*.

khvi 'wave', SuvP. 69v1 *khvi*, BS *taranga-*, inst. plur. JS 15r2 *ābesyau khviyau vyaulasta bajāsa* 'noise horrific from the whirlpools, from the waves', plural Z 5:41 *khviyā*; Z 24:238 *maranigye khviyā syūmatigya ttaragga* 'waves of death, waves of old age (from *ysr-*)'; Manj. 203 *khu khvi samvadra* 'like a wave in the sea'. From *khava-* 'foam'. See also *khut*.

khvīh- 'to be agitated', SuvO. 4r4 *akhvīhānau, akṣubhyā* 'Akṣobhya unshakable'; Z 13:22 *pharuī kāde khvīhātā ūtca* 'much, greatly the water is agitated for him'. From (s)k(h)uibh- to **kliūh-* with *-ya-* **kliūhya-* to *khvīha-*, to IE Pok. 955 *skeubh-* 'move swiftly'. Not to Slav. *xvejat-sja* 'be moved'.

ggā 'foulness', v 123, 19v4 (Sukhāvati-vyūha) *ggā pyauca ggaṃjsā (jsa pahiṣṭā)* 'counteragent to foulness, free of fault', BS *khila-* (of the mind) 'hardness, badness', *khila-mala-*, *khila-doṣa-*, Tib. *tha-ba* 'bad, hard, compact'. From *gau-*:*gū-* 'be foul', **guwā-*; see s.v. *ga*, *gū* 'faeces', *-ūha-*. For counteragents, see s.v. *pyauca*.

ga 'faeces', Sid. 18v2 *ga hamḍiṭhe* 'the faeces is compacted (retained)', BS *grāhī*, Tib. *phyi-sa sri-bar byed-čin*. With *nāṣṭā* 'downwards', Sid. 16r5–v1 *nāṣṭā ga styūda padīme* 'it makes faeces hard', BS *saṃgrāhī*, Tib. *phyi-sa hgag-par byed-čin* (*hgag* 'stop'); Sid. 18v4 *nāṣṭā ga baṇe*, BS *viṣṭambhi*; Sid. 19r4 *nāṣṭā ga baitte*, BS *vibandha-*. From *gau-*:*gū-* 'be foul', s.v. *ggā*, *gū*, *-ūha-*.

ga 'group', of things or people, Sid. 9v4 *arvāṃ hīyāṃ ga hīya piṣkalā* 'the chapter of the group of medicaments', BS *gaṇa-*, Tib. *smān-gyi sde-čan-gyi lehu*; Sid. 10r1 *ṣā arvāna ga* 'this group of medicaments', = v 319:73 *ṣā arvāna ge*; Sid. 10r3 *ṣā arvāna ga hīya hanālā*, = v 319:77 *ṣā arvāna ge hīya hamālū*, Tib. *smān-gyi sde-čan hdi ni*; dyadie with *saṃgha-* in K 53:9–6 *ga bisamṅija* 'the group of the *bhikṣusaṃgha*'; K 135:853 *miṣṭe bisamṅije gi jsa haṇtsa* 'together with the great group the *bhikṣusaṃgha*'; v 30, 79r5 (bo) *dhisatvīṇjo ggā haṇgrīyo dāte* 'he saw the group of the bodhisattvas assembled'. See *ggāṣā-*.

ga-preverb from *ava-* 'down', dialectal to *va-*, see *ggaṇī-hātā* 'it moistens'; *gatcyā-* 'to break', *gatciṇa-* 'to break', *gatcasta-*; *gachūnaa-* 'woe', beside *vatcasta-*, *vaysgasta-*.

ga 'mountain' for older *garā*, K 100:272 *cū ra tti ga aṇa-ḍoā devatta paravālā* 'who also are then the *devatā*-deities, guardians dwelling on the mountain', parallel K 100:273–4 *ca gara-veysaṇa ysini pastai nāve* 'who has deigned to receive as a pledge the spaces(?) on the mountain'. See *ggari* 'mountain'. Loss of *-ra-* as in *pharu*, *pha* 'much'; *khara*, *kha* 'measure'.

gachā adjective 'of the well', Sid. 20r2 *gachā utca* 'well water', BS *kaupya-*, Tib. *khron-pahi chu*. Adjective to *ggaṃtsa-* 'hole, pit'.

gachākām 'of the kernels', III 84:51 *vinau gachākūṃ* 'without stones', see *gechauka-*.

gachānai 'misery', Sid. 125v1–2 *puṇā jsa, harīysūme jsa u kāṣṭyi jsa, gachānāṃ jsa, aysmu uvī, byātaji ttai paraṇisa vaṣṭidā u ūphirāre* 'from fear, from trembling, and from sorrow, from woes, mind, wits, memory are so for him turned back and disturbed', Tib. *ljigs-sin sdans-pa, mya-nan-gyis gduns-nas yid dan, blo dan, dran-pa dan log-čin hkhruḡ-pa yin-no*, whence Tib. *sdans-pa* 'tremble', *mya-nan-gyis* 'grief', *gachānaa-* = *gduns-* 'misery'; K 42:113 *rrispūrā hivi gachānai byāta himye* 'resentment against the prince was remembered'; K 35:83 *ṣa maṇi gachūnā idū asalūma padīme* 'he makes misery and creates unpleasantness', = K 26:135 *asalūma padīme*, = K 18:206 *u aslāma padīme* (BS *u-saṇi-loman-*). From *ga-chāna-* with *ga-* dialectal = *va-*, older *ava-* 'down, reversive preverb'; *-chūna-* from *čyūna-* 'happiness', to *tsūta-* 'rich', *tsāṣṭa-* 'quiet', with *-ch-* as in *pachāre* 'are cooked', and reversive *ava-* (as O.Ind. *ava-mok-* 'to unharness', beside *prati-mok-* 'to put on', and *ava-grah-* 'to separate'); see also *nicho* 'reverence', *patāchu* 'reverent approach' to *tsva-*:*tsuta-*.

gaja 'exuberant(?)', III 101:31–3 *vauma vī paraṃysadā-jīya, naiṣṭa ra satsaira jva gaja ma vā thājai khva ṣa vā hīṣṭ ṣāha ca ma ysira aṣṭa* 'in the sea, in the *saṃsūra*-migration, there is no woman whose life is drowning, the young exuberant(?) woman draws me; when she comes hither, it is she who is in my heart'. From **ganačī* > **ganjā-* > *gaja* 'exuberant', to base *gan-* 'to abound, be exuberant' of waters, in Av. *agānyā-* (Yasna 38:5); with O.Ind. RV 2:13:1 *āhanda-* used of the *jānitri-* 'mother', as in the Yasna. IE Pok. 491 *g^hen-* 'to swell', Armen. *yogn* 'much', Greek εὐθερής 'abundant', Lit. *ganā* 'enough', O.Slav. *gonēti* 'to satisfy', see BSOAS 20, 1957, 44–9.

ggaṇu 'smell', Z 20:32 *ggaṇu purauḍe* 'he removed the scent', acc. sing. to *ggani-*.

ggaṃjsā- 'defect, fault', BS *doṣa-*, *chidra-*, v 116, 65v4 *anaṃkhāṣṭe ttāndrāme ggaṃjse hāmāre* 'countless such defects occur', BS *aneke hi-īdṣā doṣa bhavanti*; Sid. 20r3 *cuai va gaṃjsa ni heme ṣe asthajānā* 'what (water) has no defect, that is to be drawn', BS *udakaṃ grāhyam ebhir doṣair vivarjitaṃ*, Tib. *skyon de-dag med-pahi chu ni blaḡ-bar byaho*; v 77, 145r3 *ṣkaugyānu gaṃjse byāta yanāre* 'they remember the defects of the *saṃskāra*-factors', Tib. *hkhor-bahi ṇes-pa rnaṃs dran-nas (ṇes-pa* 'wrong, evil, fault, sin')'; with negative, *agggaṃjsa-* Z 2:6 *cu biṣṭā padya aggaṃjsi* 'who is wholly complete'; Bcd 48r1 *ahatcastā naṣṭirīmā iṇāṇdā aggaṃjsā* 'always unbroken, not filthy, not defective', BS *nītyam akhaṇḍam acchidra careyaṇi*. The Iranian base for 'defect' is *gau-*:*gu-*, Oss. D. *γāun*, *γūdtān*, I. *qāun*, *qūdtān*, *qūd* 'to fail, be needed', D. *γāuagā*, I. *qūtag* 'lacking; laek'; Sogd. Bud. *γw-* 'be needed', 3 sing. *γwt*; *γw'n*, *γw'n* 'defect, fault'; M.Parth. T. *gwyndg* 'fault, offensee'; West Central Iranian dialects *gū* 'is needed', pret. *gā*; Yazg. *γu*; mūn *γu vad* 'it was wished by me, I wished'; *dimi γu* 'her wish', *na-γu* 'it is not wished', *zṇayaj-ay γu* 'it is necessary to wash'. Hence *ggaṃjsā-* is from **ggaṇčā*. See also *ggaṃtsa* 'hole'

from **gvančya* to base *gau-:gu-* 'be hollow'. The O.Ind. *ganj-* 'to scorn', O.Engl. *canc* 'seorn' is excluded by the meaning.

gad- 'to turn, lie around, be', 3 plur. Z 2:44 *cile varata baysgu mudñi hamtsa hişyo jsa ggađäre* 'there garments thickly with excrements are lying'; K 40:38 *bvgyausti ramna vi ggađara* 'shining jewels lie there (*vi = va, vara* 'there'), = K 43:155-6 *bvāyausta rāna vi ggađārā*; 3 sing. Z 24:450 *ggaltte* 'he lies', with *ham-*, Z 5:84 *hamggaltte* 'evolves', participle *hamggālsta-*; with *naş-*, II 49:70-13 *naşgaista*. See inchoative *ggeils-*. From base *gar-t-*, Zor.P. *gartitan* 'to turn', N.Pers. *gardidan*, *yardah* 'wheel', Waxi *žürt-:žortt* 'to collect', M.Pers.T. *grd-*. See G. Morgenstierne, EVP 27 *γarəl*. For *gad-* see also *ggađā-*. IE Pok. 385-90 *ger-* 'to turn'.

gađaa- 'throat, neck', loc. sing. Z 20:57 *bātā ggađya kalste* 'the wind beats in the throat', Z 22:117 *kho ju ggađäya pādā murāsā* 'like the (cover =) colour on a peacock's neck'. From **gartaka-* to base *gart-* 'to turn, roll'; Zor.P. *gltñ, glđñ* **gartan, gardan* 'neck', N.Pers. *gardan*, M.Pers.T. *grdn* 'neck', Sogd. *γrδ'kh* **γarδakā-* (hardly **γarθakū-*), see G. Morgenstierne, EVP s.v. *γarāf* 'throat', *γūra* 'neck' (EVP 27). For *gart-*, see *gad-*, *gađā-* 'roller', *ggaltte*. For the loc. sing. *-iya, -āya, -ya*, note also *pūstiya, pūstāya*, K 139:963 *pūstiya to pūstaa-* 'book'. *gađā-* 'roller', first component, II 59:2; 6; *ibid.* 60:9; 10; 16 *gađā-hvasta-* 'beaten with a roller, beetle', 59:6 *u gađū-hvasta štyi haysānā-likā thauracaiha dva* 'and two roller-beaten white coverings for bathing', always with *thauracaiha-*. From *gartaka-* 'roller' to base *gart-*, see *gad-*, parallel to *kūlaa-* 'roller' with *ūvut-* and *ākūt-* from Prakrit *ā-* with *kol-* and BS *ā-* with *koṭ-* 'to beat'. Note also Šuyni *wārđān* 'weaver's beam', *warδ, wardan(a)* 'rolling-pin; axle-tree'; N.Pers. *gardanah* 'rolling-pin'; Armen. lv *grtanak, grtnak* 'rolling-pin'.

gađä 'stone(?)', IV 49a2 *thau va mūri pajistā 500 u tti ra gađä hajsāmā haraštādā* 'he demanded for the (silk-)cloth 500 mūrā-coins and then also they presented parcels of (jade?) stone'. Possibly *gađä* < **garta-*, with *g-* < *v-*, to **varta-* 'stone', see s.v. *ūdāra-* 'crystal'; and N.Pers. *vard* in *lūšavard* 'lapis lazuli'. The stone of Khotan was *ira-* (= BS *ilū-*) 'jade'. For *hajsāmā* 'collections, parcels', possibly older **hamjsāmūkā-* 'collection'.

gađana- 'watcher(?)', III 137:3 *khu ttiyāñi gađanau pajsa kšanī, jastyāñi beysām u bauda (satvām)*; and III 137:4-5 *khu ttiyāñi gađanau pajsañi kšanī, jastyāñi beysām u baudhasa-tvām aurga tsvāñi* 'if he desires worship of these guardians(?), to the *deva* Buddhas and bodhisattvas he must go with reverence'; *ibid.* 8-9 *khu au vaña imijsū ttiyau gađanāñi jsa ttu pvaśai pvaśi* 'if now to-day from these guardians(?) I should ask this question'. From the context epithet of the protective Buddhas and bodhisattvas, hence like the *parvālaa-*, BS *paripālaka-*. Possibly from base *gar-* 'to watch' or *gar-* 'to observe' if a second base with agent suffix *-tana-*, as in Pašto *caştan* 'master, husband', *taştan*, Orm. *čēstan*, royal name *Caştana-*, Uigur Turk. *čšt'ny*, from *čaxs-* 'to command' (see BSOAS 13, 1949, 125), and the epic name Oss. *ūārxtānāg* (**varxtanaka-*) 'commander' as the ancestor, 'master of the Great House'; beside the noun of action *-tana-* in infinitives O.Pers.

nipiştanañy, Zor.P. *nipiştan*, N.Pers. *naviştan*. Hence **gar-tana-* 'watcher' to *gar-* 'be awake' (or *ham-gar-* in Oss. D. *ānyālun*, I. *ūngālyn* 'think'), Av. *gar-* 'to watch', O.Ind. *gar-*, pres. *jāgati*, IE Pok. 390 *ger-* 'to watch', Greek *ἐγείρω*; Sogd. Bud. *γ'r-* 'to watch', *γ'r'nt* 'they watch', *γ'r'k* 'watcher', plur. *γ'r'yt*; Pašto *zyōral, zyōral* 'to watch' (**uz-gar-*). With *-ā-* in M.Parth.T. *wygr-* 'to become awake', *wygr'd* 'awake', M.Pers.T. *wygr's-*, causative *wygr'syn-*, participle *wygr'd*. See s.v. *brāta-*.

gañdye 'edifice(?)', in a list of places taken under protection by the *paripālakas*, K 99:255-6 *bisa prūva ysīmā itala gañdye šalaba ysini nāmida iye* 'may he have taken into his charge the houses, fortresses, covered places (**zarmiyakā-*), halls (*tala-*), edifices, abodes (base *śar-* 'to cover')'. Possibly (like *mūnda-* 'lump', from **marganta-*, Sogd. B *mrywnth*, Man. *mrywundyy*, N.Pers. *muyund, muyundah*) *gañda-* may derive from **garganta-* to base IE *ghergh-* beside *gherdh-* of an enclosure, Pok. 444 *Av gərəda-*, O.Ind. *grhā-* 'house', Finno-Ugrian lv. Wotyak *gurt* 'village', Ziryen *gort* 'house', Got. *gards* 'house'. The *stūpa* name in Khotan *Go-ma-sa-la-gan-dahi mēhod-rten* (variant Derge edition *-gan-dhahi*), in Mongol translation *kwym-s'l' suburgan* (omitting *ganda*), may contain a Khotan Saka *ganda-* to go with this *gañdū-*, in the Derge edition Sanskritized with *-dh-*. The context excludes *gañdyā-* 'gong', BS *ghanṭā* here. The Derge edition may have had in mind the BS *gandha-kuṭi-*, Prakrit in Tibetan *gandhola*, see *bāspāñja*.

gatcasta- 'broken', participle to *gacñi-*, *gacry-* 'to break'; II 91:110 *tti tta gatcastū tta tta burštā* 'so broken, so burst'; III (ed. 2) 145:002 *u āysāja gatcastū-likā* 'and favour infringed'; present, K 145, 3r4 *u samai gacryāma u parau gacñiāmā mistā gatcasta samai štai* 'and the breaking of the vow and infringement of the command is a great vow broken (*samaya-*, Tib. *dam-čhig* 'oath', Vajrayāna term). From *ga-* < *ava* 'down', dialectal beside *va-*, with *tcasta-* to base *skand-*, *skad-* 'to break', see *hatcañ-* 'to break'. Here *tcy-* from *scāda-*, and *-iñ-* from *-añ-*. See also *vatcasta-*.

gataustada 'they were detained', II 119:176-7 *raispūra gataustada u hađa ra vā na paste pašāvai* 'the princes were detained and he also has not deigned to let the envoys go'. From *ava* with **skafsta-* to base *skaf-* 'to hold' as *parosta-* to *parāh-*, base *rāf-*, *rap-*. Hence *-fšt-* replaced by *-fst-*. To IE Pok. 930-1 *skabh-* 'to bold firm', Av. *skamb-*, O.Ind. *skabhati, skabhmoti* 'supports', Lat. *scannum* 'bench'.

gatsā 'gypsum', III 89:174 *styūdi šamḍai dīra juštñainai gatsā padimāñā* 'under compact earth a gypsum vessel with jute-cloth must be made'. III 80:27 *dī pai jśū vaštā ragā būña būña gatsā* 'under foot continuously in various holes of the bank (was) gypsum'. From **gačya-*, with *gitsara-*; Zor.P., Pāzand, N.Pers. *gač*, Syriac *g'š-* (**ga'š-ū*), *g'š-* (**gašš-ā*), Arab. lv *jašš, jišš, qašš, qišš*, Akkadian *gaššu*; Zor.P. adjective *gačēn*, gloss to Av. *vičičaēśva*. Mesopotamian word from the Zagros oil regions. See *gitsāra-*.

gatsauñä 'swelling', second component with abstract suffix *-auñä*, to *ggañtsa* 'bollow, hole', I 195, 116r1 *rahta-pitta stūra-gatsauñä garša bisā āchā jida* 'of blood

(and) gall, thick swelling, diseases of the throat it removes', BS *rakta-pitteṣu sūlaṃ* (for *sūlaṃ*) *kaṇṭha-vikāraś ca ye*. See *stura-* 'thick, large'; and for 'hole' from 'swelling', note IE Pok. 593-4 *keu-* (s.v. *sūra-*, *sau*) with Armen. *sor* 'hole', Greek *κῶα* 'hole'.

gan- 'to smell', noun **gani-*, acc. sing. Z 20:32 *ce ggaṇu purauḍe būta biśā byūta puṣṣo* 'who dispelled stench, all the *bhūta*-demons, the owls, at once'; Manj. 27 *āhūsā ganā śa utca* 'that liquid is sweat stench'; adjective *ggaṇāna-*, N 52:12 *ttarandarna atapīna ggaṇāneina* 'with the unclean stinking body'; fem. Z 20:28-9 *ulatāna*. . . *ggaṇāṇjya stauru muḍā pharu śśāre kādē* 'a cemetery stinking badly, the dead lie very many'; V 102, 16v3 *brīyau paśāta ggaṇāṇja* 'abandon (2 plur.) stinking lust', Tib. *hdod-pa dri-nan span-bar byos*. In a plant name, III 85:79 *ganānai bā ttīma* 'the seed of the stinking root', III 92:231 *ganānai bā*; see *ganāṇ bā*. Either a Prakrit loan-word or Iranian, V 153, 174n4 *ganā hasta* (so) 'the scent elephant', BS *gandhi-hastin-*. From *gan-d-* (-n- from -nd-) 'to smell pleasant or unpleasant', Av. *gainti-* (from *gan-*); M. Parth.T. *gnd'g* 'stinking', *gndgyft* 'stench', Zor.P. *gandak*, N.Pers. *gandah*. O.Ind. *gandhā-* 'smell', *sugandhi-* 'scented'. IE Pok. 466 *g^{edh-}* 'to injure' is unsuitable for the meaning.

gan- 'to seize', in the name of the raptor bird *uysgana-* 'vulture'.

gan- 'to make, do', see *yan-*, *tan-* from **kṛn-*.

ganama- 'wheat', Sid. 16r2 *ganam*, BS *godhūma-*, Tib. *gro*; IV 25, 7 *ganam*; compound II 28, 37b2 *ganama-kerai* 'sower of wheat', II 113:81 *ganama-drīyām bādā* 'time of wheat harvest'. From **gandama-*, Av. *gantuma-*, Zor.P., N.Pers. *gandum*, M.Pers.T. *gnum*, in Greek script γανδόν; Sogd. *γntwm*, Yav. *γantum*, Wanetsi *γandam*, Pašto *yanam*, Orm. *ganum*, Yidya *yādam*, Suyni *šindam*, Waxi *šidim*, *yudim*, Sarikoli *šandani*. Indianized, O.Ind. *godhūma-*, details in M. Mayrhofer, Skt Et. Dict. s.v.

ganamāvi 'wheat-men(?)', V 259, 4a3 *rroṭiya ganamāvi* 10 7 '17 royal men for the wheat'. See *ganama-*.

ganāṃ bā 'plant name', III 78:6 *hināṇi ganāṃ bā* 'stinking root' of the *hinā*-plant.

ganāyay 'leader(?)', II 104:71-2 *ṣi ganāyay śaurva-hamara aika-raysā gūstya ū ysānai mahākaraṇā-naīsanā naravā-nāṣṭā bāyāmava naista* 'the leader having the one feeling (*mar-* 'to notice'), having the one taste of release, and placed to lead to escape and nirvāṇa, the admirable result (BS *nīsyanda-*) of great pity' (BS *karuṇā-*). From *ga-*, older *ava-* and base *nai:-nī-* 'to lead', rather than from a BS **gati-nāyaka-* 'leader in the stages of life'. See *ānāṇa-*.

gaṇīma 'moisture', III 18:19 *gaṇīma bisai kumbā pattevāṇa* 'the flax which is kept in the vessel of liquid(?) is to be heated'. From **ganaidma-* to base *ga-naid-* > *ggañih-* 'to moisten'. A loc. sing. to *ganama-* 'wheat' seems not to fit here.

ggañih- 'to moisten', participle *ganista-*, Z 301:66 *o kho śśāru diru ggañihāte samu ū(tca)* 'or as water surely wets the good, the bad'; I 147, 56v1 *ganihāna u hvaiñāṇa* 'to be moistened and to be dried', similar Sid. 149v3 *paheṇāna u hvaiñāṇā* 'to be steeped and to be dried'; Sid.

153v3 *cu hā arve hivi raysa tramḍa ganaiste* 'what is the medicinal juice entered (and) moistened', BS *tad-rasah*, Tib. *gser bag yod-pa* (*gser* 'wetness'); Sid. 6v3 *ganaistā hālai* 'wet region', BS *anūpa-*, Tib. *gser-bali phyogs*; III 21, 9b1 *ganištā ysā(ta)* 'born of moisture', BS *samsvedaja-*. From *ava* and base *nai-* with increment -d-, IE Pok. 761 *neid-*, O.Ind. Vedic *ned-*, *ati-nedati* 'overflows', adjective *nindu-* 'having a miscarriage' (see T. Burrow, S. K. De Memorial Volume 1972, 50); other forms of *nai-* 'to flow' are quoted BSOAS 23, 1960, 22. See also *nīra-* 'water'.

ggaṇtsa- 'hole, pit', Z 2:28 *ce tta hvate ggaṇtsu ye kaṃggindī* 'one spoke so, someone will dig a pit'; loc. sing. Z 2:29 *cīyi hā jsāte ggaṇcha pittā* 'when he goes away, he will fall into the pit'; loc. sing. K 47:57 (corrected number) *ū gaṇtca viharāṇsta cala bastā* 'and in the hole sbe bound on him the clothes for walking out (BS *vihāra-*)'; JS 9r3 *pāttāla gaṇtsā bihi pveṣtyu tware* 'the *pāttāla*-underworld pit is greatly, very horrible'; JS 25r3 *cu gaṇtsvā pasta garyau saṃgyau hvasta* 'who (were) fallen into pits, struck by stones from the mountains'; II 66:7:3 *gaṇtsa kūḍai vira* 'with pit, hole', dyadic with *kūṣḍa-* 'hole'. With adjectival -ya-, *gachaa-*, Sid. 20r3 *gachā utca* 'well water', BS *kaupya-*, Tib. *khron-pahi chu*. From **ganāya-* to base *gau:-gu-* 'be hollow, hole', IE Pok. 393-8 *gēu:-gū-* Greek γούλον 'hollow'; with -p- or -b-, Iranian Zor.P. *gwp*, plur. *gwp'n* **gubān*, Sangleč *γōv*, Orm. *šūv*, Sarikoli *šēv*, Waxi *γōv*, *γōv* 'corn-bin', Yazg. *γōv* 'store-room', and Yidya *γōvā* (**gaupaka-*) 'trough', Greek γούπη 'hole in the earth', O.Engl. *cofa* 'cove, hole'. With suffix -r- also Zor.P. *gwbl* **gaḥr*, *gōr*, N.Pers. *gōr* 'hole, tomb', and place name *Gōr* in Fārs, Arab. *fwr*, modern Fīrūzābād. For *gu-* > *g-*, see also *ggaṇtsā-*. See s.v. *guryā*.

gam- 'to go', in *jsā-*, 3 sing. *jsāte*; *āta-* 'eome' **ā-gata-*; *naljsem-*, *hañjsam-*, *hajsam-*; *jsimā*. IE Pok. 464 *g^{em-}*, O.Ind. *gman*, *gacchati*, Av. *jam-*, *jas-*, Greek βαίνω, βατός, Lat. *uenio*, Got. *qiman*, *qan*.

gam- 'to seize', see *ggaṇma-* 'robber'.

ggaṇma- 'robber', V 125, 6b1 *pūhā kvī ganuuna ysāni(ndā)* 'fifth (danger) where the robbers rob him', BS *coru-* 'thief, robber', in the list of dangers from *agni-* 'fire', *udaka-* 'water', *rājan-* 'king', *cora-* 'thief', *apriya-dāyāda-* 'hostile heir'; Z 19:75 *ysāru ggaṇmānu* 'a thousand robbers'; Z 22:137 *ggaṇma hārṣṭāyā ni indā* 'there will not be robbers at all' in Ketumati city; Z 24:467 *ggaṇma jsanindī* 'robbers kill'. From *gam-* 'to seize' with suffix -una-, Sogd. *γ'm* 'brigand, thief', *pr γ'mh* 'by violence', IE Pok. 368-9 *gem-* 'to seize', Greek γέωτο 'he seized', Let. *gunstu*, *gumt* 'to seize', O.Slav. *šimo*, *šeti* 'press together'.

ggaṃpha- 'extent, expanse', Z 22:116 *alava ggaṃpha sāyate* 'forests, plains, sands' (*alava*, BS *aṭavī-*); K 15:120 *attisā gapha*, = K 23:70 *attisā bahya*, = K 31:25 *baiśū gapha attisā* 'unprosperous plains', 'unprosperous trees'. Thence as a measure of length, BS *yojana-*, V 341, 83v3 *pusparebāstā ggaṃpha* 'twenty-five ggaṃpha-measures', BS *panca-viṃśati-yojana-pramāṇam*, Tib. *dpag-čhad ſi-su-rca-lpa*. See also *jāphau jsa*. From *gamb(h)-*, elsewhere of extent in depth, Av. *jafra-*, *jaḥnu-*, *jairvi-*, Zor.P. *zufra*,

M.Parth. T. *jfr*, M.Pers. T. *zawpr*, N.Pers. *šarf* 'deep', Pašto *šawar*, Orm. *γauč*, 'deep', N.Pers. *γaučt* 'deep well'; with O.Ind. *gabhi-*, *gabhira-*, *gambhira-*, lw in Khotan Saka *gaṃbhira-*, *gabira-*; M.Parth. T. *gmbyr*.
gaysa 'reed', Sid. 14v4 *khaṇaušā gaysā* 'reed', BS *naḍa-*, Tib. *hdam-bu*; I 143, 52r3 *sauthaja gaysā hīyi bāva khaṇaušā gaysā hīyā bāvā* 'root of sauthaja reed, root of *khaṇaušā* reed', Manj. 20 *caḥala gaysā kiḍā u auysama* 'wattle, reed, erceper and elay'; Manj. 137 *caḥala gaysā gītsarū gūla* 'wattle, reed, gypsum, and clay'; III 90·187 *mūlaṣkīnā paḍiya gaysā virā ysambaste* 'garlie upon reeds burnt in a clay-pan'. With suffix *-kya-*, III 46·25 *gaysakye* 'flute'; adjective *ggaysīnaa-*, Z 22·276 *damānu ggaysīngyo* 'house of reeds', BS *nāḍāgāra-*, Tokhara A *kārwāsi wastt oki* 'like a house of reeds'. From *gaza-*, Oss. D. *qāzā*, I. *čāz* 'reed', N.Pers. *gaz* 'tamarisk', Pašto *yōza* 'firewood', Šuynī *šiz*, Sarikoli *šez*, Waxī *žūz*, Sanglēcī *yōz*.
gaysaṇām II 51·58 *gaysaṇām ḍāvūā kharuša*, possibly a place-name.
gaysāta 'place name', 'reedy place(?)', II 65·3·1 *gaysātaja*; II 27·33·6 *gaysāyi vidyadatti*; loc. sing. *gayseta*, II 76·2·1 *gayseta hālāi*.
gaysāivā 'place name(?)', v 222, 17·3 loc. plur. to *gaysāna* 'place name(?)'; SDTV 79.
gara-, *ggari-* 'mountain', and *ggara-*, gen. plur. Z 17·21 *ggariṇu*, Z 16·66 *ggarūnu*; v 11·11 *garānu*, JS 7v4 *garām*; I 252, 1v2 *(ga)rānu rrundā* 'king of mountains', BS *giri-inḍra-*; III 140v4 *garu virā sarbīmā* 'I mount the hill', BS *parvate mūrdhni gacchāmi*; III 69·91 *garā hīya ttraikha* 'peaks of the mountain', K 10, Ab5 *ggari burštu yanīmā* 'I can burst the mountain'; plural, v 380, 1r3 *dirṣḍa ggari* 'firm mountains', = Z 4·57 *dārṣḍa ggare*; Manj. 57 *maista gara ṣṭāra* 'there are great mountains'; loc. sing. III 79·3 *mahā jsa haṇitca gīra parya tseve* 'with me together deign to go in the mountain', ibid. 4 *tsūm pā gīra* 'I will then go in the mountain'; Sid. 10v3 *giri bisai buṣānai* 'perfume of the mountain', BS *jaṭā-maya-*, Tib. *stag-gi sder-mo dan span-spos*; Sid. 17r5 *giri bisai aṣṇai* 'mountain pigeon', BS *pārāvata-*, Tib. *phug-ron*; loc. plur. III 139r3 *ggaruwo x trāmā* 'I enter the mountains', BS *parvata-giri-kandareṣu praviṣūmi*, III 67·53 *garvā aṣṭā* 'he lives in the mountains'; inst. plur. Manj. 423 *sūmīry(ā) garyū hamaga* 'equal to Sumeru mountains'; allative, JS 7v3 *garañāṣṭā sata* 'they ascended into the mountain'; place name, v 224, 74·1·1 < > *mye haḍai gara vara jsūrā* 'on the... day, corn to the Mountain (= *Mazār Tāgh*)', v 204·83 *gara vi besai tāgutte dyerā-ṣi haurāñā* 'to be given to Dyerā-ṣi the Tibetan living on the Mountain'; compound, K 26·136 *gara-vachīṣa sauna* 'cnemies inhabiting the mountain', = K 18·207, = K 35·84 *garā vadade ṣi kīlhi* 'in one city situated on the mountain', with *pachīys-* = *padim-*; K 100·27 3-4 *tta tta khu mahābala paravāle ca gara-veysaṇa ysini paslai nāve* 'just as the protector (BS *paripālaka-*) Mahābala has deigned to take in charge the mountain ranges'; K 100·274 *gara-kūvā khāhvā āṣaijvā tīajvā bisū devatā parvālā* 'the *devatā*-deities protectors (BS *paripālaka-*) in the mountain ranges (here not to BS *kūpa-* 'well'), in lakes, pools, rivers'. Manj. 175 *ga rrū prraṣvena pakyarma* 'mountain, the form outstanding by nature'; v 209·8·1 to read: *garana byaude* (not *h(i)ra*).

By lost *-rā*, K 100·272 *ga aunaḍvā devatta* 'the deities living on the mountain'. Adjective, *garaja-*, II 86·48 *garaja jasta hamīḍa* 'the *devas* of the mountains together', JS 2v2 *tīi garaja, gyaṣṭa daṣāpāla hamīḍa* 'then the mountain goddess (BS *devī*), together the region-protectors (BS *diṣ, pāla*)'. From *gari-*, Av. *gairi-*, Sogd. *gar*, Yāyn. *gar*, Pašto *gar*, Yidya *gar*, *vāna-yaro* 'high hill', N.Pers. in eastern place names; *garčah*, *yalčah* 'mountain-dweller', *garčistān* 'mountain terrain', Orm. *giri*, *gri*, beside Wanetsī *gar*, Yidya *gar*, Sanglēcī *gar*, Waxī *yār*, Šuynī *šir* 'stone', Yazg. *garčug*, plur. *garčogaḥ* 'mountain', *yār* 'stone, rock' adjective *yarin* 'of stone'; compound Pašto *gar-canai*, Orm. *yir-canai* 'mountain goat', with *gar-* = *pā-* in Zor.P. *pū-čan*. IE Pok. 477-8 *g^{er}-*, O.Ind. *giri-*; Alban. *gur* 'rock, stone', Greek *δαίρος* 'hill', Lit. *giriā*, *gire* 'forest', O.Slav. *gora* 'mountain' and dialcetal 'forest'.

gara- 'limb', SuvP. 62v1 *sujsamdyāni garyau nihiya* 'oppressed with burning limbs', BS *ādīpta-prajvalita-agni-gātrāḥ* ('limbs alight, blazing with fire'). From *gam-* *ga-* 'go' with *-bra-* of agent (like Av. *zbaraḥa-* 'foot'); beside BS *gātra-* from *gā-*, present *jigāti*.

gara 'ethnic name', originally 'mountain folk', Tib. *mgar*, *sgar*, *hgar*, and probably also *gar*, the early inhabitants of the region of Kan (Kan-tšou), with its capital centre Θογάρ (recorded in Ptolemaios' Geography), that is, the 'great Gara (place)'. For *to-* 'great' see s.v. *ttumāša-* 'great field', BS *sukṣetra-*. Within Tibet the *Mgar* later aspired to royalty. The Chinese reported the 'Great *gar*' in the Oxus region; this *gar* transmits the same Iranian *gara-* 'mountain folk'. The Chinese sign (K 136·1) *g'ā > ya > hia*, Japan. *ka*, is transliterated in Khotan Saka by *hara* and *ha* (BSOAS 30, 1967, 100), that is, pronounced either *xar* or *yar*, for which in Tibetan *kha'a*, that is, pronounced with laryngal *-'* beside Khotan Saka *-r-*. From these *gara* on the Oxus the *Gara* of Θο-γάρ were emigrants, later returning westwards under the name *To-gar*, O.Ind. *Tukhāra-*. The *gar-* is retained in N. Persian in *yalčah*, *garčah* 'mountain folk', and place name *garčistān*. See above s.v. *ggari-*. The form *gara-* is adjectival from the base *gar-*, not by way of *gari-*. A statement on the *Gara* with references was given, but in now out-of-date analysis, in AM n.s., 11, 1964, 5-6, and this above reconstruction was set out in a lecture to the Philological Society (London) in 1968 (still unpublished), and was read at a seminar in the Australian National University, Canberra in 1970. A full study is in preparation. Note that the pronunciation with initial friecative *γ-* is important for Chinese spellings.

ggarkha- 'heavy; reverend', loc. sing. *ggarcha*; Sid. 8v2 *garkhā*, Tib. *yor-yor-bu* 'heavy', Sid. 104v3 *garkha-*, BS *guru*, K 4, 142r4 *garkhättetu*, Tib. *gus-pa* 'reverence'; compounds, Sid. 16r2 *garkha-gvāchā* 'hard to digest', III 119·33 *garkhūṣṭānā* 'reverence' (see *uṣṭana-*); Z 23·38 *ggarcha padandāndā* 'they thought it hard'. From *gar-*, Av. *gouru-*, Zor.P., N.Pers. *garān*, Yidya *garγ*, *γorg*, *γarx*, Waxī *γarūng*, Sarikoli *garun*, Yazg. *γarun*, with suffix *-kha-*, as Sogd. Ancient Letter *mz'yxk* 'great' and Oss. D. *urux*, I. *uārāx* 'wide'. IE Pok. 476-7 *g^{er}-* 'heavy', O.Ind. *gurū-*, *gāriyas-* *gāriṣṭha-*, Greek *βαρύς*, *βάρος*, Lat. *gravis*, Got. *kairu-*.

garba- 'belly, womb', Manj. 285 *phira-garbaṇa ysathā* 'births in many wombs'; II 85-16 *ṣpaṭa-garbū kusi-ṣahāra* (dyadic) 'round-bellied (or bent-bellied), concave-bellied', with *ṣpaṭa* = *kusa-* to Av. *kusra-*. In *garba-* may be archaic *-rb-*, as *baṇḍa-* 'bond' has older *-nd-*. From *garba-*, Av. *garṣwa-*, *garṣaṣ-* 'young animal', Zor.P. *gbl*, *gwbl* **gaṣr*, as gloss to Av. *garṣwa-*, also *gylp*, *gpl*, *gypl*, with abstract *-ih*, *gwbllyh* **gaṣrih*; M.Parth.T. *gr'b*, M.Pers.T. *gbr*, O.Ind. *gārbha-*, IE Pok. 473 *g^helbh-*, Greek *δελφός*, *ἀδελφός*, OHG *kilbur*, O.Engl. *cilfor* 'young animal'.

garma- 'hot', as first component III 101-39-40 *pātca kaṣa jsāvā garma-māṣṭai nūtte* 'then he goes to the inner chamber, heat-oppressed he lies down'; III 101, 39 *khvāi pā hūnū ga[r]rma-māṣṭai kaṣa nūya* 'when I speak to him, heat-oppressed lie down in the inner chamber'; parallel to JS 6v1 *ttaudāna haṁthri* 'oppressed by heat'. As simplex see *grāma-*. From *garma-*, Av. *garāma-*, O.Pers. *garma-*, Zor.P., N.Pers. *garm*, M.Pers.T. *grm'g*, Sogd. *γrm*, Yaṇ. *γarm*, Oss. D. *γar*, I. *qārm*, Sanglečī *yōrm*, Sarikolī *šūrm*, *šūrm*, IE Pok. 493-5 *g^hher-* 'be hot', O.Ind. *gharmā-*, Greek *θερμός*, Lat. *formus*, Celt. verbal forms, O.Irish *fo-geir* 'heats'.

garša 'in the throat', loc. sing. to *garsa-*.

garṣva 'stones(?)', III 87-114 *vastaṇa bisā garṣva* 'stones in the bladder (BS *vasti-*)'; Sid. 100r1 *phaṇṇā garṣva* 'stones in the paunch(?)' in a list of medicaments, see *phaṇṇā* 'paunch'. Possibly the bezoar stone. From *graṣ-* or dialectal from *garṣ-* 'to be hard, rough', to base IE Pok. 439 *gher-* 'be rough', O.Ind. *gharṣati* 'rub', beside *gher-* in Av. *zarṣva-*, glossed by Zor.P. *sang*, *sangēn*. See also *gruica-* 'grains of sand'.

garsa- 'throat', K 24-106 *brūmaudā-garsa* 'with weeping throat', =K 33-55-6 *brūmaudā-gārsye*, different K 16-166 *byemadā tsavauda ysairakha* 'they went weeping bitterly'; loc. sing. Sid. 4v4 *garša*, BS *kaṇṭha-*, Tib. *lkog-ma*; III 75, 232 *garša jsai bastāmdā* 'they bound him by the throat'; also v 281, 8a3 *garsī hama diṣi ṣṣā(vi)*; III 131-5-6 *ū samūvā garša khaste*; compound *i-garšā*, v 330, 20r5 *ākṣuttāndā i-garšā bremā* 'they began to weep with the (one =) whole throat', BS G 37, 17a7 *aśrukaṇṭhā paridevanti*, Tib. *nu-ṣin mchi-ma sag-pa* 'weeping, pouring tears'. From *gart-* 'to turn', with *-s-*, **gart-s-a-*. See *gaḍ-*.

gala 'sparks(?)', III 79-15-6 *hiṣā gala ttaudā hcrā hvālai kauṣḍau* 'iron sparks, hot ashes, both, from the holes'. From *gar-* 'be hot', IE Pok. 493 *g^hher-* 'heat', O.Ind. *hāras*, *ghṛṇā-* 'heat', *ghṛṇōti* 'glows', Greek *θερός* 'heat', *θερμαι* 'become hot', Lit. *gāras* 'steam', O.Slav. *goriti*, *gorēti* 'to burn'. See also *garma-*, *grāma-*.

ggālā -i-, v 309-17, 1b2 *nī gga lā u ni|||*; 2. *u nī vara va|||*. Possibly BS *gala-* 'throat', see also Sid. 121v3 *galā*, BS *gala-graha-*.

galaṇna (or *galana*) 'necklace(?)', JS 33v4 *keste keyure hūre graume galaṇna*, a list of ornaments. Adjective to **gardana-* 'neck'; see *gaḍ-*.

ggālū 'family', SuvO. 4v1 *o kāmiṇa biṣṣa o ggālū-gga(luvv)* *haysgamata iya* 'or in what house or various families there may be grief', BS *kuṭumbādiṣv apadrutāh*, Tib. *bram-ze-la gces-pa dan*. From **garduv-*, adjective to *gard-*, Av.

garṣā- 'house', Zor.P. **gil-sāh TYNA MLK* 'master of the house(?)' epithet of *Gayōkmar*; *gilistak* 'abode', M.Parth.T. *gryhcg* 'cave', possibly O.Ind. RV 10-119-13 *grhā-* 'house-man', 'man of the house', Zor.P. *gāl* (see H. S. Nyberg, B. Karlgren Volume 1959, 320, fn. 8) or *yāl*; Aramaic *grd-*, Akkadian *gardu*, *gardu-pati-*, Elam.-Pers. *kurtas*, *kurta-pattiš*. See also above *gaṇḍye*, and *gūla* 'clay'.

ggalj- 'to roar', Z 4-107 *ātāsi ggāl jāte pyaura* 'in the sky (BS *ākāsa-*) the cloud thunders'; Z 2-19 *ggāl jindi kho pyaure* 'they roar like the clouds'; Z 3-125 *naumiku ggāl jindi kho gyastūna svara* 'softly they sound like the celestial voices' (BS *svara-*); Z 23-158 *orāna ggāl jindi pāyore* 'in the sky the clouds thunder'; Z 24-502 *ggāl jindi tād nāga* 'the nāga-serpents hiss'. Parallel Pali *megho thanayam*; Itivuttaka 66 *yathāpi megho thanayitvā gajja-yitvā*. From base **garg-* or **garz-* with *-ya-* (for *-rz-y-* > *-lj-*, see *ṣpuljei* 'spleen'), to IE *ger-* 'make noise', Iranian *gar-* for various sounds; Khotan Saka *grān-* 'roar' of a tigress, JS 17v2 pres. participle *grāṇamica*; Sogd. Chr. *γryntq*, *γryn-* 'to roar', Yidya *γanil* 'to roar, bleat', Balōči *garand*, Seistāni *grand* 'thunder', Zor.P. *γarrānāk* 'thunder', *γarrānišn*, Pāzand *grimā*, rendering Parsi-Sanskrit *ākraṇḍa-*, Zor.P. *gryn'k* (GrBd TD2 138-5); Pašto *γarā* 'thundering', *bayāra* 'scream', *žarāl* 'to weep', Parāči *jar-* 'to say', N.Pers. *γurrīdan* 'to roar'. IE Pok. 383-5 *ger-* 'to make noise', with increment *gerg-*, O.Ind. *garjati*, Armen. *kark-*, *karkač* 'noise', O.Engl. *cracian*, *cearcian* 'to echo'. If Khotan Saka *garz-y-*, the IE base is *ger-ḡ-*; O.Ind. *garj-* is ambiguous.

ggalte 'he turns', 3 sing. to *gart-*, 3 plur. *gaḍāre*, participle *-ggālsta-*. See *gaḍ-*. With preverbs *naṣ-* and *haṁ-*; and *ggeils-*.

-gav- 'desire', see *hagav-*.

gaṣnā 'reedy(?)', IV 5222, uncertain, possibly to *gaysa-* 'reed', see SDTV 5.

gahaa- 'arrow-shaft', III 81-173 (174) *gahe* subscript to Turk. *ūlinā* = *ulun* 'arrow-shaft', v 153, 1a1 *gahai ttu ne khaittā* 'the arrow-shaft does not wound him'; II 60-13 *gahai šau* 'one pointed shaft'; II 61-64 *maistā gahai šau u valakā šau* 'one large pointed shaft and one small'; II 60-18 *gahai va maistā šau u valaka gahai šau* 'one large pointed shaft and one small pointed shaft', associated with *aiysma* 'awl' and *nausṭara-* 'lancet'. Possibly connected with *geiha-*, *geha-*, and Oss. D. *γādā*, I. *qād* 'wood', Av. *gaḍā-* 'club'.

gahāā- 'covering', II 60-17-8 *dānrmīnai ṣkāma dale šau u habastā gahā š(ā)* 'one *dala-* covering of the skin of *durma-* and one joined(?) *gahā-* covering'; II 61, b4 *aura-mūṣa paṇjsa u gahā š(ā)* 'five *aura-mūṣa*-coverings and one *gahā-* covering'. Compound, II 110-23 *pātca gahāvāra bema nāva* 'then she received a woven cloth of *gahāvāra*-covering'. From *gah-* 'to cover' < *guah-*, older *gu-ad-* beside *gaud-*; *gud-* 'to cover', see above *nysgun-*, *uysgusta-* 'uncover'. Two forms *gaud-* and *guad-* (note also IE Pok. 596 *keup-*: *keup-* in O.Ind. *kopa-* 'agitation', Lit. *kvāpas* 'breath, vapour'). For *gu-* > *g-*, see *ggamjsā*, and *ggamtsa-*.

gahāvāra 'covering', II 110-23 *gahāvāra bema* 'woven stuff for covering', from **guadaa-vara-* or *-bara-*. See *gahāā-*.

gahvardama 'pipe-blower, flautist', III 38:36 *pyatsa nīdū pau gahvardama grrūsīdā* 'they sing in front; then they call upon them, the pipers', = III 47:55 *pyatsa nīdā, pau gahvardama grrausīdā*, = III 35:37 *pyatsa nīdā pā gahvardama grrausīdā*, with variant III 40:12-3 *pyamtsā nīdā [paṃ] pau gahveradrānā g(r)ūsīdā*. Compound *galvara-* and *dama-* 'blower', from *ga-* < *ava-* and *hvar-* 'to sound'. To IE Pok. 1049-50 *suēr-:sur-* 'to sound', O.Ind. *svārati* 'to sound' (*sūrmī*, *sūrmī-* 'pipe' (also with *ś-*)); Lit. *surmā* 'flute, pipe', O.Slav. *svirati* 'to pipe', Russ. *svireli* 'flute, pipe', *svirati* 'play flute', O.Norse *svarmr* 'noise', O.Engl. *swearm* 'swarm', Lat. *susurrus* 'whisper'. With *ava-*, note RV 8:68:9 *ava svarāti gārgaro godhā pāri saniṣvanat* 'let the gargara-instrument sound, let the gauntlets(?) ring'.

gahvera-drānā 'sounders of pipes or flutes', III 40:13 *gahvera-drānā g(r)ūsīdā* 'they call on the sounders of flutes'. From **ava-lvārya-*, to base *hvar-* 'to sound', see *galvar-dama*; and base *dran-* 'to sound', in IE Pok. 255-6 *dher-* 'to make sounds', O.Ind. *dhrānati* 'to sound', Greek *θρήνος* 'lament', O.Sax. *dreno*, *drān*, O.Engl. *drān*, *drēn* 'drone', Got. *drunjus* 'sound'. From *dran-* to *drān-*, as *yan-*, *yin-*, *in-* 'to do'.

ggāka- 'bell', III 13:13 *pajustā ratanīnyau gākyau* 'covered with the jewelled bells' (misprinted with *-ny-* for *-ky-*); Z 280:113 *ggavākṣā pale ggāka* 'windows, banners, bells'. Parallel to BS *ghaṇṭā-* and *kinkīṇṭ*. See *ggātāka-*. From **gausūka-*, base *gaus-* 'to sound; hear'.

gāḍai 'trouble', see *ggārīva-*.

gāṇām 'plant name', Sid. 100v4 *koṣṭā gāṇā pattoda mījsāka* 'eastus, gāṇā-plants, roasted kernels'; III 90:186 *gāṇā mījsākā*, III 90:198 *gāṇām*, III 90:195 *pattaudā gāṇā mījsākā*; older form, III 85:78 *guṇām u gīchanā mījsāka*. From *guṇa-* or *guṇaa-* not yet traced.

gāmna '(animals for) mounts(?)', v 3:10, vii v3 *u tī vara gāmna bvestamīdū* 'and then there we mounted the mounts'. If *gāmna-* from **gauna-*, or **gāvana-* or **gavāna-* the word could be a colour name from *gau-* 'yellow' (see *gvā-*).

ggāma- 'place' (from 'movement', as O.Iran. *gātu-*) and 'swift'. 1. 'place': Z 24:181 *handara-gāma* 'of the other sect', parallel to BS *anya-tūthika-*; III 70:113 *haṃ gāṇ ā* 'he returned to the same place(?)'. 2. adjective 'swift': Sid. 4v5 *gāmañā tcerai* 'it must be done swiftly', BS *kārya-avilambitā* 'treatment not delayed', Tib. *bsnyur-te byaho*; III 121:22 *gāma tsū* 'I go swiftly', BS *śigrahāṃ gacchāmi*; dyadic Z 24:115 *ggāmañi rraysgu*; Z 16:1 *ggāmañi rraysgā* and Sid. 156v5 *gāmañā thiyau*, Tib. *myur-te*; III 94:32 *raysgā vī gāmañā*. From *gāma-* to base *gā-* 'to go', see *jsāte*, *haṃsam-*. For 'swift' expressed by the verb of motion, note Oss. DI. *fardāg* 'swift' from *par-* 'go'; also *uaj-tayd*, *tayd-tayd*, Khotan Saka *thatau*, *thiyau*, O.Ind. *tāku-*, *takvā-*; Lat. *celer*, *cito*.

gārā 'trouble', K 148:64-5 *gārā satva viṣguna* 'trouble; bad beings...'

ggārīva 'trouble', SuvO. 4v2 *kāṣca u vadravā iyo ggārīvā o puvañā o ahvarīyā iya* 'sorrow and distress it may be or trouble or fear or belly-trembling', BS *artha-nāśair upadrutāḥ śokāyāse* 'py anarthe ca bhaya-vyasana eva ca'; v 146, v5 *satvānā ggārīvā* 'trouble to beings'; II 103:45 *gārīya*

gārīya-gāra 'trouble trouble-causing'; III 63:142 *gārī na jsāte* 'trouble does not pass'; K 150:16 *hatharkyi gārīyu lūnā viṣunā amangaliyi* 'oppression, troubles, bad dreams (BS *viyona-*) in un auspicious thing'; II 44:52 *gārī ni hamīya*; K 74:59 *ka nā gārīya padīmi* 'that it would not, cause trouble for you'; II 112:59 *vīna gārī* 'without trouble'; v 3:11 *kīrām gārī biḍi u auya nūnām yanāte mūrām gārī barīdi*. Participle *gāḍa-*, II 5:77 *vīna sāna vīna gāḍai mara āvūṃ drumai* 'without enemy without trouble I have come here in good health'. From base *gar-*, pres. *gār-:gāḍa-*, as *pār-:pāḍa-* 'to rear, nourish'. Base either IE Pok. 439 *gher-* 'to rub', or Pok. 493-4 *gʰher-* 'be hot'. **gāvu** 'at all', indefinite to the *ka-* interrogative, SuvO. 24v7 *cu hārā alāmātānā gāvu niṣṭā, alāmātāye hārā pracaina*, BS *yasmāc ca bhūtā hi asaṃbhavārthe* (MS G)'; SuvO. 27r4 *ne ye gāvu haṃkhāṣṭu yīndā* 'one cannot at all count it', BS *na śakyam gaṇayitum*; Z 3:146 *ne ne gāvu*; Z 12:47 *nai ne tātu*; Z 23:134 *ne nī tāvu*; K 4, 141v3 *ne gāvu vamaśiro* 'they would not realize', Tib. *mos-par mi hgyur-te*, Chinese 'not believe, not accept'. See also *duru tātu*, > *dūrvā*, *durā*.

gāmṛste 'is called', K 152:6 *gāmṛste vajra-satvā* 'is called Vajrasatva'; K 152:8 *ṣṭ mahāpārauma gūrīti vasvā* 'that great perfection is called pure'; K 152:11 *cu pārāma gārīste*; K 153:31 *ttye keṇā gārīste vajra-gaṇḍā uvāra* 'therefore it is called the exalted Vajragāṇḍa'. See *grūs-:gurṣṭa-*.

gāṣṭi 'in coitus', loc. sing., II 39:17 *jauhya nā ystraka pañā gāṣṭi* 'in amorousness the heart pouring out in every coitus'. From *gā-* 'future' with *-s-* (as *grā-*, *grā-s-* 'awake', *stā-*, *stās-* 'be weary'), hence **gāṣṭi-* loc. sing. *gāṣṭi*, to base *gā-* Zor.P. *gātan*, N.Pers. *gāy-*, *gādan*, Oss. D. *qājūn*, I. *qājyn*, *qad* (hesitantly in IE Pok. 469-70 *gʷiā-* 'be violent'). See the full text s.v. *tāḍḍū*. Emending SDTV 119.

ggāha- 'verse', v 337, 36r3 *śsau ggālu pyūvānde* 'they may hear the one verse', BS G 37, 33a1 *gāthām śroṣyanti*. From **gāḍa-* with suffix *-ḍa-*, beside Av. *gāḍā*, O.Ind. *gāthā-*, frequent also in BS, to base *gā-* 'to sing, sound', N.Pers. *afyān* 'ery'. IE Pok. 355 *gē-:gī-* 'sing, call, ery', O.Ind. *gāyati*, *gāti*, *gītā-*, Slav. O.Russ. *gaju*, *gajati* 'to crow', with *-d-*, Lit. *gledu*, *glestu*, *giedoti* 'to sing, crow', *gaidys* 'erow', *giesmė* 'hymn'.

gāha 'ox, cow', as first component v 207:5:1 *gāha-kamgā* 'hide of an ox', see *gūha-*.

gichanaa- 'plantain, BS *moca-*', III 84:55-6 *gūrvām gichanām mījsākām jsa* 'with marrow of ground plantains', III 87:113 *gīchanā mījsākā*, III 85:78 *u guṇām u gīchanā mījsāka*; Sid. 101v2 *gichanām hīvi raysā* 'juice of plantain', Tib. *chu-sin-gi lbras-bu* 'fruit'; Sid. 18v5 *gechane*, BS *moca-*, Tib. *chu-sin*. From **ga-chana-ka-* adjective to **ga-chana-* 'split, skin', hence the 'plant with the outer sheath, within which the stalk with fruit grows', to base (s)(h)en- in IE Pok. 929 (s)ken- 'to split off', O.Norse *skinn*, O.Engl. *scinn* 'skin', MHG *schint* 'shell of fruit', O.Sax. *biscindian* 'to peel, shell'. Initial *ga-*, *gi-*, *gī-*, *ge-* from *ava-*, see *gichauka-* 'inner part'. Medial *-ch-* from *-kh-* palatalized *kh-*.

gichauka- 'inner part', Tib. *sūn-po* 'chief part', rendering BS *sāra-*, and Tib. *rus-pa* 'stone of a stone-fruit'; III

84.51 *holīroi, vihlē, aumalai, vinou gochāmkām* 'the three myrobalans without the inner parts'; Sid. 152r1 *halīroño āno gichauka thamjāñō* 'the inner part of the myrobalan is to be drawn out', Tib. 'arurahi sñā-po phyuṇ-bahi; III 88.133 *vīna gichāmkām halirā dvyī mācāṃgye* 'without the inner part, the myrobalans, two mācāṃgyā-measures'; K 145, 3v1 *ganaittrai, u āstīnai u vargustā bahyā hiyāṃ gīchauhām jsa na habūsa* 'rosary, and made of bone, and from the inner parts (nuts?) of the fruit-bearing trees is not suitable'; Sid. 140v4 *vehilai hīye gechauka mase māṃṇdakā* 'lump as much as the inner part of the *vihīlaa*-myrobalan', Tib. *skyururahi rus-pa hīdra-bor smin-bur gyur-po*. From *ga-chau-ka- 'covered, hidden, inner part' to base (s)k(h)ea- 'to cover, hide', with -ch- from palatalized -kh-. IE Pok. 951-3 (s)keu 'cover', see *khoca*.

Initial ga-, gi-, gī-, ge- from *ava*, as in *gotcasta*-.

gāḍa- 'made', K 6, 146r2 *kye poñjsa onantanarya kōḍḡgāne gāḍa ālīl* 'who has committed the five anontariya-immediate evil acts', to present *gīndi* 'he makes'. See *gon-*, *tan-*, *yan-* 'to make'. The *k-* is kept in *kāḍāgāna*- 'act', and *kīra*- 'work'.

ggātāka- 'bell', Z 14.83 *padama hisindā kye jālōna ggātāka trāmu kaljāndā kho bīnāni vōcātrā* 'winds come which so strike the bells of the nets as various music', parallel to the Maitreya-vyākaraṇa Tib. 17-8 *dril-buhi dra-ba* 'net of bells' and *rlan-skyod* 'struck by wind'; Z 280.113 *pale ggōka cī hataḷsāre padamāṇa* 'banners (and) bells when they are moved by wind', parallel to BS *vāterita*-; III 131, b3 *pajustā rotanūnyau gākyau* (with -ky-, not -ny-) 'with jewelled bells'; III 40.25 *mūvāryau gākyoa ḡjsāvō pōijākyai* 'the breasts adorned with delight-causing bells'; v 296v4 *kōmā ttātā dasau hāva ce bolśa gātāu bañātā* 'what are these ten advantages for him who fastens bells on a coitya-shrine'; later form, III 124.72 BS *ghaṇṭā, goi* 'bell'; v 304, b4 *gai bojāṣṣā pveṃe jsa* 'with the hearing of the sound of the bell'; K 72.19 *gai ṇiyi u bui podaṣṭā* 'he places a bell and burns incense', parallel K 49.3-8-9 *mīrāhyau raṇnyau jāla, buṣāñā bvañā* 'nets with pearls (and) jewels, scented incenses'. Adjective, Z 22.138 *ggōḷākinai vara jālā pagyūni* 'a covering there of net-work of bells', parallel to BS *kinkīni-jāla*-.

gitti 'he accompanies, assists', present 3 sing. to *ggīh-*.

gītsara- 'gypsum' building material, Manj. 137 *cokola gayasa gītsorū gūla* 'wood, reeds, gypsum and (-ā) mud'; III 89.175-6 *grīṃja lokāna vīstōñā, ā vā mīstō gītserā* 'it must be placed in a clay *lakāna*-vessel or in a great gypsum-jar'; III 92.228 *gītsirīna bājinañā* 'in a gypsum vessel'. Derivative to *gatsā* 'gypsum', with suffixes -oro-, -āryo-, -īro-, as in *gesōra*-, *gīsāra*- 'neck'. See *gotsā*. Possibly two dialectal forms, 1. *gatsā*, Zor.P. *gaē* from older **vičči*-, passed from the Zagros oil regions to Old Babylonian; and 2. **vičči*-, here *gīsa*-, *gīsa*-, and Av. *vīči-ča*-, glossed by Zor.P. *gočēn* 'made of gypsum'. Variation of *ga*-, *gi*-, *gī*-, *ge*- occurs from older *ava*. This **vičči*- then belongs with IE Pok. 1134 *vei-s-* 'to flow' (especially of rotting plants, impure liquid and poison), see s.v. *biška*-, *patābōtāñā*-. The bad odour of *naft* is familiar.

ggān- 'to buy', with *uys*-, -*gōrn*-, later *gin*-, *gyin*-, *geṃn*-, Z22.209 *uryōnu ggāndā* 'he buys the garden', parallel

Pali *gahito ārāmo*; later K 41.68 *gimde*, = K 44.185 *giōi*, iv 8.3 *gyedā*, plur. II 84.14 *cvom jso homidā sou khoysoi khorā gināre* 'from whom indeed they buy one *khoro*-amount of food'; iv 8.3-4 *pātcā hamīdo ksyau ouyau jse gyinīrou* 'then together you should buy it from the Six Towns (line 3 *asā* 'horse')'; iv 18.2 *ulā ginīraa* 'you should buy a camel'; v 204, 5b *thyaā gini u haara* 'at once buy and give'; II 36, 9b3 *vara āna jsām vā pasi geṃnā* 'thence indeed buy for us a sheep'; II 63, 29 *vā uśoa gōnāñā himi* 'a horse must be bought for us (or 'you'?)'; preterite, Z 13.76 *striyai ggārōtātā* 'she bought a woman for him'; II 23.20.2 *vāra tcaṃma mau girye* 'the portion with which he bought liquor'; II 84.20-1 *mau u hāmai a rruṃ giryāṃdūm* 'we bought liquor and barley and oil'; II 37, 11b2 *gāryeṃ* 'I bought'; infinitive, v 339, 77v5 *paṣṭīndā hvōṇda ggōrōte* 'they go away to buy a man', BS G 37, 72 bis b5-6 *gaccheyah paṣuṃ puruṣaṃ kretuṃ*; II 34.5.2 *pastādā gōrye* 'they deigned to buy'; participate as noun, II 130, 25 *cu ysiri spotte girye porā thiyau hime* 'if his heart quivers, at once buying (and) selling is done' (*porāta*- 'sold'); II 29.11 *gīroi-varō vā ye* 'there was buying (and) selling'; v 204, 3b1 (g)āryā *pādāna*; II 116.42 *giryoi-vaḍā na idoudā* 'we did not make purchase (or) sale'; III 103.23 *giryai-vārōṃ aṣṭa*; iv 17.26-7 *bātasā haḍā girye parā tcerā* 'on the twelfth day buy (and) sell'. See above *uysgānu*, *uysgrī*, *iysgārya*-, *uysginōte*, *iysgede*. From base *xrai*:-*xri*-, Sogd. Bud. *yr'yn*:-*yr'ytk*; Chr. *xryd't* 'he bought', Bud. *yr'yn'h* 'buyer'; with *pati*-, Bud. *ptyr'yt* ḡ'r'y, with *us*-, *sy'r'yn*- 'buy back'; M.Parth.T. *aryd*, M.Pers.T. *aryn*-, *xryd*; Zor.P. *xrīnēt*, *xrīt*, N.Pers. *xarīdan*, *xarad*; Oss. DI. *ālxōn*:-*ōlxād*, Sangl. *xarn*-, Yazg. *xarn*:-*xarnt*, Orm. *ṣrīn*:-*ṣrīyēk*. IE Pok. 648 *k^hrei*:-*k^hrē*-, O.Ind. *kṛīṇāti*, *kṛītō*:-; Greek *πράττει*, Celtic O.Ir. *crenaim*, *crith* 'purchase', Welsh *prynu*, *prid*, Lit. (gen.) *krieno* 'bride-price'; Slav. O.Russ. *kṛinuti*, *krenuti*, *kriti*, Tokhara B *karyor* 'purchase', A. *karyar*.

gīndi 'he makes', 3 sing. to *gon*- 'to make', v 150, 524 *gīndi*, with *yīndi* beneath; K 6, 146r3 *pyūṣṭu gīndi* 'he can hear'; K 6, 146v1 *gīndā*. See *yon*-.

gīmā 'of a fountain', Sid. 20r2 *cu gīmā fūco ṣg tovadye jenāka* 'what is fountain water, that removes bile', BS *audbhida*- 'fontanus', Tib. *chu-mig hphar-bahi chu ni mkhris-pa sel-to*. From possibly **avo-yahma-ka*- to base *yah*- 'to splash, seethe', in *gyahō*, *jahā*- 'fountain' and *jīṣḍi* 'it boils', *jīṣṭo*-, *jeṣṭa*- 'boiled'. For -*hm*- note *imā* 'I am' < *ohmi*, and for *go*- see *gotcasta*-.

gīr-, *gīr*- 'take, keep(?)', II 71.11 *tta rai vo tta śiro ja gīrau u ṇāyari* 'then so keep it well and (-u) put it away'; II 39.3 *lvā-cā mosariḥa gīr* 'the *lvā-cā* official would take the mattocks'. See SDTV 73-4. If *gīr*- means 'to take', from **grbya*-, Zor.P. *gīr*-, *grift*; N.Pers. *gīr*-, *girift*. IE Pok. 455 *ghrebh*- 'to seize', O.Ind. *grabh*-, *groh*-, Av. *grab*-, Lit. *grabōti* 'to grip', O.Norse *grōpo* 'seize', O.Engl. *græppian*, O.Slav. *grabiti* 'to rob'. See also *bīr*- to base *borb*-. Below *hagrāṇḍō*.

gīra 'in the mountain', loc. sing. to *ggōri*-, iv 9.2 *tīti śūṃdusi gīra tsvādi* 'the eleven went to the Hill (= Mazār Tāgh)'; III 82.13 *sakōya-gīra* 'in the Sakāya mountain'. See *ggari*-. *gīrāna ṣvidā* 'plant name', Sid. 14r2 BS *hema-kṣīrī*, Tib.

bya-nu. If Tib. *bya* 'bird', is rendered by *gīra-*, gen. plur. *gīrāna*, it may be 'the mountain bird', see above s.v. *gari-*, *gīri bisai aṣṇai* 'mountain pigeon' (Sid. 17r5).
 ggirai 'objector', Z 24.42 *ggirai ṣṣu braṣṭe* 'the objector on his part asked', parallel BS *cadakāḥ pṛcchati* 'the objector asks'. From base *gar-* 'to speak', see *pajarūṇa-* 'abuse', from **pati-jarauna-*, Parācī *jar-* 'to say', with -īr- < **garya-ka-*.
 girai 'red ochre', Sid. 107r5 *svaṇṇa girai*, BS *gairika-*, Tib. *bḥag*, beside O.Ind. *gerukā-*. Sid. 109r1 *svaṇṇa-girai*, BS *kāncana-gairika-*, Tib. *bḥag*. If Iranian, *gīraa-* could be **gauryaka-*, to *gau-*:*gu-* of the colour name, see s.v. *gvā-*. But the compound with *svaṇṇa-* suggests rather a loanword from Prakrit to BS *gairikā-*.
 gārṛtu 'taken(?)', v 262.02a1 *vṛisuvō nāsā gārṛtu* 'in the clothes(?) he received the share'. Possibly **grāta-* or **grfta-* to present *gīr-* from IE Pok. 455 *ghrebh-* 'to take'; or possibly a form of *ggārāta-* 'bought'. See *gīr-*.
 gārā- 'to buy' in *uysgārnu*, see *ggān-* 'to buy'.
 girma 'excellent', II 84.17-8 *biṣi girma ṣṭāre* 'all are good'; beside *gyerma* (not *gyemī*) II 117.7 *klhāysā biṣi gyerma ye* 'all the food was good'. See s.v. *jarma-*, *bijairma-*, *pakyerma-*.
 girya- 'bought', older *ggārāta-*, see *ggān-*.
 gīs- 'to turn round', K 151.39-40 *saṃsārī baiṣa bāvaṇa gīṣiṇā tti* 'being in *saṃsāra*-migration may I revolve in all *bhāvanā*-meditation then'. From *gīs-* to *gīs-* 'to turn' in *gīsāra-* 'neck', beside *ges-*, *geś-* to base *gart-*, *garts-*, *grts-*. See cognates s.v. *gaḍ-*.
 gāsā- 'group', SuvO. 36r4 *biṣa ra andīvārāṇa gāṣṇ* 'the whole group of the inner chamber', BS *sarvāntaḥpura-gaṇāḥ*; SuvO. 27v3 *gyastūṇānu ggāṣṇu* 'of the groups of *deva*-gods', BS *deva-gaṇa-*; K 3, 139v1 *ttiṇa gāta* 'in this group', Tib. *likhor de-nas*; Z 24.424 *ggāyyo jsa*. See *ga*.
 gīs- 'to turn', to base *grt-s-*, see *gīsāra-* 'neck', beside *ges-* to base *gart-s-*; see also *vis-* to base *vrt-s-* in *navīsa-*, *visārai*, and *gīs-*.
 gīsana 'braid of hair', III 81.174 (173 corrected) *ttulūnā* with *gīsana* below, Turk. *tulung* 'braid of hair, lock of hair on the temples'. From **gaisanā-*, to *ggīsai* 'hair'; N.Pers. *gēsanaḥ* 'rope'.
 gīsāra- 'neck', K 46.50 *ttūtū pūra auda gīsāra pīrstā* 'she covered the son up to the neck'. From *grt-s-* 'to turn' to *gīs-*. See also *gesāra-* 'neck', and cognates s.v. *gaḍ-*.
 ggīsai 'grass', Z 2.13 *kye ggīsā bāste* 'someone consumed grass', parallel to Pali *tiṇa-bhakkha-*; Sid. 109v1 *gīsai hīya bāta* 'root of *gīsaa-*', Tib. *réva kuṣa* 'root of *kuṣa*-grass'; Sid. 14v4 *gīsā bāte* 'roots of *gīsaa-*', Tib. *réva kuṣa*; in the list of transients, Z 23.172 *kha pruha ggīsai nūhya* 'like the dew-drop on the tip of grass', v 217, 223 *khu pruha*||; III 29, 42b1 *saṃ khu praha gīsai nauhya bakā burā āstā u pītā* 'just as the dew-drop on the grass tip rests a short time and falls': Manj. 269 *sa khu pṛralia gīsai nāmyha ba burai ja āsta khu pītā*. See *gīsana* 'lock of hair', and *gīsaka* 'rope'. From base *gai-s-* 'to twist' in Av. *gaēsa-*, 'hair', *gaēsu-* 'having hair', Zor.P. *gēs*, *gēs-var*, N.Pers. *gēs*, *gēsah*, M.Pers.T. *gysug*, *gysugur*, Armen. lw *gēs*, *gisak* 'long hair', N.Pers. *gēsanaḥ* 'rope'; Waxī *reyš* 'beard' from **fra-gais-ya-*. See also base

gai-p- 'to twist' (IIFL. 2.211; 535; 537). Below *gaihe* 'he twists'.
 gīsaka 'rope', K 69.219-20 *tti klu saysdi saṃṇa jsā gīsaka pvaṇi heḍi avaysāṃdi ṣṭāna* 'just as through imagination of a snake a rope gives fear to the ignorant'; K 69.220-1 *ṣaysdā ttiṇa gīsakaṇi gvāna ttrāmāma dyāma niṣṭi* 'the snake has no entrance, no being seen at all in the rope'. The snake imagined in the rope is a frequent comparison in Buddhist and Brahman texts, as in the Vedānta-sāra 6 *asarpa-bhūte rajjau* 'in the rope not being a snake'; Mūla-madhyama-kārikā 323.1 *rajju-sarpa-bhaya-ūdivat*.
 gīsta 'arrived(?)', II 39.16 *ttiṇa ysṭha klwa gīsta* 'when arrived in this birth' see s.v. *ttāḍū*. From *vi-yat-*, *vi-it-ta-* > **vīsta-*, with *yat-* s.v. *bīsta-*, *nīsta-*.
 ggih- 'to accompany, assist', present *ggih-*, participle *gīsta-*, v 116, 65v3 *adātyānu pakṣā vaṣṭātā u gīte nā* 'he stands in the part (BS *pakṣa-*) of the irreligious and assists them', BS *adharmā-pakṣa-saṃsthitāḥ*; noun *gīha-*, Tib. *hphrad-pa* 'meeting', = BS *saṃgama-*, SuvP. 68r4 *asidāṃ hayunāṃ gīlma* 'with contact of evil friends', Tib. *sdig-pali grogs dan plirad-pa ṇam-na dan*, BS *pāpa-mitra-āgama-saṃkāte* (meaning rather *saṃgama-*); Z 12.51 *ne parimā hārṣṭei karā u kari nā ggīlā* 'I do not order and I do not assist at all'; 3 sing. Z 12.114 *ni gīte ṣṣārku* 'he does not well assist'; III 25, 27b1-2 *artha biṣā parī hālai gīti* 'the meaning fully assists towards deliverance'; 2 sing. imperative Z 23.105 *vā ggīhu aysuryau jūstā* 'help to fight the asura-demons'; 2 plur. III 69.103 *aḍarā vā gīhya:rā jse* 'help to slay the other one'; pret. III 1, 5r5 *ggīste imā yuḍe*, = III 8, 16r1 *gīstemā imā yuḍe* 'I have assisted'. Agent noun *ggīhaa-* Z 24.256 *māru ggīho nāte* 'takes the *Māra*-demon as assistant'; IV 65b3 *mattīskāṇa gīhai* 'the assistant *Mattīskāṇa*', v 259, 4b1-2 *phaṇṇāje gīhānu hālai* 'towards the assistants of the (village) *Phaṇṇā*'. Infinitive IV 7.9 *ṣerū vā pastāṃda gīste* 'they designed to assist you well'. Noun in -*ta-*, II 130.4-5 *ttiyai gīsta jsa maista baiysūstā bviryau* 'by its assistance may you attain the great bodhi-knowledge', = III 100.15 *gīsta jsa baiysū-ṣta bviryau*. Noun *gīha-* frequent inst. sing. *gīlma* 'with help of', K 108.293 *bāvaṇa gīlma* 'by help of *bhāvanā*-meditation'; III 130.31 *dānīvā gīlāni pārsā paṃjsaṃ pajāysīryau* 'by help of patrons (BS *dānapati-*) may they get honour, worship'; SuvO. 5r1 *haṃtsa hīne jsa gīhāna bāryau* 'with army, with help, with vehicles', BS *sainya-bala-vāhanāḥ*. Adjective *ggīhāka-* 'assisting', K 144, 1v1 *gīhāka daivatta* 'deities assistant', Z 23.102 *ulu nu hā ggīhā vāta sta* 'you have been their helpers'. Different is K 152.15 *devatta gītā* 'the deity song (personified)', BS *gītā*. From **ava-yad-* to base *yad-* 'to accompany', through **ga-yaθ-* > *ggih-*:*ggīsta-*, the -*st-* proving the dental -*d-*. Note -*d-* > -*θ-* > -*h-* in *gga-nih-* 'to moisten', base *naid-*. For *gī-*, see also *gīmā* **ava-yahma-*. Base *yad-* in O.Indian RV *yādāmāna-* 'accompanied', with present *yād-*; with adjective *yādura-*, RV 1.126.6 *dādāti māhyaṃ yādurī yāśnām bhajyā satā* 'the lusty one gives me a hundred enjoyments of lovers'. Here both *yad-* and *yaś-* are from IE Pok. 293-7 *ei-i-* in sexual sense, like Sogd. SCE 131 *šw'yt* 'he approaches', *rty-kd k'w ywtmt s'r šw'yt* 'if he goes in to his relatives' as an evil act. Note also from O.Ind. *jar-* the compound

anujirṇa- 'approach sexually' (BSOAS 21, 1958, 525; 23, 1960, 35). For base *yat-* see *bīsta-*, *nīsta-*, and *gīsta-*. ggu- with verbal and nominal forms, see *gukṣapa-*, *gujsar-*, *gujsabalj-*, *guḍa-*, *gumaly-*, *ggumāta-*, *ggumai*, *ggumerān-*, *gumesta-*, *guryā*, *gūrva-*, *gguhamaṃgattātā*. From *vi-* preverb 'in various directions'.

gū 'faeces', Sid. 10v3 *kava hīvī gū* 'faeces of fish', BS *sukti-* 'mother of pearl', Tib. *ña phyi-sa*; compounds, Sid. 142v4 *krringūha-* 'dung of fowls' Tib. *bya-...tug-pa*, Sid. 142v4 *aṣṇūha-* 'pigeon droppings', Tib. *thi-ba(hi) tag-pa*, Sid. 142v4 *biṇjūha-* 'sparrow droppings' together *aṣṇūha u krringūha a biṇjūhā āstaṃna*, BS *kapota-dakṣa-viḍ-yukta-*, Tib. *thi-ba dan, bya-gag dan, mchil-pahi tug-pa rnam*. From *gūtha-*, Av. *gūtha-*, Zor.P., N.Pers. *gūh*, Sogd. Bud. adjective *γωδ'ynch* fem., Yāyn. *γūt*, *γūta*, Pašto *γul*, Yidya *γoh*, Šuyni *γaθ*, Waxi *γaθ*, Yazg. *γoθ*. IE Pok. 483-5 *g'ōu-*: *g'ū-* 'excrement', O.Ind. *gūtha-m*, *guvdti*, *gūna-*, Armen. *koa*, *koy*, Slav. Russ. *govno*. See also *agūm* 'not filthy', Celtic Welsh *budr* 'dirty', O.Engl. *cwēad* 'excrement', O.Frisian *quād* 'bad'. See *gga*, BS *khila-*, Tib. *tha-ba*; and *gūhai* (K 100.295).

gū 'ear', K 56, 19r3-4 *u nā gū biḷāṣā prrara butte, nā vā biḷāṣā gvaunā* 'and the ear does not understand the nature of sound, nor the sound (the nature) of the ears'; K 56, 19r2 *gū haygyi biṣā ttaramdārā* 'ear, nostrils, tongue, body'. See *gguva-*. From *gauṣa-*.

gū 'escaped', Manj. 302 *ne haḍai gū sāa-mast satva* 'but not even one being escaped'; K 55, 17 bis v3 *ayṣa biṣvā saravdharṃvā gū ive* 'I have escaped (in the case of =) from all elements' (*ive* from **āye* 1 sing. optative). From *gūta-* participle to *gūch-*, *gūs-*. See also *gūva-*. K 112.363 to read *satsārna* **gu* 'escaped from *saṃsāra*-migration'.

guem 'I have attained', K 151.42 *gyastuñi guem pāsa dyau vajrra-satva* 'I have attained the celestial vision of Vajrasatva'. From **gutaimā* to base *gau-*: *gu-* 'to go', with transitive preterite as *tsutaimā* 'I went'. If this is not the base in *gūch-*: *gūta-* 'release', the connexion lies with the *gau-*: *ga-* of Oss. D. *ayuyun* 'to frequent', *evyuyan*, *evyud* 'to pass', *evyaun* 'to make pass', D. *ānyud*, I. *ānyūd* 'time', Zor.P. *plgwtk pargutak* 'omitted', see Zor.Prob., ed. 2, xxxiv. Possibly Av. Yasna 48.8 *javarō* 'result(?)'. KT 6.73 rendered 'I escaped'. See also *pättigvāna* 'opposition'.

gūkyaina 'time', III 116.43 *sau gūkyaina* 'once', but probably *gū* for the similar sign *šū* with II 100.232 *drai švakyaina* 'three times' and II 12b12 *drayau šūma* 'three times'. See *šūma* 'alone'.

gukṣapā 'large', JS 10v3 *tīna himye ttaunā gukṣapā aṃṇa maysirkā* 'thereby he became fat, huge in limb, vast', the story of Kalmāṣapāda. Dialectal or archaic form **viṣāpa-* (like *harāysa*, *ttaira harāysā* for Av. *harā bərəz*, *taēra*). Here *gukṣapa* follows *ttaunā* 'fat, stout' and is dyadic with *maysirka-* 'huge'. In Khotan Saka *kṣ* and *ṣṣ*, later *ṣ*, replace older *xṣ* or *ṣ* and *kṣ* can replace *fṣ* also; in later texts variations occur, note *haḥḥiḥa* 'truth', *hakṣa*, *haṣa*; *kṣasta-* 'serum', *ṣaukala* 'rheum'; *hiṣṣtai* 'he studied'; and *paraḥṣa* 'belt(?)', with *-xṣ-*; loan-word BS *viṣama-*: *viṣama-*, JS 25r2 *viṣamera* 'more unfavourable', K 144, 1v4 *vāḥṣāma-*. The *-p-* intervocalic retained is like the *-p-* of *klapa* 'cloak'. Since my proposal (quoted by

M. J. Dresden, *Jātakastava*, p. 473) to trace here BS *kukṣimant-* 'pot-bellied' is now unacceptable, it is preferred to trace *gukṣapa-* to older **viṣāpa-* (or **viṣāpa-* with shortened second vowel) in the sense of 'extended hugely'. The suffix *-pa-* (*-apa-*, or *-āpa-*) is familiar in Av. *kaṣyapa* (and frequent in Old Indian). The base is then *vai-*: *vi-* 'to extend' (in the indeclinable Av. *vi* and all later Iranian) and with increment *-g-* in the base *vaig-* 'to extend, expand', M.Pers.T. *wyhm* 'broad, wide' in *wyhmār* 'broader', *wyhmryl* 'breadth', Av. *vaejah-* 'expanses', Zor.P. *wys* **vēs* Gr. Bd. TD2 127.4; 128.14 'plain' in the phrase *kōf ut vēs* 'mountain and plain' like *kōf ut dašt* (*vēs* from **vaiṣā-*). Av. *viṣāpa-* is an epithet of *aži-* 'snake, dragon', hence possibly 'huge', Armen. *viṣap* is used of anything monstrous (see C. Dowsett, BSOAS 19, 1957, 466; E. Benveniste, REA 7, 1927, 7-9), the *-i-* pretonic may represent Iranian *-i-* as in *hamširak* 'foster-brother', or *-ē-* (< *-ai-*). Georgian *vešap-i* 'dragon' may have retained Iranian *-ē-* (see also *sp'et'ak-i* 'white') or have replaced Armen. *-i-* of *viṣap* by *-e-*. Note also Av. *mazan-* (and later) 'huge' used of demons.

ggüch- 'to release', *gūs-* 'to escape', participle *gūta-*, *gūva-*, *gū*; SuvP. 66v3 *gūchide mūhū ttina bayāna* 'may they release me from this fear', BS *mocayantu ca māṃ bhayāt*; dyadic, III 5, 12r3 *vayasyanyau jsa ggüchūm u parrijūmā* 'I will release and save from troubles'; triadic, adjective, III. 4, 10v4 *trāyākī ggüchākī parrijākī* 'you are deliverer'; V 134, 69a5 *gūchūñi jāñiñi* 'I would release, remove'; noun, Manj. 305 *venā gāchāme gūva* 'escaped without escape'; III 128.3 *saṃtsārā baṃdani-sāl(e?) gūchāme ādiṣāyī* 'for escape from the *saṃsāra*-migration prison'. Intransitive, *gūs-*, V 131.56, 1b4 *ue ggüštā* 'is not released', Tib. *mi grol-ba*; Z 5.58 *hīvyāmata harbiṣṣa gūštā* 'every appropriation is removed'; I 137, 46r5 *viraṃ hiye gaṇṣa jsa gūštā* 'is cured of the defect of an opening', BS *vraṇādiṣu pramocyate*; SuvP. 73v2 *gūṣide bāysa himāṇde* 'may they be released, may they become Buddhas', BS *mokṣita bhontu*, Tib. *bēns-pa klrol-bar sog*; III 43.34 2 plur. imperative *gūsyara*, = III 39.55 *nāraumyara* 'go out'. Participle *gūta-*, Z 3.142 *vikalpā ysotta hīvyauṣce ggūte* 'the imaginations flowed away, the appropriations ceased'; V 263, 89v2 *ttā dva hwa(m)ḍā ggüvāundā* 'they released the two men', BS G 37, 77a2-3 *tau puruṣau tataṣ caraka-bandhanān mocayitvā*; JS 35v4 *sāḥṭike gūve* 'the merchants escaped' (BS *sārthavāha-*); III 49.27-8 *saṃtsārāna gū* 'escaped from *saṃsāra*-migration'; K 55, 17 bis v3 *gū ive* 'I have escaped'; K 59, 31r3 *ṣāṇa jsa saṃ gū ṣṭe* 'he has escaped from duality'. Noun with suffix *-kyā-* see also *kāṣcā-* 'thought, care', *gūscyā-* 'escape, release', dyadic with *nirvāṇa-*, Manj. 343 *gūṣca nairvāṇa*; Manj. 12 *gūṣtya*; Bed 48v2 *gūscya*, BS *vinuḥtu*; adjective III 47.59 *gūscyinaī āsparā* 'the road to *nirvāṇa*-release'. From **ava-* *auk-* 'to remove from the home', through **ga-anč-* to *ggüch-*, **ga-uv-* to base *auk-*, Av. Vid. 22.7 *aočayata* 'he instructed'. IE Pok. 347 *euk-* 'be at home', O.Ind. *ok-*: *ak-*, *ōkas-* 'home', *ucyati* 'is accustomed', *ucitā-* 'wont', Lit. *junkstu*, *junkti* 'be used to', *jaukinti* 'to tame', O. Slav. *učiti* 'to teach', *ukū* 'teaching, science'. For *-ch-* see *pachāre* 'they boil'.

gujsabalj- 'to defeat', K 153:27 *gujsabrriyi, idryā* '(the beings) defeated by the faculties'; K 60, 37v3 *cu na diṃma sūsti ne uci jsa parāṃsye ni padaṃma gujsabrriṣṭa* 'which is not burned by fire, is not drowned in water, is not scattered by wind'. See *tcabalj-*; *diṃma* = *daina*.

gūjsarimḍā 'they injure', III 73:187 *kiṇa mahā gūjsarimḍā* 'therefore they will injure me'; translation BSOAS 10, 1940, 569. From **vi-ṣar-* 'act against'. See cognates s.v. *yan-* 'make'.

gūṇā 'sack', v 174, 3a1 et seq.; gen. plur. ibid. b6 *gūṇāṃ*. Perhaps rather loan-word from Kroraina *goni* 'sack', O.Ind. *goṇī*, with -*nū* as *dāraṇū* 'dhārāṇī'; unless from Iran. *gauna-* 'hair', see *ggūna-*; Sarikolī *γυν* 'coarse sack', Pašto *γūnj* 'bag for straw', Kābuli *gūnī* 'charcoal sack', Balōči *gōn-dōs* 'packing needle'.

guda- 'told, narrated', II 90:90 *gude*, see present *gvar-*.

gūṇamba 'assault(?)', III 123:69–70 *na ttaṇḍayu, na dvyā, samaṣana, gūṇumba, dvesī, ysaiṣṭa*, 'do not beat (BS *daṇḍaya*); assault (BS *saṃmarṣana-*); hostile'. The context of glosses is of 'hostility', hence possibly *gūṇam-ba* 'causing violence', from **uṣṣna-* 'male' and 2nd component *pa-* 'working', base *pā-* beside IE *pen-* in Greek *πένος*, *πένεω*. See s.v. *pa-*.

gūṇā 'worm', I 139, 47r3 *gūṇā ysyūmsajā* (read *ysāysajū*) *jsva* (read *jsa*) *dūrṣṭa* 'bitten by worms residing in herbs (grass)', BS *ṭṛ(ṇa)-bhu-kiṣa* **kair daṣṭa* (-*d*- and -*t*- hard to distinguish in this text). Hence *gūṇa-* for BS *kiṣa-*. The form *gūṇā* for **gunyau* inst. plural. Possibly from IE Pok. 400 *geu-* 'chew, bite, gnaw', O.Engl. *cēowan* 'chew', OHG *kewa* 'jaw', Lit. *židūnos* 'jaw'. See s.v. *haṇjivāme* (from *gyeu-*). Pali *guṇa-*, Suśruta *ghuṇa-*, Vedic ŚB *ghūṇi-* 'worm-eaten', Panjābī *ghuṇ*, Hindi *ghun* 'wood-worm, weevil, wood chewed by the worm'. O.Indian aspirate is then secondary. Sogd. Bud. *γυνt'kh* 'tarantula' may contain the same *gun-*.

guṇām 'plant name', see *gāṇām*.

guthalaka 'quivering part', III 102:54 *aysamū ṣṭau kauma paimaiṣṭa guthalaka* 'the mind in love (BS *kāma-*) touches (**pati-marside*) the quivering parts (?)'. Possibly from *gvantθ-*: *gunθ-* 'to quiver', in *gvūth-* 'to quiver'. See also III 104:48 *gvathamṇa guchā* 'escapes from the quivering'. Forms like *ruvanti-*, *rwūth-* 'to change'. For 'quiver', note GrBD 105:7 *kēr drafṣēt* (with Balōči *drafṣant* = *larzant*).

ggūna 'ear', inst. sing., III 7, 14v2–3 *vasvena ggūna* 'with pure ear' see *ggūṇa-* 'ear'.

ggūna- 'colour', SuvP. 69r3 *arimajsa vīrūḥya vistārya-gūna, biṣūnya-padya sāva byūsā-gūna* 'undefiled berylline vast colours, of every kind, dark, with shining colours', BS *vaiḍūrya-nirmala-viśāla-vicitra-varṇais tāmrāṇṇai rajata-sphāṭika-lohitāṇaṃ*, whence *ggūna-* = BS *varṇa-*; SuvP. 68v2 *ysara-gūna* 'of golden colour', BS *suvarṇa-varṇa-*; K 142:1042 *ysarra-gūnā*, Tib. *gser-gyi kha-dog-čan* 'having the colour of gold'. As second component also Z 20:36 *āṣṣeṇa-ggūna puva* 'of grey colour, rotted'; III 124:77 *ysarūna-*, BS *harita-*; v 342, 84v4 *ttarūne* 'of madder colour', BS G 37, 79a6 *maṇjiṣṭhā-...varṇa-*; Sid. 145v3 *ttarūna-*, BS *tāmra-*. Three forms in III 41:31 *lākṣā-gūna* (with *gauṇe* below), = III 46:30 *lākṣa-gū*, = III 37:14 *lākṣūna* 'of the colour of lac (BS *lākṣā-*)'.

From **gauna-*, Av. *gaona-*, Sogd. B *γwnč* 'colour', Zor.P. *gōn*, N.Pers. *gōn*, Pašto *γūna* 'colour of skin'. See also III 40:11 *hwū* (**hugauna-*).

ggūna- 'hair', Z 2:44 *ggūne pharu ṣṣāre tcabrīye* 'hairs, many, lie scattered'; Z 24:250 *ṣṣīyānī ggūne* 'his white hairs'. From **gauna-*, Av. *gaona-*, Pašto *γūna* 'hair on the body', Parāči *ginō* 'single hair' (**gaunaka-*), Sanglēcī *γenōk*, Yidya *γuniu*, plur. *γunī* 'hair', Waxī *γanī*, *γēna* 'goat's hair', Oss. D. *γun*, I. *qūn* 'hair', D. *lāgun*, I. *lāgūn* 'hairless' (**fra-gauna-*). Possibly **gauna-* beside O.Ind. *guṇa-* 'bow-string', as Balōči *jōy* 'yoke' beside O.Ind. *yuga-*, Av. **yuga-* (written *yuya-*), with secondary retroflex -*n-*.

ggūnaa- 'mark, sign', Sid. 8r4 *tyte hīwī gūnai* 'its mark, symptom', Tib. *dehi nchan-ma*; Sid. 122v5 *harbiṣām gūnām jsa haṃphve hame* 'it is joined with all marks', Tib. *mchan-ma thams-čad dan ldan-pa*; Sid. 125v4–5 *harbiṣūṃ gūnā jsa haṃphve* 'possessing all marks', BS *sarva-linga-anvita-*, Tib. *mchan-ma thams-čad dan ldan-te*; with negative, *aggūnaa-*, BS *animitta-* 'causeless'. From **gaunaka-* to **gauna-* 'colour'.

gūnaḍa 'with marks', K 109:308 *ṣa nairv(ā)ṇa haṃaga gūnaḍa ttatva ya* 'that was the marked reality equal to nirvāṇa-'; K 108:305 *agumai ttuṣai anṇusa*, parallel to BS *animitta-*, *śūnya-*, *apraṇihita-*; Manj. 362 *gūnaḍa byāvaje raṣṭa*. From **gauna-krta-*.

ggupba 2 sing. imperative 'speak against, abuse', III 9, 18r2 triadic, *ma ma ttāṣera ma ma ggupha ma ma ahamānā* 'do not pass me over, do not abuse me, do not depise me (BS *adhimanya-*)'. From **gaub(h)-*: *gub(h)-* > **gauf-*: *guf-*, with -*ph-* kept, with -*ph-* like *dapha* 'is possible' in K 35:95 *kuṣṭi byaude dapha* 'where it is possible to get it', = K 27:149 *kuṣṭa byahā* 'where you may get it' (conjunctive = potential), from *dab(h)-* to Av. *dab-*, Got. *ga-daban* 'happen, befit'. From base *gaubh-*, O.Pers. *gaubutaiy* 'speaks of himself', Zor.P. *gōḥ-*, *guftan*, N.Pers. *gōy-*, *guftan*, Sogd. Bud. *γwβ-* 'to praise', Man. participle, *γwβt-*, *γwβtuy xcy* 'is praised', *pčγwβt-* 'praise'. Armen. *lw gov* 'praise', *govem*, *goveṣt*. For O.Ind. *gobhila-*, W. Wüst, BSOAS 8, 1935–7, 835–73. For the pejorative sense in *gguph-*, note both meanings in O.Ind. *katthati* 'to praise, abuse', and *kroṣati* 'ery out', *ākroṣati* 'to abuse'; and below *pajarūna-* 'abuse' to *gar-* 'to greet, praise'. IE Pok. omitted. See also Tumsuq Saka *guphi* (I 12, not *zuphi*), cited in Languages of the Saka 154.

gubrris- 'to scatter', III 38:38 *gubrrisida diṣa vī paskyāṣṭā hāysā tsida* 'they scatter in all directions, back they travel afar'. From *vi-* with *balj-*, see *tcabalj-*, 'to scatter'.

gūma-ttirai 'being of Gūmattira', Tib. *hgun-tir*, town in Khotan region, v 242:5 *gūmattirai tsne* 'the man of Gūmattira went'; adjective v 222:20:4 *gūmattirya bisanṇja* 'in the *bhikṣu-saṃgha* community of Gūmattira'. See *Goma-sala-ganda*, s.v. *gaṇḍye*. Probably an Iranian name.

ggumal- 'smear, anoint', Sid. 122r1 *gūmal-yānā* 'to be besmeared', Tib. *bskus-te*; Z 21:11 *ggūne ggumālste naṣpuṣṭe ṣkaunde kāḍe* 'the hairs besmeared, arranged, greatly piled up'; transferred meaning, II 44:41–2 *cvai cimūḍvā gūmaistāṇḍūṇi* 'what we preserved among the Cimūḍas'. Present -*l-*, -*ly-* from -*rd-*, beside participle

-lst- from either -ršt- or -rst-. From base *mard-* and *marz-*, see cognates s.v. *malys-*. Also *gumesta-*.

ggumāta- 'measured, exact', fem. *ggumācā-*, v 164, 211r3 *hajū ggumātā sānūvā* 'wise, trained, full of plans'; JS 11v3 *kuśalai yai daštā gumā* 'you were good, skilled, trained', parallel to BS *upāya-*; JS 20r1 *vijā yai daštā gūmā* 'you were the skilled trained physician' (BS *vaidya-*); 11 81.52-3 *pakyairma dašta u gumā* 'outstanding, skilled and trained'; Manj. 283 *khu cāyara dašta gūmā* 'like skilled trained magician'; K 51.6.10 *byātarrji daštā gūmā* 'skilled trained memory'; fem. v 87, 23r1 *ttū mīrāhīnai hārā dye ggumācai yude si* 'he saw that pearly necklace, he felt sure that...'; Z 2.65 *tvī hūyo bōāmata balysa ggumāce yande* 'be, Buddha, makes that his own knowledge sure'. From *vi-mātu-* 'measured in details', beside *pamāta-* 'measured', Av. *bišš. framāta-* 'skilled in medicine'. IE Pok. 703-4 *mē-*, O.Ind. *māti, mīta-*; Av. *mā-, mātā-, mīta-, mīta-*, Greek μέτρον, Lat. *mētor, mēnsus*, O.Engl. *mēd* 'measure'. With negative, see *agumāta-*, N 148.31 (lost fragment to v 101, 102b2), *kye vara agumāta*.

ggumai 'at will', Z 3.61 *ggumai barindā bušānā grauṇe pharu* 'at will they carry away scented garlands'; Z 20.31 *ggumai barindī banhya vāte rrūva mura* 'at will the birds carry away the intestines to the trees'; K 23.68-9 *gumai hijsara dava* 'at will the wild beasts in their haunt', parallel to III 96.6 *mūrā hayarida nva kšama āsaijvā* 'the birds sport at will in the pools'. Parallel in Sogd. Bud. *ryz'n* 'at will', *ryz'n*, and O.Ind. *svacchaya-, svacchanda-*. From *vi-māya-* 'to experience with pleasure', M.Parth.T. *wm'dn* 'to endure', M.Pers.T. *gwm'y-*, *gwm'yd* 'endure', Sogd. *wm't* 'he was', to Av. *mayā-, māyā-*, 'good state', *humaya-* 'prosperous', N.Pers. *humāyūn* 'auspicious'. The form in *-ai* is like *hārštai, hārštāya* 'in reality' from **hāra-štaya-*. Parallel also in Av. Vid. 2.11 (of cattle) *hvaṇ anu uštim zaošm-ča* 'according to their own will and pleasure'.

ggumerāñāte 'presses', Z 5.11 *ttāna ggumerāñāte klaišino beī* 'thereby it (the Buddha's teaching) crushes the poison of *klesā*-affliction'. From **vi-māraya-*, formed like *berāñā-* 'to make to rain', to base *mar-* 'crush, press'. See also *hamārgyā-* 'alleviation', *hamurdā* 'it crushes'. For pressure as 'touch', note Av. Yašt 14.29 *āpō urvaēsām mārāyeite* 'the *kara-* fish feels the turning of the water', Zor.P. *mārtan*. Oss. D. *lāmarun*, I. *lāmarnyn, lāmārst* 'to press out', DI. *don-marān* 'weir' ('holding back the water'); D. *yezāmarā*, I. *qizāmar* 'torture'. Iranian *mar-* may derive from IE either Pok. 716 *mel-* 'to crush', or Pok. 735-6 *mer-* 'to rub away'; a third *mar-* is in *šumar-* 'to count', below.

gumesta- 'rubbed', for *ggumālsta-*, present *gumal-* 'besmear', v 34, 14b1 *khara gumesta pañi(jsa?)* 'five groomed asses'; ibid. 4 *khara šī nāsti* 'he takes the asses'; 1 plur. *gūmaistāmdūni* 'we preserved', s.v. *ggumal-*.

ggūysna- 'stag, deer', v 142, 13r4 plur. *ggūys(n)a*, BS G 36, 5b6 *mṛgāḥ*, Tib. *ri-dvags*; JS 16r1 dyadic *ruṛā guysnā* 'the Ruru stag'; III 135, 3r1 *gūysna rūna* 'in stag form' (with picture of a stag); Z 13.77 *samu naḍe dastyau ggūysnā supṛāšā rrundi nijsašte* 'the man just showed the stag in his hands to the king Supṛāšā'. For Z 2.12 *ggūgnō kaṅgo*

'deer skin' parallel to BS *ajīna-*, read *ggūśno* with *-i-* (**ggūysniya-*). From **gavasna-*, Av. *gavasna-*, Sogd. *γ'wzn*, plur. *γ'wzn'n*, Zor.P. *gw'zn*, N.Pers. *gavasn*, Oss. D. *γāūanz*, plur. *γāūānzā*, I. *qūasn, quuz, qūūāz*. Possibly named from the colour *gau:-gu-* 'reddish yellow', see s.v. *gvā-*, as O.Ind. *hariṇī* 'antelope', and *eta-*, *enī* 'kind of antelope'; not to *gau-* 'bovine'.

gūysma 'alternative(?)', Sid. 100r3 *khu hvanḍye jsahera ttauda sāḍa gūysma būta hame* 'when in a man's belly there arises hot (and) cold wind alternating'. Possibly from **ava-aus-* 'to change', to Oss. D. *uozun, ozun*, I. *ūzyn, ūzt* 'to swing, rock, stagger'; *uzgū-uzgā zγory* 'he swims swingingly'; from *aus-*, a variant to *vaz-* 'to move', see *bays-*.

gūra- 'grapes', Sid. 12r2 *gūra*, BS *mṛdvoikā*, Tib. *rgan*; 1 171, 87v5 and 1 153, 63v5 *haṣka gūra* 'dry grapes', BS *drākṣā*. Compound 1 153, 63v5 *gūrūtca* 'water of grapes'. Adjective III 41.29 *ysarūn gūrānai mau* 'red (or yellow) grape wine'. From **angaura-*, Zor.P., N.Pers. *angūr*. Suynī *angūrδ*, Yīdya *agīdro*, Munjānī *aglero*; Yīdya *yīro* 'cluster of grapes'.

gūrakā 'uvula, part of mouth', Sid. 156v1 *gūrakā*, Tib. *lēhu čhuo-ba* in *gūrakā hasvāme hīvi āchai* 'the disease of swelling of the uvula', BS *gala-śuṇḍikā* (*śuṇḍaka-* 'swelling of uvula'). See *gūra-* 'grape'.

gūrāphusta- 'abundant' from 'thickened, thick', as *baysga-* 'thick, many', and Armen. *bazoum* 'thick, much, numerous'; JS 2r1 *gūrāphusta vyanjana šai vṛttā anvašta* 'the figurative expressions abundant, the metre itself difficult' (BS *vyanjana-, vṛtti-*). From **vi-frusta-* 'thickened, inspissated', to base *frau-d-*; with traject *-r-*, as in *harthištā* < **fra-θraxšati*, and *nḥīya-* < **ni-θraxta-*, *nḥīšša-* **ni-θraxšaya-*. Hence **guphrusta-*, **gūrphusta-*, to *gūrāphusta-*; contrast *θrau-d-* in *hara-husta-* 'thrust away' **fra-θrusta-* to IE Pok. 1095-6 *treud-*. See also *phrrūmā* 'inspissated milk', BS *kilāta-* from base *frau-* or *frau-d-*. To be set beside the base *frau-š-* 'to thicken' in two uses, 1. culinary, N.Pers. *farōšah, āfrōšah*, Armen. *lv hroušah, xroušuk*, Talmud Aram. *brwšk* 'a sweetmeat made of flour, butter and honey or sugar'; 2. of milk, N.Pers. *furšah, firšah, haraš, *huršah* 'thick milk, biestings', Zebakī *filla* < **frāla*, Sarīkolī *rašč*; M.Pers.T. *prwīg* 'thickening stuff' (G. Morgenstierne NTS 5, 1932, 55; W. B. Henning, BSOS 9, 1937, 86; BSOAS 11, 1946, 719). Possibly to IE Pok. 802 *pel-* of 'flour, dust, chaff', Greek πῶλτος 'milk pap', Lat. *pult-*, nom. sing. *puls* 'thick pap of flour', *pulmentum* 'condiment, sauce', *puluis* 'dust', O.Ind. *palāva-* 'chaff'.

ggūrāsa- 'quarrel, dispute', v 115, 64v3 *ggūrāsa haṇḍrūša yaule hāmāre* 'disputes, quarrels, tricks occur', BS *vīvādāḥ kaluhāḥ sāthyā bhavanti*; v 341, 80v1 *gūrāsu gūrāšāre* 'they dispute a dispute', BS *vīvadataḥ*; v 124, 443 *gūrāsa pharā(ka)* 'many disputes'. From either (1) **vi-rās-*, **vi-rās(a)ya-*, if *ggū-, gū-* anticipates later *gū-* for older *ggu-*, with *rās-* 'make noise', beside *rāz-* (see *rrāys-*) with variant *k* and *g*, as in IE Pok. 787 *pak-, pag-*; 795 *peik, peig-*; 857 *reḱ-, reḡ-*; 984 *spek, speg-*; or (2) from **ava-vrā-s-*, **ava-vrās(a)ya-*, through **gaurās-* to *ggūrās-*, hence base *var:-vr-* 'to assert, make oath', with *-ā-* (type *tar-, tr-ā-*), rendering more closely BS *vad-* 'to

speak', as Av. *urvāta-* 'command', Greek *ῥάτρω* 'dictum, treaty' (IE Pok. 1162). The *-s-* suffixed to a base in *-ā-* is found also in *stāta-* 'wearied', present *stās-*; *tsāta-* 'rieh', present **tsās-* in *tsāšta-* 'quiet', to base *čyā-* (IE Pok. 638 *k^hiē-*), and in M.Path.T. *wygr'd* **vi-grāta-* 'awakened', present *wygr's-* **vi-grās-*. Note also that *-s-* palatalized to *-š-* is frequently found in older texts as a variant to *-ss-*, not indicating *-š-*, as *aramdišāmata*, *aramdišāmata*, BS *upekšā*; N 158.4-5 *šo, šio* 'one'; and III 134b5 *hiśādostā* 'friendship', v 98, 114 *hiśīdaustīnai aysinū* 'kindly mind', BS *maitra-citta-*, and Z 5.2 *hiśīdāi*. **gurmā** 'a kind of pea', Sid. 16v1, BS *kalāya-*, Tib. *čē sran* (ed. Pekin). From base *gau-*: *gu-*, *gur-* 'round', IE Pok. 393-8 Greek *γῦρός* 'round' of a round 'pea', form like Oss. D. *kurmä*, *kurm*, I. *kārm* 'blind' beside Zor.P. *kōr*. **gurmāna-** 'to be broken(?)', III 87.109 *irande gurmānā, nauka arānā* 'the eastor-oil plant is to be broken, it is to be ground fine'. From **vi-ram-*, so far isolated in Iranian, to base IE Pok. 674 *lem-* 'to break', O.Slav. *lomljō, lomiti* 'to break', Russ. *lom* 'break', Lit. *limti* 'break under a load', O.Sax. *lam*, O.Norse *lami* 'lame', Celtic Mid.Ir. *lem* 'faded, foolish, impotent'. Note also III 87.120 *gūrve irande* 'crushed eastor plant'. **guryā** 'of the reservoir', Sid. 20r1 *guryā utca* 'reservoir water', BS *caudya-* from *cūda-* 'small well', Tib. *čhu-mig-gi čha* 'well water'. From either (1) **vi-riya-* to base *rai-*: *ri-* 'to flow' (IE Pok. 330-1), see s.v. *rrīma-*; or (2) *gaβra-* 'hole', with suffix *-ya-*, Zor.P. *gaβr*, *gōr*, N.Pers. *gōr* 'hole, tomb', see above s.v. *ggamtsa-* 'hole'. **gūrva-** 'broken(?)', III 89.174 *gūrveyau hačānyau jsā* 'from broken fragments'; and III 87.120 *gūrve irande* 'broken eastor oil plant'. From **vi-ruxta-* to base *raug-*, in *narūj-*, *narva-* 'break', IE Pok. 686 *leug-* 'break', Av. *uruxti-* 'break', Oss. D. *lux*, I. *lyg* 'cut off; a piece'; O.Ind. *rujāti, rugnā-* 'break'. O.Engl. *to-lūcan* 'destroy'; and *leug-*, Lit. *laušiu, laužti* 'to break'. **gūrva** 'grains', Sid. 9v2 *kaviñā gūsta u rīysva gūrva u rruñ u bišt hañtsa hañbirstā šāna ni hverai* 'flesh of fish and rice grains and oil and eurds is not to be eaten together', BS *na-vañtīyād ekato mīna-dhānān sarpišy udaśvitām*, Tib. *ñā-ša dan, yos dan, mar dan, dar-ba rnamis lhan-čig mi bzah* (*yos* 'slightly roasted rice'); Sid. 10gr1 *rrīysva gūrva hañtse hañbrīhāñā* 'to be mixed with rice grains', Tib. *hbras yos rnamis lhan-čig-tu sbyar-ba dan*; Sid. 123v3 *rrīysva gūrvañ hiya cañya* 'powder of rice grains', Tib. *hbras brnos-pahi phye-ma* 'flour of parched rice'; III 90.186 *āda gūrva* 'grains of flour'. The Tibetan text clearly alludes to parching. But *gūrva*, BS *dhānā-* seem to refer only to 'grains'. See *ggurvica* for cognates. **ggurvica** 'small grains', v 184, 1v5 *kho jseindama ggurvica* 'like finest grains'; v 184, 1v6 *kho jseina gurvica* 'like fine grains'; with *gru-*, v 68, 8r4 *kho gganggā nātāyā gruicyau* (*syata*) 'like sand from the grains of Gangā river'; v 74, 42r4 *kho nuevo gganggurvo nitāvuḡ gricyo syata*, BS G 37, 32a5 *navati-ganggā-nadī-bālikā-samāni* 'like sand from grains in ninety Gangā rivers'; v 245, 7b1 *gaga nāyā grice sye jsa hamaga* 'equal to sand from grains in Gangā river', BS *gangā-nadī-vālukā-upamānañi*; Bed 44r3-4 *parimau-ḡava grica* 'atoms grains', BS *rajas-* 'dust'; v 314, 3b2 *gruicyau syatā*; v 43, 2b1 *gruicau sye myāñanda*; K 103.96-7

khu gamgi nāya gruicyau sya; v 252.829-30 *khu gamgā nyāya gruicyau sya*. From either 1. *gūrva-* 'broken' to **viruxta-*, or 2. base *grau-* 'rub to pieces', with *graušē* 'groats' (Sid. 134v2), BS *śaktu-*. IE Pok. 460-2 *ghreu-*, Greek *χρᾶω* 'scratch', O.Sax. *griot* 'sand', O.Norse *grautr* 'groats' from base *ghreu-d-*; O.Engl. *grūt* 'coarse flour', Lit. *grāušas* 'gravel'. See *gruta-*.

guršta- 'called', see *grūs-*; 3 sing. present *guršte*.

ggūla 'clay', Manj. 137 *ca kala gaysa gitsarū gūla* 'wood, reeds, gypsum and (-ū) clay-clods', parallel to Manj. 20 *ca kala gaysa kiḍā auysama* 'wood, reeds, withies, clay', Pali Majjhima-nikāya 1 190.15-9 *kaṭṭhaṃ... valliṇ... tināṃ... mattikaṇ ca paṭicca* 'with wood, withies, grass, elay'; Z 6.5 *kho ju ggūli o vū ggeiha* 'like elay or wood'; Z 19.56 *kho ju rrasā ggūla katsāre* 'like empty elay, mud lumps'; Z 22.116 *nā nā katsirā saṃgga ggūla byori* 'there are not found lumps of mud, stones, clods of clay'. From **grdā-*, Zor.P., N.Pers. *gil, gir*, like *mūla* 'elay' from **mrdā-*.

gūla- 'ball', in *khuysmūlaa-* 'bubble', from two forms **gaala-* and **gauda-*, Oss. D. *γolā*, I. *qul*, Pašto *star-yalai* 'eye-ball', N.Pers. *gōl, gōlah* 'ball', Yidya *γālak* 'peller-bow'; Zor.P. *gōḡ*, plur. *γōḡān i čāšn* 'eye-balls', N.Pers. *gōy* 'ball'. IE Pok. 393-8 *geu-* 'bend, be round', O.Ind. *golā*, *golū*, Greek *γυλιός* 'long pocket', *γύαλον* 'hollow, valley', O.Engl. *cēol*, O.Norse *kjöll* 'round boat'. See also *gūlyā-* 'pill'.

gūlyā- 'pill', Sid. 101v5 *gūlye* 'pills', BS *guḍikā-*, Tib. *ri-lu*. If the *-ū-* is older Khotan Saka *-ū-*, it is from **gauliyā-*, but it may be *ū < u*, hence BS *lw* from *guḍikā-*. See **gūla-* 'ball'.

gguvā- 'ear', SuvO. 5v1 *tānu sei kvanei gguvō pittā* 'in their ears falls this talk', BS *yešām iyañkarna-puṭe deśanā ninādiṣyati*; K 1, 135v2 *guvō hišti* 'comes to the ears'; v 246, 13a2 *gvañā hišt*, BS *karna-puṭe nipatsyati*; nom. sing. Z 8.35 *gguvā*, K 56, 19r4 *nā gū bijūšā prrara butte* 'the ear does not understand the nature of sound', inst. sing. III 7, 14v3 *ggūna*, Z 2.22 *ggūna*; plur. Z 5.1 *gguvō*, Z 24.209 *gva*; v 334, 32r2 *gva ātā* 'come to the ears', BS G 37, 29a3 *śrotra-avabhāsam āgatañ*; gen. plur. K 56, 19r4 *nā vā bijūšā gvañā* 'nor the sound understand (the nature) of ears'; inst. plur. Z 8.35 *gguvoy*; III 141v2 *pyūvāmane guvyau jsa* 'we hear with the ears'; loc. plur. L 99.7 *satvānu gvō hištā* 'it comes into the ears of beings'. With suffix *-ka-*, JS 10r1-2 *tvānā gvaḡa* 'your ears'. Adjective, K 56, 20v4 *gvaḡa aysmū* 'the vijñāna-knowledge of the ear'. From *gauša-* 'ear', Av. *gaōša-*, O.Pers. *gauša-*, Zor.P., N.Pers. *gōš*, Sogd. *γwš*, Yagn. *γwš*, M.Parth.Pers. T. *γwš*, Oss. D. *γōš*, I. *qus*, Pašto *γwaš*, Yidya *γū*, Sanglēē *γōl*, Waxi *γīš*, Šuyni *γūš*, Rōšāni *γōw*, Yazg. *γəvon*; *γəwəg* 'ears of kettle'. Verbal, see *pyūš-*, *haṃgūš-*, Av. *gaōš-*, *guš-*, O.Ind. *ghoṣati* 'to sound', *ghoṣa-* 'sound'. IE Pok. 454 *ghous-*.

gūva 'escaped, released', see *ggūch-*: *gūta-*, Manj. 410 *basta... gūva* 'bound... freed'; Manj. 414 *sattsārna gūva* 'escaped from saṃsāra-migration'. See *gū*.

gguvāṭhuta 'burnt in various parts', Z 2.43 *gguvāṭhata dāña* 'burnt in fire'. From *vi-* and *paṭhuta-* 'burnt'.

guvašte 'it cracks', Z 2.179 *vaśāra šai aśka guvašte* 'even the vajra-bolt may perhaps crack' (as an impossibility);

Sid. 132r4 *gvaysde* 'it cracks', Tib. *hgas-pa*. See *gvays-*. For *gvaste* 'it digests', see *gvach-* < **vi-pak-*.

gūvai 'freed', Manj. 337-8 *anāsrava spūsāna mārge* l(au)-*kāttara śkaujyau gūvai na pachusa satvā vira kṣamau kū ttā kṣamī uvāra baiśa satva asatva dyāna* 'the path (BS *mārge-*) is to be seen to be without āsravu-influences, transcendental, freed from saṃskāra-factors; kindness to the beings fails not (*kṣamau* = BS *maitra-*); where it favours, being exalted, all beings are to be seen to be non-beings'. See *ggūch-*, *gūta-* 'to deliver'.

ggūstā 'escapes', V 14, 10v3 *harbāśsau uvāyyau ggūstā* 'escapes from all evil existences (BS *apāya-*)'; Manj. 183 *hivyaṣṭau harbeśa gūsta* 'escapes from all concepts of self'; K 144, 2r2 *u satsāra jsa guṣṭi* 'escapes from saṃsāra-migration'. See *ggūch-*, *gūs-*, *gūta-*.

ggūstā 'flesh, meat', Sid. 16v4 *pāśa gūsta* 'boar's flesh', BS *māmsaṃ vūrahāṇi*, Tib. *phag-śa*; Sid. 105r4 *gūstai jtye* 'his flesh fails', Tib. *śa zad-pa dan*; Sid. 7r4-5 *ttye gūsti pārisāme hiya krra tcerai* 'the treatment to lessen the flesh must be given', BS *stihūla-dehasya karsanaṇi*, Tib. *śa dbri-bahi sman byaho*; Z 20-53 *ggūste jsa dārṣṭā* 'compacted of flesh', later E p. 359, 44 *gūsta jsu dārṣṭā*, Sid. 9r2 *pāśi gūsta* = v 318-58 *pveśā gūsta* 'boar's flesh', BS *vārāha-*, Tib. *phag-śa*; III 49-30 *pathisānā gūstina* 'one must abstain from flesh'. With *-sc-* (*s*, not *ś*), Sid. 17r1 *murūsā hi(ya) gūsca* 'peacock's flesh', Tib. *rma-byahi śa*. Adjective Z 13-119 *ggūstīnai ttarandari* 'body of flesh'; Sid. 139v5 *gūstīnām raysā*, Tib. *śa khu* 'meat juice'; III 27, 34b1 *gūstīji tcaimāñā*, 34b2 *gūstaijā tcaimāñā* 'the eye of flesh', BS *māmsa-caḥṣuḥ*. Compounds, K 57, 23v3-4 *gūsta-hvārāme jsa pathiṣṭā* 'he abstains from eating meat'; III 49-33 *gūsta-hvārāmñā* 'meat-eating'. From **gau-ṣti-* 'produced from bovine', with *-ā-* stem from *-i-*, to Zor.P., N.Pers. *gōšt*, Balōči *gōšt*, *gōšd*, Pašto *γwaṣa*, but Orm. *gākā*.

gūṣṭā 'she called', K 47-52 *ttitī ṣi māva gūṣṭā* 'then the mother called him'. See *grūs-*; *gurṣṭa-*.

guṣṭe 'to call', infinitive, K 42-86 *rrīṇa kunālai rrispūra pastā guṣṭe* 'the queen deigned to call prince Kunāla'; ibid. 114 *yaṣi āmāci pastā guṣṭe* 'she deigned to call the minister Yaśas'.

gūṣṭrīs- 'to spread out', II 88-24 *aurmaysdi gūṣṭrīsamcā* 'east', ibid. 26 *urmaydsi gūṣṭrīsamcāṣṭā* 'to the east'; III 95-45 *aurmaysda gauṣṭrīsaca auna aurmaysda ttrāmacāṣṭā* 'from east to west'. From **vi-sprag-* with *-s-* incohesive. See *sprag-*, s.v. *ṣpargga-*, *vaṣṭrīṣṭā*, *haṣṭpalgy-*.

gūs- 'to escape', see s.v. *ggūch-* 'to deliver'.

gūsca 'deliverance, release', Manj. 343 *gūsca nairvāṇa hvīde* 'it is called loosing, nirvāṇa-'; K 144, 2r4 *guscvi ni byaihe* 'does not get release'; K 56, 22v4 *gūsca āṇi ma na byihīdī* 'they do not get deliverance here'; K 55, 17 bis v2-3 *u ttī vasve gūsca vi āste* 'and then he dwells in pure deliverance'; K 56, 17 bis v4 *ttī vasve gūsci dyāme pari vi āste* 'then he dwells in deliverance, vision, salvation'; Manj. 145 *ne bada ne ja vā gūstya* 'not bondage, nor release', = Manj. 305-6 *nai bada nai ja vā gūstya*; Manj. 149-50 *avārātta nerv(ā)ṇa gūstya* 'unbased nirvāṇa, release'; K 110-327 *acaidya gūstya naiṣāima* 'release, inconceivable quiescence'; K 152-4 *gūstya raheśā* 'in the mystery of release' (BS *rahasya-* > *rahāsa-*, *rahāśaa-*);

Manj. 318 *gūstya naiṣāima*; Manj. 305 *cu nai byehi bada gūstya ttai prare jsa harbāśsa gūva* 'who does not get bondage, release, for him all is freed from nature', similar Manj. 305-6; K 144, 2r3 *rahāśai gūstya* 'mystic release'. See *ggūch-*, *gūs-*, *gūta-* 'to release; escape'.

***gūha-**, see *gū* 'faeces', and second component *-ūha-*; and *gga*, *ga*.

gūha- 'ox', *gūhā-* 'cow', II 36-10-5 *gūha sā* 'one cow'; Sid. 148v3 *gūhā: hivi dāmdai* 'ox tooth', BS *go-danta-*, Tib. *ba-lan-gi so*; III 135, 3v2 *guharū(na)* 'in ox form'; III 105-1 *gūha salye*, III 14-20 *gūhi salya* 'in the Ox year'; inst. plur. II 28, 35b3 *hamtsa gūhyau jsa* 'with the oxen'. Compound, v 259, 3b1 *gūhu-kamga* 'ox hide'. From *gau-* with suffix *-ha-* (from *-kha-*), to Av. *gao-*, Zor.P., N.Pers. *gāv*, Oss. D. *yog*, I. *qug*; Pašto *γwū*, *yu-* as first component *yu-jal* 'cow-shed', Orm. *gōi*, Parāčī *gū*, Yidya *γavō*, Waxi *ḡū*, Šuyni *šōw*, Sarikoli *šaw*, Yazg. *γew*; **gauka-* N.Pers. *gōg* 'calf', Šuyni *γūej* 'deer, horned wild animal', *γūej vāz* 'female ibex'. IE Pok. 482-3 *gʷōu* 'cattle', O. Ind. *gaus*, gen. sing. *gos*; Greek *βούς*, *βῶς*, Lat. *bou-*, nom. sing. *bōs*; O.Engl. *cū*; Lit. in the place name *Guovuiniai*, Let. *guovs*, Slav. Russ. *govjado* from **govēdo*, Tokhara B *kau*, plur. *kowi*, Celtic O.Ir. *bō*, gen. *bōu*.

gūha- 'foot soldier', Manj. 138 *aśyu hastya gūha rahya* *te(u)ra-ysanya hīna* 'an army of four members (= BS *catur-anga-*) having horses, elephants, footmen and chariots', parallel to BS *hasti-*, *aśva-*, *ratha-*, *patti-* (Mahāvīyutpatti 3638-41); pejorative, III 75-222 *sūpiyāṇ gūhām: kṣtra* 'in the land of the Supiya brigands', the Supiya, in north eastern Tibet, marauders in Khotan, Kroraina *supiya*, Tib. *sum-pa*, Cbin. *su-p'i*, older *suo-b'ji* (K 823-1; 714-8), whence also Tib. *so-byi*; written also Tib. *gsum-pa*. The *Sūpiya* occur also in II 51-54-5 *sūptiāna ālaṣkau jsa* 'from the Supiya settlement', and Z 15-6 *huna ciṃgga supiya*. A footman of Māra in Manj. 332 *ṣā mārīna ahna gūha baiśa mārā hīna pūrāma* 'this is the footman from the noose of Māra; there is victory over the army of all Māra-demons'. A third meaning applies *gūhaa-* to the savage father of the girl in the love-story, III 105-6-18-9 *aumācā skarba ttuka ca mārā māja kṣtra ttu gūhau grūsīda* 'the harsh minister (BS *amātya-*), him whom they call here in our country *gūhaa-* "brigand-like"'. From base *gau-* with increment, but *-h-* may replace various older sounds: *-θ-*, *-x-*, *-f-*, *-ś-*, and *-θ-* from *-ḍ-*. If here the base is **gauda-*, it is to base IE *gheu-d-*, with the Runic Norse *gotna* (gen. plur.) 'warrior, hero', O.Norse *gotnar* 'men' from older **gaut-*; in reduced grade **gut-* in Got. *gutan-* 'Gothic man', *gut-ḡiudai* (dat. sing.) 'to the Goth people', Norw. *gut* 'young man'; Lit. *gūdas*, plur. *gudai* originally 'Goths', now 'Poles'. Within Indo-Iranian it is likely to belong with O.Ind. *ghorā-* 'causing fear, and feeling fear'; Got. *gaura-*, *gaurs* 'troubled'.

gūhai 'faeces(?)', K 100-295 *khara pulāni gūhai* 'faeces, breaking wind, defecation'. From **gūtha-ka-*, see *gū*, and second component **gūha-*, *-ūha-*.

gguhamamggatātā 'difference', Z 3-66 *kai ju hānāte gguhamamggatātā vara* 'if for him occurs a difference there'; K 2, 135v4 *ne uysānye nai uysnorāṇu nai pāṣkalānu vātā guhaman(ga)tete* 'not a difference about the self,

not about his beings, not about (doctrinal) sections', Tib. *bdag-gam, sems-čan-nam, čhos-la kun-ta rtogs-pa rnam-pa sna-čhogs-pahi hda-ses-su han ma byed-pa yin-te*, translation E. Lamotte, 138, qui ne fait aucune distinction entre sa propre personne, les êtres et la chose préchée, ce bodhisattva, dis-je, est *bahuśrūta*—.

gūhamagaunā 'difference', Manj. 168-9 *gūhamagaunā nḡhvaitta beśa* 'he overcomes all difference', with abstract suffix *-oñā*.

gūhImaga 'different', Manj. 299 *ṣā baysa gūhImaga ne īda kḡu śau dharmā battai* 'he does not make the Buddhas different when he understands the one *dharmā*-doctrinē', for older *ggaḡamanigga*-. See *hannaṅga*—.

guhei 'he strikes', participle *guhasta*-, v 69, 8r5 *ysurgyā ṣṭānā ttarandara guhei ku hūnā nārāmāte* 'being angry he strikes the body so that blood issues', BS G 37, 11b5 *daṣṭa-rudhira-cittam, utpādayet*, Tib. *gnod seus bskyed-pa-bas ni*; Z 2.199 *gguhaimā aysu* 'I strike'; Sid. 136r5 *guhāme jsa* 'with striking', BS *kṣata*—; noun JS 13v2 *rriscye gūhaiñā hvastāñdā* 'they struck with a sharp tool', JS 16v1 *khariṣa raisvi* (read: *raisci*) *gvaḡaiñā* 'a sharp knife of acacia wood'; action noun, Sid. 3r3 *gvaḡaiyi jsa panata* 'arisen from a blow', BS *vighātotta*-, Tib. *gnod-pa*; and with *gvi*-, *gve*—; participle with negative, K 26.140-1 *narada aguhasta tta tta kh(u) nārāya jasta*, = K 18, 214 *narada agvehasta kḡu nārāya jasta*, = K 35.86 *narañda agviḡasti kḡu nārāyaṃ gyastā* 'he issued like the *deva*-god Nārāyaṇa', parallel to BS *nārāyaṇa iva dardharṣaḡi* 'like impregnable Nārāyaṇa'; K 39.152-3 *narañdā agūhastā kḡu kyesarā sarau* 'he went out like a maned lion'. From **vi-xad*-, see cognates s.v. *khasta*—.

gai 'bell', III 124.72 gloss to BS *ghaṇṭā*; v 304, 2b4 *gai bajāṣṣā pveṃe jsa* 'with the hearing of the sound of a bell'; v 296v4 *balā gātqu bañātā* 'he fastens bells on the *cāitya*-monument'; K 72.19 *gai ṇiyi u bui padaṣṭā* 'he places a bell and burns incense'. See *ggāṭṇka*-, *ggāḡka*—.

gechane 'plantain, BS *moca*—', see *gichanaa*—.

gechauka 'kernel', see *gichauka*—.

gemdi 'he buys', see *gān*-, *uysgārnu*, *gemnā*—.

ggeiṣṣ— 'to turn, make to turn', causative to *ggeiḡs*—, present Z 6.4 *ggeiṣṣṇdi dātī cakḡra* 'they turn the Dharma wheel', preterite Z 2.1 *dāṭinau ggeiṣṣāte cakḡru*; 2 sing., Z 22.261 *ggeiṣṣātai dātī cakḡru*; Z 22.190 *ggeiṣṣāte*; 3 plur., Z 11.65 *ggeiṣṣātāñdā*; later *geṣ*—, present K 111.358 *geṣe cakḡra* 'he turns the wheel', SuvP. 61v4 *geṣide*, BS *pravartayanti*; noun, Bcd 51r1 *dāṭinaī cakḡrā najsadū geṣāme jsa*, BS *cakḡra-nayaṃ parivartayamāna*; *gaṣ*—, Sid. 131v1 *gaṣiñdā*; *giṣ*—, K 151.40 *bāvañā giṣiñā* 'may I revolve in *bhāvanā*-meditation'; with preverb, SuvP. 70v1 *parigeṣi* 'may I turn round', BS *parivartayeyam*. See *ggeiḡs*—.

ggeiḡs— 'to turn (intrans.)', Z 1.50 *ggeiḡsāre*; Z 20.16 *ggeiḡsāre*; Z 20.56 *ggeiḡsāre*, 3 sing., Z 4.98 *ggeiḡsāre*; *gaṣ*—, II 102.28 *gaṣadai*, Sid. 100v4 *gaṣanaī*; *ges*—, JS 29r3 *gesane dūmī* 'its rolling smoke', III 4, 10v4 *pañjvā ggavā ggesaṇḡdānu satvāni* 'of the beings revolving in the five *gati*-stages'; SuvP. 62v1 *gesaṇḡdā*, BS *paribhramanti*; *gesaca* 'turning, whirling, dancing', III 38.36; III 47.54; III 35.37; and III 40.12 *gaṣaṇḡcā*; *ges*—, Manj. 314 *gesāre satṣāra myāñā* 'they revolve in the midst of *saṃsāra*-migration'; Manj.

121.177 *gesāra gavaṇā* 'they revolve in the *gati*-stages'; *gaṣ*—, II 9.142 2 plur. *gaṣara*; *gas*—, Sid. 103r5 *gasanḡdai saṃgā* 'spiral conch', Tib. *dan khkhyil-ba*; nouns, **ggā-lsāra*—, loc. sing. with *yi*, Z 22.149 *ggālserei* 'on his neck'; Sid. 20v5 *cvai karā gesārā hame* 'who has a crooked neck', Tib. *mjin-pa yo-ba*; Sid. 103-4 *ūla-gisārā* 'camel-necked', BS *aṣṭra-grīvaka*—, Tib. *rva-mo mgrin*; Sid. 8v1 *gasā* 'vertigo', BS *bhrama*—, Tib. *mgo khkhor-ba*, I 187, 105v4 *giṣā jīmḡa* 'cures vertigo'. Participle in *-āta*—, II 90.83 *kḡu vā viri āṃ tta gṣātā* 'when they returned there'; II 121.215 *gaṣāva*; II 100.233 *gesāṭṭā*, II 12.55 *gaṣāṭṭā*. From **grtsa*— to base *gart*— 'to turn', see cognates s.v. *gaḡ*—, *ggallte*—.

gesava 'round(?)', III 80.29-31 *peṇā mase saṃgā bvaḡiysā gesava thāṃrsa* 'house-sized long, round(?), sharp(?) stone'.

gesti 'revolving' (**grt-ti*—), III 52.91 *gavāṃ gesti* 'revolving of stages of life', BS *gati*—'. See *gaḡ*— < **gart*—.

ggeḡha 'wood', K 11, 135v4 *saṃkalpa-mātrā ātma, parikalpa-mātrā ggeḡha vikalpa-mātrā haṃṣāra* 'the *ātman*-self is *saṃkalpa*-concept only, the piece of wood is *parikalpa*-imagination only, the sphere is *vikalpa*-discrimination only'. Here *ggeḡha* of the splinter which struck the Buddha. See *ggeḡha*—.

ggeḡha 'wood', SuvO. 24v4 *upalatāṇe ggeḡha ṣṣāte* 'in the cemetery the wood lies', BS *kṣiptaḡi śmaṣāne yathā kṣṣṭha-bhūtaḡi* 'thrown in the cemetery like a piece of wood'; Z 6.5 *kḡu ju ggūli o vā ggeḡha* 'like clay or a piece of wood'; Z 13.81 *khvei ṇo khā pau vātā ggeḡha* 'since surely a splinter would not hurt him on the foot'. See *ggeḡha* 'piece of wood', and *gahai* 'shaft of an arrow'. From **gādyā*— to base *gad*— in Av. *gaḡā*— 'club', Zor.P. *gaḡ*; Oss. D. *ḡādā*, I. *ḡād* 'wood'; O.Ind. *gadā*— 'club'. For *-hi* from *-θ* from *-δ*—, see *gganīh*— 'to moisten', and *gūka*— 'foot soldier'.

gaiḡhe 'he twists, spins', III 123-4.71-2 *bahai kathaiyattī, natca gvaṛrīdn, karattī, gaiḡhe, ghaṇṭa gni* 'they speak outside; he spins; bell'. Here *gaiḡhe*, BS *karattī* 'he spins' where BS *karattī* is from older **karatti*, Vedic *kṛnāti*, base *kart*— 'to twist, spin', Pali *kantati*, Prak. *kanṭai* 'to spin'. In *karattī* the syllable *kṛn*— has been treated as in *kṛnōti, karoti* 'to make'. Hence *gaiḡh*— from base *gai*— with increment *-ḡ*—, *-θ*—, *-f*—, or *-ṣ*—, to *gai*— in *jīdā* below; *gai-p*—, Paṣto *yaiba* 'cotton thread' (G. Morgenstierne, NTS 11, 1942, 263); Yazg. *ḡib*—: *ḡipt* 'to spin', Waxī *ṣip*—, *ṣūp*—: *ṣōvd* 'to spin', *ṣitr* 'thread', Sarikolī *ṣayb*—: *ṣevd* 'to spin', *waṣayb*—: *waṣapt* 'return (trans.)', *waṣeṣ*—, *waṣeṣ*—: *waṣevd* 'return (intrans.)', Šuynī *ṣēb*—: *ṣivd* 'to spin'; *ṣib* 'spindle', Yidya *ḡiam*—: *ḡivdam*; *ḡiw*—: *ḡivd* 'to spin'; with *uz*—, Yidya *ṣṡyeum*—: *ṣṡvivdum*; Munjāni *ṣṡvivum*—: *ṣṡvivdam* 'twist'; *ḡivdōk, ivduk* 'thread'; *gai-s*—, see above *ggisai, giska*—; *gai-z*—, Oss. D. *yezāmarā*, I. *qizāmar* 'torture'. To IE Pok. 354-5 *gei*— (only with increments) 'turn', *geigh*—, *geibh*—, *geinn*—, *geis*— (but Oss. D. *zelun*, I. *zilym* possibly with O.Ind. *hel*—, see E. Benveniste, Études sur la langue ossète, 1959, 29-30). See also *jsīr*— 'deceive'.

gau— 'to go', see *guem*— and *hangva*—.

gauṇe 'garlands', III 41.30 *spyakā khāṣiḡdā gauṇe* 'they bunch the flowers into garlands'; ibid. 32-3 *gauṇai*

<dūs>audā haṣapriya hamārāne jsa dāsaa(dā) 'they arranged the garlands; they arranged them with spread out hamārana-plants'. From older grōnā- 'garland'. Note the lost -r- also in gūṣṭa- 'called'.

gauda- 'emaciated, lean, dry', Sid. 131v4 agai gaada hāmāre 'his limbs become exhausted', Tib. *lus skam-pa dan*; Sid. 71r4 godā, BS *kṛśa-*, Tib. *skem-pa*; SuvP. 71r2 āchinaka daṣpya gauda 'diseased, weak, lean', BS *vyādhitā durbalā kṣīṇa-gātrā*; Sid. 7v3 gaadā a ysīrā 'dry and rough', Tib. *skem-zin rūb-pa dan*; Sid. 144v1 gaadā, Tib. *śa zad-čin* 'flesh exhausted'. From *gafta-, like ttaada- 'heated' from *tafta-, to base gamb-:gab- 'to be exhausted', with *gafs- in 1 145, 54r5 gausāma dyadic with BS *kṣaya-* 'exhaustion'. Possibly here also agau- <d>a-, Tib. *mi nams-pa* 'unimpaired' from base gāmb-. Sogd. Man. *ymbn-* 'trouble', *pw ymb* 'without trouble', rendering M.P.T. 'by-rnz *aḥ-ranz'; Sogd. Bud. *ymṇwm* 'weariness, trouble', Sogd. *ymṇn* 'with labour', beside verbal Sogd. Bud. *γβt'ynt* 'walk painfully', *γβs'nt* 'be wearied'. Further connexions uncertain, IE *g-*, *gʰ-*, *gh-*, *gʰh-emb(h)-*.

gaumaña 'swift', K 64, 82r1 gaumaña ttāja 'swift rivers'.

See ggāma-.

ggoṣṭā 'hand', v 155, 185a3 śśā-ggoṣṭā phānā niṣṭāte 'he deposited one handful of dust', parallel to BS (Divyāvadāna 366g) *pāṇśo-anjali-* in the tale of Aśoka (J. Przyluski, La légende de l'empereur Aśoka, 228): K 17·176-7 tte hwaada jasta ṣa tta lām(d)rre gauṣṭa, =K 34·64 ttai hvā(ndā) si gyastā ṣi ttā laudrai diṣṭā 'they said to him, King, she is thus in the hunter's hand'; K 38·133 raṇṇiṣi pharhiye gauṣṭā baiṣi hamangā 'the jewelled water-jars in the hand, all alike', =K 29·195 raṇiṣa phara bāḍeda 'they bore jewelled water-jars'; II 116·42 gauṣṭa śau gūkyaina 'in the hand one hand-covering', with subscript *mvakalai gauṣṭa* 'a mvahalaa-cloth in the hand'. As a measure, Sid. 100v1 dūma-hauṣṭa gūra śā gauṣṭa 'one handful of smoke-dried grapes'. From *gabasti- 'hand', Waxī *gauust* 'fist', O.Ind. *gābhasti-* 'forearm, hand' (beside Av. *gava-*, if from *gaba-, Zor.P. *gwl*, *gwuk*), to base IE Pok. 407-8 *ghabh-* 'to take', Celtie O. Ir. *gaibid*, Welsh *gafael*, Lat. *habeo*, Got. *gabei* 'riches', Lit. *gabana* 'armful', O.Slav. *gobino* 'fullness', *gobizi* 'abundant'.

gauṣṭe 'is called', K 152·10, see *gurṣṭe*, s.v. *grūs-*.

gaus- 'to be exhausted', 1 145, 54r5 ttavai rāja-yakṣ(m)a ca maṇḡāra naṣṭausai kṣayāna gausāma, baama phāhā 'fever, consumption which is chronic dryness (=BS *śoṣa-*), exhaustion from *kṣaya-* 'phthisis', vomiting, ill breathing', BS *jvarīja rāja-yekṣmā ca kṣata-kṣīṇe vapārava*, *cūdi kūsa* (BS *vipārīta-?*; *chardi-*). From *gab-s- to base gab- in gauda- 'exhausted' *gafta-, Sogd. *γβs-* 'be fatigued'. gausā 'millet, panieum italicum', Sid. 16r1, BS *priyangu-*, Tib. *khre*. From *g(h)euēr-ko-, N.Pers. *gāvars*, Yidya *ṡavarso*, Pašto *yōṣ*, Parāčī *gāṣ*.

-gausta- 'covered', see *uysagausta-*, *hamgusta-*.

gyedā 'he buys', IV 8·3, see *ggān-* 'to buy'.

gyerma 'excellent', II 117·7, see *girma-*.

gra 'instruction, advice', III 72·163-4 gra hvāmdā 'they uttered advice', K 37·128-9 gra hvāddā; K 37·129 na ri nāve gra 'he did not accept the advice'; see *gratā*.

graṇña 'enclosure(?)', III 69·96 paṣa kālā naḍa dyāṇḍā

graṇña, cu ṣṭām ve kuṇṇja ttīma 'in the autumn time they saw a man in an enclosure(?), where was sesame seed' (cu...ve 'where', with *ve* = older *vātā*). From *gar-* or *var-* 'to enclose', possibly to IE Pok. 442 *gher-* beside *gher-* or Pok. 444 *gherdh-*, as in Got. *garda* 'cattle yard', O.Sax. *gardo* 'garden'; or possibly with Oss. D. *goren*, I. *gārān* 'enclosure' from *varana-, to IE Pok. 1160-1 *uer-*. Hence either *gira- (from *grya-), and loc. sing. as *ysāra-* 'hearr', loc. sing. *ysraṇña*; or *grana-, *vrana-.

graṇamca 'growling' fem., of the tigress JS 17v2 graṇamca bṡysamḍai sāṃḍāna 'growling, seizing with the jaw'. From *gran-* to base *gar-* 'make noise', see s.v. *ggālṇḍi* 'they make noise'.

gratā 'instruction, advice', Z 2·75 ttā mamā grati mī prayseindī (BS *prasad-*) 'they believe because of my instruction', parallel BS *anuśāsana-*; ace. sing. Z 2·516 grata hvāñāte, Z 14·73 gratu pyāṣḍe, Z 12·52 gratu nāndā, K 20·249 grra tsīye; v 35, 224 grata vīra. With *vā-* (Prakrit to BS *vācaya-*) 'to recite', coalescent, v 117, 66v7 gratoṣṣāte, BS *śāsyate*, v 118, 67v5 gratauṣṣāte, BS *praśasti*, later II 106·133 gra vāṣi, II 53·8 grā vāṣṭi; dyadic III 49·33 baysām hīvi gra parau 'the instruction, command of the Buddhas'; with pronoun *yi*, K 36·109 ttai hvā si ggravai ma hūñye 'speak to him my advice', K 28·164 grave hūña, =K 20·248 grrave ma hūña, v 118, 67r3 dātānai gratā hvāñei 'by him the dharma-doctrine is to be spoken', BS *dharmam samanūsāsayet*. Compounds v 142, 111 grata-hvāñai 'teacher', BS *śūstar-*, v 77, 145r4 grata-hvāñā voc. sing., Tib. *ston-pa*, v 15, 1a1 grata-hvāñā. See also *gra*. From *xratu-* 'expression of mind, wisdom', whence 'instruction, advice', Av. *xratu-*, O.Pers. *xraθa-*, M.Parth. Pers.T. *xrd*, Armen. lw *xrat* (*u*-stem), Zor.P. *xrat*. N.Pers. *xirad*, O.Ind. *krātu-*, to base *kar-* in Zor.P. *uskārtan* 'to think', M.Parth.T. *wd-ysg'r* *vaḍ-igār 'thinking evil', N.Pers. *sigāl* 'thought', Av. *čarākərəθra-* 'thought', rather than to Greek *κράτος* 'power'.

grantha- 'knot', III 12, 22r1 śśūvaribistā graṇthā viṣṭāna hvaramḍai bāysū vīra bañāna 'twenty-one knots must be placed, they must be bound on the right arm'; Z 20·56 tceimañi ggūṣṭa, ūce granthā pāyā 'eyes, flesh, water knots, fat'; v 139, 3a2 graṇthā; I 179, 98v2 brāñña hiya grrathi 'knot of birch', BS *bhūrja-grantha-*; K 145, 3r4 nāna bhīse gratha 'knot of the bush nāna'; II 85·20 gratha ttīlāvi burikyāṇspuri 'perfect down to the twisted strings'. With *ham-*, Z 4·110 hamgranthu. From base *granθ-* 'to fasten', Sogd. *yr'nṣ* (**granθya-*), Yidya *ṡureṣ* (**graθya-*), Sarikoli *širex*, *šereṣ*, Waxī *šerāṣ*, Yazg. *ṡarawθ*, Balōči *garanč* (**granθači-*), N.Pers. dialectal *yilč* (**grθači-*), Zor.P. *gryh*, N.Pers. *girih*, Oss. D. *ālxij*, I. *ālxync*, *lxync*. IE Pok. 386 *gret(h)-* to base 385-90 *ger-* 'to turn', O.Ind. *granth-*, *grathnāti*, *grathita-*, *granthi-*, *grantha-*; O.Engl. *cradol* 'cradle', OHG *kratto* 'basket'.

graysa-, graysya- 'wild', K 15·114-5 śau-kṣīra satva hatharaka diṣṡiya grraysya harahausta maiysdyaina 'he held the beings of the whole land oppressed, he robbed the terrified, pitiful beings', =K 31·22-3 cu ṣṭāna śau-kṣīra satva hatharake diṣṡiyi, graysye harahausti satta cu pha paṡyāṇḍi kṣīri 'who held the beings of the whole

land oppressed, robbed the terrified beings who, many of them, left the land'; K 20:252-4 *kūṣṭa hvīvaṣau vara hajsara naiṣṭa vaṣanaurau yakṣau nāvau jsa grrayse dūāha gara kaicai rahakṣajā jsa grrayse sthahe*, = K 28:166-8 *kūṣṭa (hvi)vaṣau vara hajsara naiṣṭa vaṣanaurau yakṣau nāvau jsa grayse dūāha gara kaicai rakṣajā jsa grrayse strrahgi* '(Kinnara-dvīpa) where there is no place for humans, with its dangerous yakṣa-goblins and nāga-serpents, terrifying, distressful; mountain clefts (parallel to BS *giri-kandara*-), terrific, fierce with *rākṣasa*-demons'. See also *graysān*- 'to go wild, miscarry'. From *graza*- to base *graz*-, IE Pok. 353 *garǵ*- 'wild', Greek γοργός 'wild, terrifying', Celtic O.Ir. *garg* 'rough, wild', Welsh *graen* 'horrific' and 'sorrow', Lit. *grazōju*, *grazōti* 'to threaten', O.Slav. *groza* 'horror, shudder', *groznyj* 'terrible'. Note also BS *bhūta-graha-āviṣṭa*- 'crazy'.

graysān- 'to cause to go wild, to cause miscarriage', I 173, 91v2-3 *cū jsahira āna ṣika graysānāri khū ysā hami tti pharāka āchā biḍa grahaja* 'what young ones in the womb are made to miscarry, when one is born then he bears many diseases caused by (demonic) *graha*-seizure'; I 173-5, 91v3-4 *cū jsahira āna ṣika grraysānāri, laṃbaadara, laṃba-bhūja laṃba-karṇa, pṛralaṃbakā laba-sphija, laba-nāsa laṃba-kyiṣa, haṃdara miṃchānāri haṃdara vā haṃtsa āchāṃ jsa ysyānāri* 'what young ones in the womb are made to miscarry (so as to be) possessed of hanging belly, arm, ear, hanging forward, with hanging rump, nose, hair, some are made to miscarry, others are brought forth with diseases'. See above *grays*- 'be wild'. Here *graysān*- 'to make miscarry' is modelled on BS *mūḍha*- 'bewildered, miscarried' in the compound *mūḍha-garbha*-. Hence *graysān*- is dyadic with *miṃchān*- 'to miscarry'. Note also I 138, 47r4-5 BS *striṇāṃ va mūcha-garbhānāṃ* (read *mūḍha*-), rendered by I 139, 47r4-5 *kāma tta striye cū haṃṣyāre maichāṃ ā vā maichide* 'or of women whose embryos have miscarried', translated by 'what are those women who are about to miscarry or are miscarrying'. For *mūḍha-garbha*-, see J. Jolly, *Medizin* 64.

grā 'hot', see *grāma*-.

grrāttā 'heat', see *grāma*-.

grāna- 'garland', see *grouā*-.

grāma- 'hot', N. 76:2 *lukṣā grāmā* 'rough, hot', BS 179:14 *rukṣa-aṣṇa*; Z 20:2 *ysamaṣṣamdyā grāmu hāmāta* 'in the world it has become hot'; Sid. 17r2 *cū kṛrīmā hiya gūstā ṣi tcārba u garkha u grāna ṣṭe* 'as to the flesh of fowl, it is fat and heavy and hot', BS *uṣṇa*... *smigdhō garu*..., Tib. *bya-gag-gi ṣa ni, snuṃ-ṣin lci-la dṛod che-ba yin-te*; Sid. 16r3 masc. *grāṇi*, Tib. *dṛod che-ste*; II 79:5 *graa aysmū jsa* 'with warm mind'; III 109:1-2 *grā aysmū jsa*; I 153, 63v5 *grrāma uca*; see compound *grāmūcā* 'bot water'. With *-ka*-, Sid. 153r5 *grāmaka*- 'tepid', BS *koṣṇa*-, Tib. *drou-po*. Comparative II 112:57 *grāmyera*; abstract, Sid. 8r1 *graattā* 'heat' (**grāmatātā*), BS *anala*- 'fire', Tib. *mehi dṛod*; Manj. 28 *grrāttō*. Compound, III 18:22 *grāmācā* 'hot water'. See also *garma*- in the compound *garma-māṣṭaa*-, and *gala* 'sparks(?)'. From *garma*-, Av. *garāna*-, O.Pers. *garma*-, Sogd. *γrm*, Yāyn. *γarm*, Zor.P., N.Pers. *garm*, Sangl. *γōrm*, Sarikolī *žurm*, Oss. D. *γor*, I. *qārm*. IE Pok. 493 O.Ind. *gharmā*-, Greek θερμός, Lat. *formus*, Armen. *jerm*, O.Pruss. *gorme* 'heat', Let. *garne* 'heat',

Lit. *garmaliūoti* 'to undulate, heave'. For *-rām*- from *-arm*- note also *śāndrāmātā*-, and M.Parth.T. *gr'b* **grāb* = Av. *garāwa*-, see *garba*-.

grāhe: *mā jsa*, II 85:21 *tcaṃgīdai grāhe:mā jsa ṣṣṭa* 'harp(?) equipped with holder(?)'. Possibly base *grob*- 'to take, hold' with Av. Yašt 15:52 *grāfe* 'clothes(?)' or 'envelope(?)'. See *gir*- from **gr̥b̥ya*-. For *-ema*- suffix, note also *parremā*, *paraima*, and *śaraima* 'covering(?)', from *-ām-ya*-.

ggrri 'held, raised(?)', as first component, K 11v2 *ggrri-vaktrā ggrri-(pā)ysā u ggrri-dasta*, with *-i*- from *-ita*- in composition as in *ṣṣi-phīsa* 'white'. See *haṃggrrih*- 'to lift'.

grīca 'grain', Bcd 44r3-4 *parimauṃava grīca* 'atomic grains', BS *rajas*- 'dust' (BS *parama-aṇa*-). See *ggurvica*.

grīmja adjective 'of clay', III 89:175-6 *u ṣi hā bagalā pāstumgā viṣṭāṇa, dīnai hā grīmja lakāna viṣṭāṇa, ā vā miṣṭā giṭserā* 'and this vessel is to be reversed, under it a clay bowl must be placed or a large gypsum vessel'. From **grai*- 'clay', see *grīha*-, *greñā*, and *grrai*.

grih- 'to lift', v 64:41 *ṣā rakṣa ūskyāṣṭā haṃṭca grrihāna* 'this protection (BS *rakṣā*-) is to be raised up together', = ibid. 44 *ūskāṣṭā haṃgrrihāna*. See *haṃggrih*-.

grīta- 'bought', in *uysgrīya*- 'redeemed', beside *ggārāta*-, see *ggān*- 'to buy'.

grīha:- 'clay', Sid. 152r5-v1 *u haryāsa ṣaysda, kamala pyahāṇā twā arva eha veṣṭāṇā u grīha jsa ttū kamala darā esalyāṇā u phajīṇa viṣṭāṇā, daṃdā khu ṣṣ grihā sūstā u paskyāṣṭā aysdemāṇā* 'and head of a black snake is to be cut off; that medicament is to be placed in the mouth and with clay that piece of head is to be covered and to be placed in the oven so that the clay burns (becomes red) and again it is to be cooled', Tib. *sbrul nag-po ṣi-bakti* ('dead') *mgo bēad-pahi khar bčug-la, hjiṃ-pas g-yogs te bsregs-la, hjiṃ-pa čhug-ste dmar-por gyur-nas phyun-ste bsgrans-la*. See also *grīmja*, *grrai*, adjective *ggrrainai*, *greñā*. From Iranian *grai*:-*grī*- with suffix, Yidya *γorāi*, *γuroi* 'earth, dust', Yazg. *γarmy* 'clay for plastering the hearth', Oss. D. *ōryā* 'mud', I. *ālyg*, Sogd. Bud. *γr'yk*-, Man. *γryk*, Yāyn. *γirik* 'dust'. To IE Pok. 362-3 *glei*- from *gel*- 'to stick', Greek γλίτ 'clay', adjective γλοιός, Lat. *glā-t*-, nom. sing. *glūs*, *glūten* 'clay', Celtic O.Ir. *glenin* 'to stick', O.Engl. *clæg* 'clay', OHG *klenan* 'to stick', Lit. *gliėjū*, *gliėti* 'to besmear', Slav. Russ. *glej* 'clay', *glina* 'clay'.

gruta- 'broken, scratched', Z 23:15 *ttāna hatāro sarvaṇi balysā hāvye ttañi grute tcārma* 'therefore once the omniscient Buddha broke the skin of his own epidermis'; JS 18r1 *brrahā bedā kaṃga gurvai* 'he broke the skin upon his back', parallel in Chinese translation 'he scratched the skin' (E. Lamotte, *Mahāprajñā-pāramitā-śāstra* II 976:1). With *uys*-, Z 5:7 *hamatā balysi hivi uysgrute tcārma* 'the Buddha himself broke his own skin'. With *-s*-, Z 20:42 *somu kho ju brujjā uysgurūti bonhyn vāte* 'as he breaks out the bark on a tree'. Initial *gr*- derives from either *gr*- or *xr*-, hence either to IE Pok. 460 *ghreu*- 'to rub sharply', see above *gurvica*- 'grains', or IE Pok. 622 *kreu*- 'to thrust, break', Greek κρούω 'beat' (*kreu-s*), Lit. *krušti*, *krušti* 'to tread, beat apart'. O.Engl. *hrēowan* 'to make rue'. Possibly Av. *xrūta*-, Vid. 7:27 *ṣamā*... *xrūtake*

ayavatō 'winter... causing injury (Zor.P. gloss *rēš*), full of evil', rather than to *xrū-* 'raw flesh'.

grūška- 'covering, husk' of the fragile husk of rice, Sid. 10115 *ysālve hīya grūškyi* 'skin of turmeric (or barberry?)', Tib. *skyer-pahi šun-lpags*; Sid. 10116 *cigām tīrai hīya grūška* 'skin of azadirachta indica', BS *bhū-nimba-*, Tib. *nimpahi šun-lpags*; Sid. 14313 *jambra balyā, hīya grūška* 'skin of eugenia jambolana', Tib. *dzambuki šun-lpags*; III 86-106 *caittrai hīya grūškā* 'skin of the tree citraka-', plumbago zeylandica, parallel to BS *citraka-*, Tib. *kru-trug-tres*; III 86-106 *banijām grūškyām hīvi kšārā* 'alkali of banija- skins'. Adjective Sid. 1412-3 *ṣi grūṣkīnai hamye paṃcamulā*, Tib. *hkhri-sin-gi rca-ba lha-pa hdi ni* 'this is five-root of a creeper' (*hkhri-sin* = *hkhri-l sin* 'creeper'). Compound Sid. 1512 *hiṇṇā-grūṣkai rīysu* 'red-husked rice', BS *rakta-sāli-*, Tib. *hbras salu šun-lpags dmar-pa*. From *xrau-*:*xru-* 'to cover, hide', with *-š-* *xrauš-*, with Av. *xru-* in *paxruma-* 'roofed', Zor.P. *kwt-m'n* **kat-mān* 'roofed stall', see *Studia classica et orientalia* A. Pagliaro oblata, 1969, 147-8, to IE Pok. 616-7 *krāu-:krū-* 'to cover', Celtic O.Ir. *cráu, crá* 'stall, hut', Lit. *krāju, krāti* 'lay upon, heap', O.Slav. *kravū* 'roof', with *-b-*, Greek *κρύπτω* (naturally not to *xraušd-* 'hard').

grūs- 'to call', participle *ggurṣa-*, v 341, 80v2 *muha vara grūsa* 'call them to me', BS G 37, 75b4 *tau dvau puruṣāv ānaya* 'bring the two men'; v 341, 80v3 *u tta hvate se māde gyastā grūstā* 'and so he said, The gracious god (= king) summons (you two)', BS G 37, 75b5 *etad avacat, rājā yuwayar (āma)ntayati*; v 27, 279v3 *grūsu grūṣindā*; K 1, 134r4 *rrundu grūṣindā* 'they call him king', Tib. *rgyal-po... brjod-kyi*; III 63-129 *tta tta grūṣidā* 'so they invoke'; K 152-12 *cvai grūṣidā lāsā* 'whom they call Lāsā ('play')' (Vajrayāna personified play). Participle, v 328-9, 715-6 *tīyā gyastānu gyastā balyā sarvaśūru māstu balyā-ñavūysau ggurṣte* 'then the deva of devas Buddha called Sarvaśūra the great bodhisattva', BS G 36, 544-5 *atha kluḥu bhagavān sarvaśūram bodhisattvam āmantrayāmi āsa*; v 243, 1b3 *gurṣte*, BS *āmantrayate*, = K 94-96 *gauṣte*; III 27, 36a3 *gūṣte* 'he called'; infinitive, K 42-96 *pastū guṣte* 'she deigned to call'. From *xrau-*:*xru-* 'to make noise, cry out', Av. *xraos-*, *xrušta-*, Zor.P. *xrōsiṣu, xrōsenītan, xrōsiṣn-* 'ōmand'; *xrōṣitakih, xrōṣitaktar, xrōsak*; N.Pers. *xurāṣidan, xurōs* 'cock'; M.Parth.T. *xru-* 'to call', *xruṣtn, xruṣtn*, *xru-* 'a call', *xruṣg* 'caller', *xruṣt, xruṣtg* 'called', *bxru-* 'call, shout'; M.Pers.T. *xruwh-*, *xruṣt'r* 'caller', *xruwh-xw'n* 'preacher', *nrxruh-*, *-yd* 'to blame'; Sogd. Man. *frxru-* 'anxious'. IE Pok. 567-71 *ker-* 'of harsh noise', *kreu-k-* 'call, cry', O.Ind. *krōṣati, kruṣta-*; *kreu-k-*, Lit. *kraukiu, kraukti* 'to croak, caw'.

grrai 'clay(?)', IV 32b2 *drai hvamḍām grrai pārrve*; IV 32b3 *grrai 12 kūsa kṣe ṣaṅgā* 'clay(?) 12 kūsa-measures, six ṣaṅga-measures'. Adjective, *grrainaa-*, Manj. 25 *padū grrainai* 'clay vessel', *padā*, older *padāna-* 'vessel'. See also III 92-232 *greṇa bājinañā* 'in a clay vessel', and *grīha-*.

graunā-, *gronā-* (and *-n-*) 'garland', Z 3-61 *buṣāṇā grauṇe* 'scented garlands'; v 244-2b2-3 *būna spyau buṣāṇau graunṇyau saṃkhalumyau jsa pajsanṇi yanī* 'he may do honour with perfume, flowers, scented garlands, unguents', BS *puṣpa-dhūpa-gandha-mālya-vilepana-*, omitted in K 94-108 *u spyau jsai u bvi jsa buṣāṇam jsa u saṃkalyūṇnā jsai pajsā*

yanīye; K 63, 78v3 *peṣārā grauna* 'crowns, garlands'; III 106-25 *spyakīnai tceṣū grāna haraṣṭā tīye baidāṣṭa* 'she placed upon him a flowery beautiful garland'; JS 241 *vīysīnai graunā* 'a lotus garland'; v 346b4 *graunṇyau pālāryau* 'with garlands, crowns'. The *grāna* of III 106-25 is called also (BS) *caṭṭaka* 'circlet' which may point to IE Pok. 935-8 (*s)ker-* 'turn, be round', 938 (*s)kr-eu-* in Greek *κορῶνός* 'bent', *κορῶνῃ* 'bent thing' (wbenc Lat. *corōna*), Celtic O.Welsh *crunn* 'round'. Then *graunā-* 'garland' from **krounā-*, and Greek *-ō-* from *-ōu-*. But other possible connexions are **grabana-* 'thing held', or **xrauna-* 'covering thing'. Sogd. Chr. *'grbn* 'fork' and Oss. D. *aryāvnā, I. āryāč'k* 'pincers' attest the base *grab-*. For *xrau-*, see *grūškā-*.

graušā 'flour paste', v 315 Duldur Aqur 11 *ūhārīja graušā khāy(s)-* 'flour-cake baked in ashes(?)', food..., see *graušē*.

graušē 'flour paste', Sid. 134v2 *mau jsa ūde jsa graušē* 'cake from flour with mau-liquor', BS *saktavahī (saktu-, saktu-* 'coarsely ground barley', glossed by Tib. *phyē* 'flour'), Tib. *chan hol-kon-gyi skyo-mar byas-pahi nan-du* (Pekin edition) in which *hol-kon* has not been traced; *skyo-ma* 'pap, paste'. From **grauz-yū-* to base *grauz-* 'rub small', Lit. *graižas* 'gravel'. See also *graušā* in older spelling with *-š-* = later *-ṣ-* (= *-ž-*). IE Pok. 460-2 *ghrēu-:ghrū-* 'to rub into small pieces', Greek *χραύω* 'beat'; *ghreu-d-*, O.Norse *grautr*, O.Engl. *grytt* 'groats'. See above *ggurvica-*, *grica-*.

gvā 'tell, speak', III 73, 174-5 2nd sing. to *gvar-*, by loss of *-ra*, see also *pha* from older *phara, pharu* 'much'.

gvā, gva 'ears' plural to *gguvā-*, from **gauša-*, O.Pers. *gauša-*.

gvaka 'ear', see *gguvā* with *-ka-*.

gvaka 'speaker', III 109-6-7 *aṣṭlaka baudhasatta gvaka hīyāda*: 'the bodhisattva Aṣṭlaka, the *gvaka*-entitled master'. As epithet of a Bodhisattva *gvaka-* can be analysed as *gva-* with the professional suffix *-ka-* (as in *malysaka-* 'treasurer') to derivatives *gauba-* > *gva-* or *gauša-* > *gva-* from a base *gau-*. For *gaub-* see s.v. *gguph-*; for *gauš-*, note Armen. lw *goušak* 'informer, diviner', *goušakem* 'to predict'; Aramaic Pers. *gušk-* an Achaemenian official 'informer', Georgian lw *gušag-i* 'sentinel'. Hence *gvaka-* 'the preacher' or 'predicter'.

gvagye 'hills(?)', III 80-23 *mīsta ttraikhye gvagye buysgā hvūlai phyāṣte* 'great peaks (Prakrit *tṛmkha-*), many hills, both illuminated'. From base *gau-*:*gu-* with suffix *-agū-*, plural *-ye* to IE Pok. 393-8 *geu-:gū-* 'bend', Lit. *gugā* 'hill, knob', *gaigaras* 'peak' (for the form see *askhaukara-* 'elevation', Lit. *kaukarū* 'hill'). Possibly loan-word in Megrel *gvala, gola* 'mountain'. See also *ggūla-* 'ball'.

gvach- 'to digest (food)', present 3rd sing. Sid. 412 *hvadū khaṣṭā gvaṣte* 'food and drink are digested', Tib. *kha-zas zu-bahi*; N 75-40 *tta khūysā gvaṣte* 'so the food is digested', BS *amnam ca pānam ca tathā jīryate*; Sid. 130v1 *khvai ṣe arva gvaṣte* 'when for him the medicine is digested', Tib. *zu-bar gyur-pahi hog-tu*; Manj. 27 *cvai gvaṣte hvadū khaṣṭa*; III 114, 5v2-3 *hvadū khaṣṭi anāvaraṇā gvaṣti* 'the food and drink is digested without hindrance'; Sid. 15v4 *garkhā gvaṣde*, 'it digests heavy', Tib. *lci-ba yin-te* ('it is heavy'); *gvach-*, Sid. 813 *tī vai khāysā ni gvachāve* 'then

for him the food may not digest', Tib. *kha-zas ma zu-nas*; Sid. 3r3 *cu āvaṃdvo āchā tti* [*gvachā tti*] *gvahaiyi jsa panata* 'what are the āgantuka-diseases, they have arisen from blows', BS *āgantavo vighātottāhā*, Tib. *glo-bur-gyi nad ni gnod-pa-las byun-bahi nad-do* (*gvachā tti*, scribal error); Sid. 4r2 *gvachāme vi biraysde* 'it spreads in digestion', Tib. *hju-bahi che ldan-po*; eausative, Sid. 4v3 *ūsā gvachāñāka* 'causing the strength (BS *ojas*-) to be digested', BS **pakty-ojo...kāraṇaṃ*, Tib. *hjug-par byed-pa dan*; noun, *gvācha*- 'digesting', Sid. 15v5 *uskāta biṣe roysa jsa u gvāchā u harvi jsa dilakā ñāda* '(of rice) with the above juice and with digestion and power it is little, small', BS *kincid vināśitas tasmād oparo rasa-pākataḥ*, Tib. *sna-ma-las ro dan, zu-bahi mthu cun-zad cam-gyis chun-no*; adjective, Sid. 5r5 *khāysa gvāchākā u pojsākā dai haṃjsulyākā* 'causing digestion of food, and cooking, kindling a fire', BS *pācana-dīpana*-, Tib. *zas hju-ba dan, chos-par byed-cim drod skyed-par byed-do*; compounds, Sid. 20r5 *garkha-gvāchā* 'of heavy digestion', Tib. *lāi-ba yin-te*, Sid. 16r2 *raysga-gvāchā* 'of light digestion', Tib. *yan-la*. See also *gvaha*- 'digestion', *agvaha*- 'non-digestion'. From **vi-pak*-, see *pajs*-, *puchāre*.

gvaja 'of the ear, aural', -*ja* suffix to *gva*-, K 56, 20v4 *gvoja aysmū* 'the *viñāna*- of the ear'. See *gguva*-.

gvaña 'in the ear', Sid. 153r3; *gvaña*, v 304, 2b5, v 246, 13a2; K 97.199 *gvoña*, BS *karṇa-puṭe*.

gvaḍa 'changed', K 63, 79r4 *pojsa ge satva gvaḍa prrobautta ide* 'the beings of the five life-stages (BS *gati*-) are changed, transformed', dyadic *gvoḍa*- and *prrobautta*-, *prabyūta*- from *parā-byūti*-, not loan-word BS *probhūta*- 'abundant'. From **vi-var*- 'change, to IE Pok. 1152-60 *uer*- 'turn'.

gvaḍinām 'talk(ers)', III 104, 33 *gvaḍinām ttradū khūna mouḍā* 'from the talkers, I entered, dying of hunger'. With *gvaḍa*- for *guḍa*-, present *gvar*- 'to talk' with adjective suffix -*ina*- 'having...'. See s.v. *gvar*-.

gvaḍausā 'changeeful', III 38.40 *nai ī gvaḍausā bhavanīji mū-varga* = III 47.59 *nai ī gvaḍausā bhavanījo mū-vargo* 'he has not the changeful(?) present life-stage of the cosmos (BS *bhavana*-)'. For -*ausā*-, see also *durauṣā*-, *poḍauṣa*-. From **vi-var*-, see *gvaḍa*-, different *byaḍa*-, *vi-tar*- 'cross'.

gvathamṇa 'from shaking, quivering(?)', ablat. to *gvatho*- or *gvathana*-, III 104.48-9 *thā jśa ma kaumadau gvathamṇa guchā* 'save me from the quivering of Kāmadeva-'. If *kāmodan* is from *kāmadevā*, otherwise from *kāma*- 'lust' and *dau*-, arehaie for *dai* 'fire'. For the base see *gvithi*- 'move'.

gvānastai 'free(?)', K 112.371 *hāmwoja gvānastai śtāna* 'being free from forgetfulness'. Possibly *gvāna*- **gutona*- 'escape, freedom' to *gūta*- with -*onā*- suffix, with adjectival suffix -*ustaa*-.

gvāmānidem 'is convulsed', Tib. *hgul-ba yin-no*, Sid. 128v3-4 *cu beti jsa ākṣipakā nāma āchai cu yādā aga ne āhrri idā u gvāmānidem* 'what is the wind disease by name *ākṣepaka*-, (it is his) who is always unable to control his limbs and he is convulsed', BS *ākṣepako muhuḥ kṣepād*, Tib. *de-la rluṇ-nad dam-po ṣes-bya-ba ni ran dhan med-par lus hgul-ba yin-no*. From *ava*- and *man*-, to base *man*- in Av. *vaēmanāi* (Nīrangastān 155v1), glossed by Zor.P.

RMVTN = *aḍkanēt* 'throws'. The *akṣora* here is *mā*, not *ha*. See also *manindi* 'they injure'.

gvays- 'to part, separate', *gvaṣṭa*-, Sid. 132r4 *cve āstai gvaysde* 'whose bone cracks', Tib. *rus-pa hgas-pa gan yin-po ni*; v 115, 64r7 *brye nere jsa gvaysde* 'he parts from the beloved wife', BS *prāpnoti priya-bhāryā-viyogam*; Z 4.116 *cu ye gvaysdā ysāṣṭāna haṃsa* 'who parts from the bated one'; III 108.6.5 *gvaysārā* 'they part'; II 115.26 *khvau jsa na gvaysū* 'so that I do not part from them'; v 243.34 *ñāysaira diryai khvā jsa na gvaṣṭū* 'I have held you close so that I do not part from you (-ā)'; participle, *gvaṣṭa*-, JS 35v3 *pāyve jsai gvaṣṭai ttāre bekhaute* 'he split it with claws, in digging into the forehead'; II 4.59 *gvaṣṭandūm* 'we parted'; II 116.37 *ahā jsa gvaṣṭū* 'I parted from you'; v 243.35 *gvaṣṭū, mā jsa* 'I parted from you' (-ā); II 115.29 (bis) *gvaṣṭūmā jsa* 'I parted from you'; III 101.28 *gvoṣṭi mā jsa* 'you parted from me'. Verbal noun, *gvaṣṭi*-, SuvP. 71r4 *byehide pveṇyau gvoṣṭā* 'may they get separation from fears', BS *mucyantu tair bhaya-śatoih*; *gvāṣ*-, III 89.177-8 *jsenā jsenā gvāṣṭūnā bagīla pyanāñā* 'it must be separated in small pieces, it must be covered in a vessel' (*bagīla*, loc. sing. to *bogala*-). Noun, II 116.36 *gvāysū paṣṭkaica* 'separation', dyadic; II 116.36 *gvāysa jāre* 'separations cease'; Z 11.11 *brāyo nuṣṭhura gvāysā* 'eruel parting from the dear ones'; Z 11.14 *gvāysā brīna* 'parting from the beloved'; K 33.56 *juhāi gvāysanā* 'through parting from the beloved'. Adjective, II 81.43-4 *gvāysinai dai* 'fire of separation', and JS 19v3. See also *gvaṣka*-. From **vi-var*-, see cognates s.v. *boys*-. Older above Z 2.179 *guvaṣṭe* 'it splits'.

gvar- 'open', II 75.55 *drām-māṃsakyā hva hva gvīracākyō paṣṭmā* 'holes (pores) of the hairs rise opening separately'. From **vi-var*- 'open', reverse to *var*- 'to cover, close', O.Ind. *vivara*- 'hole'. IE Pok. 1160-1 *uer*- 'close', Av. *var*-, O.Ind. *vṛṇōti*, *vṛtā*- 'cover', Lat. *operio* 'cover', *operio* 'open', Lit. *užveriu*, *užvėrti* 'shut', *atvėrti* 'open'. See cognates s.v. *baṭha*- 'cuirass'.

gvar- 'assert, tell, speak', (1) present *gvīr*-, Z 23.141 *āljsanda harbāṣṣā gvīranda* 'singing, all, talking'; III 34.10 *sāhṇa gvīradā tsida hada spyolakau* 'amorously chattering they move among the buds'; participle, *gvīda*- K 27.160 *drā tciṛa gvīdo ūṣāṣṭa panava* 'repeating three times she rose into the sky' (BS *ākāṣa*-); passive, Z 4.22 *ne samu samñe jsa gvīde* 'it is not named with (the word) *saṃñā*-'; (2) present *gvar*-, participle *gūda*-, III 73.175 *khū gvarī vori ṣi mīde* 'if he tells, he dies at once'; III 70.123 *ṣai khvāi gvarī rruṇḍā pyanṭsai gvare* 'even if she tell it, she tells it before the king'; III 70.122 *nai ṣa hada gvare* 'she does not tell to the messenger'; III 70.126 *maṃ vā gvāra* 'tell it to me'; III 71.128 *vā raṣṭakā gvora* 'tell it truly'; III 73.174-5 *gva vā mūñā pyanṭsā* 'tell it before me'. Participle *gūda*-, K 26.143 *brū hadāe pūhyai pyotsa gūda* 'early in the morning he told it (the dream) before the *purohita*-chaplain', = K 35.88 *ttu hūnā brū hiḍā prūhi pyatsa gūde*, parallel *Divyāvadāna* 448.6 *nivedayām āsa*; III 70.128-9 *gūḍā hā* 'she told', III 71.134 *harbiṣi gūḍā hāṣṭā* 'she told it all'; III 71.135 *gūḍā hā raṣṭa phara* 'she told the true story'; noun, see *gvāra*- 'business'; (3) *gver*- 'tell', from **gvārāya*- denominative to *gvāro*- 'speech, business', K 4.140v4 *ṣā ttutvī gverā* 'he tells

that', Tib. *lan ldon-par hgyuro* 'answers'; K 31:24 *cu rre gvāra ni gveri* 'what matter the king does not tell'; K 30:206 *raṣṭa ma pyatṣa gvera* 'tell it truly before me'; II 127:33 *hvuṇḍā pvaṣa u ttihe ttā gveridā* 'ask the men and they will explain it to you'; *gvairrida* 'they speak', III 123:71 *natca gvairrida*, gloss to BS *bahiḥ kathayanti* 'they speak out'. For *var-*, see also W. W. Malandhra JAOS 95, 1965, 266ff. From base *var-* 'to assert', Av. *urvata-* 'command', *varah-* 'ordeal', Zor.P. *vur*, *varastān* 'court of ordeals', Orm. *γvar*, Yidya *wor* 'oath', Hittite *ueriia-* 'to call, appoint', Greek *φρᾶ-*, *φρῆ-* 'to speak solemnly', see IE Pok. 1162-3 *uer-*, O.Ind. *vratā-* 'command'. Base either *var-* or **gu-var-* from **vi-var-*.

gvar- 'distribute', present *gvār-*, K 14:88 *beysūñe dyaume kainaṅ gvūḍai* 'for the bodhi-vision he distributed', = K 12:6 *gvūḍe*; = K 22:49 *baṣyūñe dyaume kainaṅ gūṣabrrīya* 'for the bodhi-vision he strewed'. With noun *vūra-* 'share', IV 1:8 *yaudarū hiye vūra mūri dvi-ysā dvi-sa paṇṣāsi* 'the shares of Yaudara 2250 mūrā-coins'. From *var-* or *gu-var-* from **vi-var-* to Oss. D. *iuarun*, *jurst*, I. *ba-juaryn*, *ba-juārst* 'to distribute, divide', Oss. D. *lāuarun*, I. *luaryn*, *luorston* 'to sift', Yidya *wārēm*, *watēm* 'to separate'. To RV *vāra-* 'treasure', *ball-* 'offering', Kroraina *vara*.

gvaśc- 'distribute', IV 3:6 *ayst ām ni bve si caṇḍi gvaścāṇḍa u caṇḍā va vāri ṣṭūr(ā)* 'but I do not understand it, (thinking) how much they distributed and how many are the shares'; IV 3:11 *haṇbā uspurri biṣa gveṣce himye* 'the whole amount has all been distributed' (for the form with *-e-*, note *keṣṭe* 'to think'); II 68:9 *ayst hā gvaṣci imi ra vā ttaṇḍi drai kūsa ganaṇḥ hauryarā* 'I distribute it, you on your part give of it so much as three kūsa-measures of wheat'. From *vi-baxṣaya-*, see s.v. *būṣ-*. See also *gvaśc-*.

gvaṣte 'it is digested', see above *gvach-*. III 101:29 *bai khaṣṭai na ṣṭau gvaṣtai* 'you drank poison, it however is not digested'. But *guvaṣte* 'it splits' to *vi-vaz-*.

gvaṣka- 'separation', Manj. 101-2 *dūkhyau ja gvaṣka* 'separation from sorrows'; V 30, 79b2 *(ysā)ṣṭye gvaṣkāna* 'separation from the hated one'; V 30, 79b1 *bātamyē gvaṣkā*, 'freedom from doubt'. From *gvaṣ-* with *-ka-*, see *gvays-*.

gvaṣe- 'to distribute', present stem, V 1:15 *tta tta nvi gvaṣcūñā* 'so the deposit is to be distributed', see *nvi* 'deposit, pledge(?)'; V 304, 5b2 *tta ṣuniraki hamaiyi vara gvaṣci* 'these Śaniraka himself distributes'; preterite, II 35:8-3 *haṇḍira prū tve thaunā gvaṣce cira jsūra-barā* 3 'he went to the Inner Fort, be distributed pieces of cloth (plural to *thamaa-*), three carriers of corn of Cira'; II 65:2-3-4 *kāṇha thaunaka gvaṣcūṇḍā drai-se paṇ-saya pemīnai-y-ūṇi ja thau gvaṣcem dīrsā chā* 'hemp cloth in pieces they distributed, three hundred; I distributed cloth five-hundred (in value) woollen pieces, from them, thirty feet'; IV 19:18 *tta cu sūhya gvaṣcām(di)* those which the secretaries distributed (or *sūly(au)* from the secretaries?); noun, V 222:22-2 *hiṣce gvaṣce dvi-ysāra mūri paṣi* '... income, distribution, 2000 mūrū-coins, sheep' (SDTV 82). See *hiṣce* from *hataiṣ-* 'to send, give'. From *vi-baxṣa-* with *-ka-*, verbal *-ṣa-*. See the similar *brūṣka-*, *brūṣcāte* 'rough; be rough', 2 sing. imperative *brūṣtya*, below.

gvah- 'to weave, spin', V 355, b2 (TM bilingual text) *(lvā)-*

ña haṣṭa ysāra jū, gvahe u baña kharijā (space), '(the *dhāraṇi*) is to be recited 3000 times; twist and bind on the thong of deer's leather(?)'. With 2nd sing. imperative middle *-e* from *gvah-* 'to spin', from *vaf-* or *vi-vaf-*, note in the preceding clause *dasa jsa bañāña* 'to be bound with the thread'. The *kharijā* is from the adjective *kharīnaa-* 'of the musk deer', with *-ija-* fem. to qualify the omitted *dasu* 'thread'. See cognates s.v. *auvya-*, *baudāha-*, and *-vaunā*.

gvaha- 'digestion', Sid. 134r5 *khu mau khūṣe khvai gvahā, hume* 'when he drinks liquor so that for him there is digestion', BS *jirṇe madyāya dātavyaṇ*, Tib. *chan sva-ma hthups-pa ṣu-bar gyur-pahi hog-tu*. With negative *agvaha-*, BS *āma-*, Tib. *ma ṣu-ba*. See also *paḥā*, BS *pūka-*, Tib. *ṣu-bahi chad-pa* 'heat of digestion', and negative V 322:126 *apahā*, = Sid. 12v3 *alahā*. From **vi-paxa-* or possibly **vi-paxṭa-*. See *pajṣ-*, *pachāre*, IE Pok. 798 *pek-*; and *gvach-* 'to digest'.

gvaha- 'dwelling', K 49:3-7-8 *ṣira gvahe aṇi aṇi thāna* 'good abodes, various other places' (BS *sthāna-*); III 68:66 *vira biṇḍū ttūja gvahaña, raṣgyā ye* 'there at the river there was a ṛṣi-sage, in a hut'; JS 32r1 *ysāysīña gvahaña ṣṭāṇ būṣe ttaṣāña* 'in the grass hut in the empty grove'. From *vivaha-* to base *vah-* 'to dwell', Av. *vanhaiti*, O.Pers. *āvahana-*, IE Pok. 1170-1 *ues-* 'to dwell', O.Ind. *vāsati*, *uṣita-*; Greek *ἄεσα*, Got. *wisan*, O.Engl. *wesan*, Tokhara B *ost*, A *waṣt* 'house'.

gvahan- 'to descend, send down', participle *gvahaṇḍa-*, III 74:207-8 *stīnā ḥṣā hiye kasvā, haṇḍarai dīṣṭra, haṇḍarai hāṣṭā gvahaṇḍa* 'pillars in the inner parts of the tower, some were overthrowing it, others threw it down'; III 74:210-11 *naṇḍā makalā ḥṣa gvahaṇḍa* 'Nanḍa the monkey descended into the tower'. See *vahan-* 'sink'. Possibly to Av. *han-t-* 'to reach', in *hisasat*, *niṣṣyū*, IE Pok. 908 *sent-* 'take a direction, go', Celtic O.Ir. *sēt*, Welsh *hynt* 'way', Got. *sinṣ* 'time', O.Engl. *sīd* 'going, way, time', Got. *sandjan* 'to send', O.Norse *sinna* 'to travel'. Note also SuvO. 3v1 *āchā vahāñḍā* 'he drives away diseases'.

gvahaiñā 'tool', JS 16v1 *kharīja raisvi* (for *raisci*) *gvahaiñā* 'with a sharp tool of acacia wood (BS *khadiru-*)'; JS 13v2 *pa-sete rrisceyē gūhaiñū hvastāṇḍā beda* 'they struck 500 sharp knives upon you'. From **ava-xadani-*, to base *xad-* 'to strike', see s.v. *guhei* 'he strikes', participle *khasta-*.

gvahaiya 'stroke, blow', Sid. 3r3 *gvahaiyi jsa panata* 'caused by a blow', BS *vighātottṭha-*, Tib. *gnod-pa-las byun-bahi nad-do*; Sid. 155r3 *gvehaiya*, BS *ghāta-*, Tib. *brdol-ba*; Sid. 103v2 *gvihaiyā jsa*, Sid. 141v5 *gvihaiye*; I 187, 105v4 *ysira vi gvahimyi (-im- = -ai-)* 'wound in the heart', BS not clear. From **ava-xad-* 'to strike', see also *guhei*.

gvahaiśkye 'probe', Sid. 151v4-5 *tceña bise arve hiye gvahaiśkye jsa esthañjūñā* 'to be drawn out with the probe used for the eye medicament', Tib. *mig-sman-gyi thur-ma-la mgo-ṣin* (*bgo* 'divide, distribute'); Sid. 151v3 *u gvahaiśkye jsa esthajāñā*, Tib. *mig-sman-gyi thur-ma bsgres-te* (*sre-ba* 'to mix'); Sid. 152v1 *gvahaiśkye jsa asthajāñā*, Tib. *thur-ma-la bsgo-ṣin*. Tib. *thur-ma* renders BS *śālākā* 'pointed tool, medical probe'. Hence *gvaha-*

iškā- 'small pointed tool' to *gvahaiṇā* 'sharp tool'. From **ava-xadani-*. Suffix as in *tcaimēškya-* 'eye' in lyric verse, from *tcēiman-*.

gvā- 'yellow, green', as first component, Sid. 107v1 *gvā-ysirūṃ āchai* 'yellow disease', Tib. *nad ljan-gu-kha*; Sid. 107v2 *cha gvā-ysirūna hame u št āṣaṇa, dilakā ysica* 'skin become green and white-blue, a little yellow', BS *harita-śyāva-pīta-*, Tib. *mdog ljan-gu-khar lduḡ-pa dan, soo-sans dan, ser-ba dan*; Sid. 107v4 *gvām-ysirūṃ āchai halī-makā* 'the green disease halīmaka-', BS *pāṇḍuḥ*. . . *halī-makaḥ*, Tib. *nad ljan-khu-kha*. Tib. *ljan-gu, ljan-khu*, and with added *kha*, 'green'; *halīmaka-* 'greenish yellow disease' (BS *pāṇḍu-roga-*). Tib. *ljan* is also first component in several compounds. From **gavvaka-* or **guvaka-* with conjunct -ā-, to base *gau-:gu-* 'yellow, green', in Av. *gao-karēna-*, Zor.P. *gōkarn, gōkart* epithet of the *hōm ī spēt* 'the white hōm plant' in apocalypse, called *urvar* (GrBd TD2 149.10) and *draxt* (DkM 784.9); *karēna-* to base IE Pok. 545-7 *kel-*, see s.v. *karāśša-*; Zor.P. *gwkl* **gōkirt*, N.Pers. *gōgurd, gaugird*, M.Pers.T. *gwgrā*, Sogd. *γwkt, γwqtī* 'greenish yellow mineral, sulphur' with *kṛta-* 'stuff'; N.Pers. *γōk* 'frog' if called 'greenish'; with adjective suffix -ra- **gaura-*, Balōči *gōray* 'grey, white', Balōči, Zor.P., N.Pers. *gōr* 'wild ass', Pašto *γyara* from **gauryā-*, Balōči *gōr-dil* 'daphne mucronata', named from its red berries. O.Ind. *gaura-* 'whitish, yellowish, brilliant', *gaura-* 'ox, bos gaurus', with BS *gaura-khara-* 'a kind of ass', Ardhamāgadhī *gora-khara-* 'white ass', Pali, Prakrit *gora-* 'white, brown, grey, red'. This *gaura-* is rendered by Tib. *dkar-ba* 'white', Sid. 7v4 *ṣiya*. Two coincidences, unless loan-words from Iranian, are Tib. *gva-ba, gva-ma, gva-pa* 'red' and 'red horse with white spot on forehead', and Caucasian Adage *γua-, γo-* 'red', Qabardei *γua-* 'yellow; copper'.

gvācha- 'digestion', see *gvach-* from **vi-pač-*.

gvāḍa- 'divided', see *gvar-*.

gvāna- 'growth', only in dyadic state with *gotra-*, 'family, state, origin', Manj. 367-8 *baysāna krraṇī kṇa gūttairīl gvānaḥ nai haṣṭe baysūṇa gūttara ṣe cva baudha-caitta akhvaṣṭa* 'by the kindness of Buddhas he does not fail the *gotra*-basis of bodhi-knowledge; the *gotra*- of bodhi is what is the *bodhi-citta-* ('mind of bodhi-'), immovable'. The dyadic phrase with -ū 'and', as in II 116-36 *gvāysū paiṣkaica* 'separation'. From *gau-:gu-* 'to grow, increase', Av. *gūnaoiti*, Zor.P. *gōhr* 'growth, origin' (from **gau-θra-* or **gavaθra-*), also concretely 'precious stone, mineral or metal', N.Pers. *gōhar* 'gem, pearl', Zor.P. *gōhrak-dānākān* 'experts in physics', Sogd. *γwš* 'substance', Oss. D. *γom, γon, γom-bāl, āna-γom, I. qom, qomyl, āna-qom* 'grown, capable', and D. *γom, I. qom, qomitā* 'herd of cattle', *qom-vos* 'cattle' (see BSOAS 21, 1958, 537; TPS 1959, 100; E. Benveniste JA 1961, 106); Georgian lw *gvar-i* 'family', *gvarian-i* 'nobly born'; Armen. lw *gohar* 'precious stone'; Georgian lw *gvam-i* 'body, person'; with verb, O.Pers. *abi-jāvaya-*, Zor.P. *aβzūtan, aβzāyēt, vizūtan, vizāyēt, aβzōn*, N.Pers. *afzāy-, afzūdan, afzōn* 'to increase', M.Pers.T. *'bzaw-, 'bzawyšn, 'bzwn;* M.Parth.T. *'bg'w-* 'to grow', *'bgwd, 'bg'w* 'growth', *'ng'wg* 'end', *wyg'w-* diminution', *frg'w* 'treasure'. Possibly also Zor.P. *gwb-* in *gwb'k-pīt* to

render Av. *ərədat-fōri-*. O.Indian only *gotra-* 'family, origin, basis'. The form of *gvāna-* is like *pvāna-* 'ointment' to base *pau-:pu-* (Z 21.13).

This *gvāna-* also corresponds to BS *jātu-* 'birth' in the negative phrase *na jātu* 'not at all'; for noun *jātu-*, note O.Ind. RV 2.13.11 *jātū-ṣṭhira-* 'firm in nature'. Bed 48r4 *baudha-cittā na hanāṣtmā hairṣṭi gvāna* 'may I not really at all destroy the *bodhi-citta-*' ('thought to bodhi-knowledge'), BS *bodhiyi-cittu ma jātu vimuhyet*; III 29, 41b3 (with *hu-*) *cī panāni bvāma rraṣṭa ni jā nā āyāri hugvāna* 'when the true bodhi-knowledge arises, they (the senses) are not seen at all' (BS omits). This *gvāna* 'at all' is frequent, with variants Manj. 237 *gvāna ne*, K 71, 12r1 *gvāma*, K 69, 2v1 *gūnā na*, =K 66.138 *gvāṇma ni*, Manj. 193 *hūgūna*, K 71, 10r2 *hūgvāna*. Manj. 237 *gvāna ne bide* 'it is not found at all', =Z 5.80 *hārṣṭāyā ni byaude*; Manj. 237 *gvāna ne byede*, =Z 5.71 *hārṣṭāyā ni byaude* 'actually it is not found at all'.

gvāra- 'statement, affair, business', K 31.24 *cu rre gvāra ni gveri*, =K 15.117 *ce rre gvāra na guḍe* 'when the king did not state the matter'; K 19.228 *ṣa pā heysda ṣṭe gvāra* 'then this business is at hand'; III 50.45-6 *kūṣṭi lauvya gvāra hvānāre ā kṇanā bṛṣā vaṭākye* 'where they talk of worldly (BS *laukika-*) affairs or laughs, jests, jokes'; v 222.9.5 *||haḍai sūje jsa paphvādi gvāri haṣṭādi* 'on the . . . day they met each other and transacted the business'; K 18.204 *yāva ca ttu prrama gvāra hajsāda*, =K 26.134 *ca rrāda hīvī brrama ttu gā bausta* 'when the king's *brāhmaṇa* understood the matter'; II 120.203 *rrvī nva parau tta tta gvāra basta* 'according to the Court order the business was finished'; inst. sing. III 139, 15-6 *nātca ka ne aysu gvārna lovā baṇa, āre jsa yāḍaimā* 'if I do not (shine = *ysān-*) outside in action before the world, I have acted with evil', BS *na śabhāni ca bāhīre, doṣa-hetoḥ kṛtaṃ pāpaṃ*. With suffixes, II 71.8-9 *tūtī vā gvāraḍāna stūra baridā* 'then for him they bring the *stūra*-beasts (horses) as negotiated', if from **gvāra-kāḍāna-*. With -āṣkyā-, K 1, 135r3 dyadic, *pāṣkalyāmate gvārāṣkyo* 'statement of distinctions', Tib. *spobs-pa* (=BS *prati-bhāna-*); K 7, 147v3 *hvanai gvārāṣkyo* 'speech, explanation', Tib. *bśad-pa*. Compound, v 64.44 *gvāra-gviryau bahauysyau jsa* 'from business-transacting markets'. For the transfer from 'word' to 'business', note Syriac *mlī* 'to speak', *mlī* 'word, business'. From *gvar-* 'to speak'.

gvārai 'busy', III 79.7 *ysarīvā bura gvārai yiṃ* (= *vyem*) 'even in the rough places I was busy'. To *gvāra*-business'.

gvāś-, see *gvays-* 'to separate'.

gvāsa rī 'style of dress(?)', if Tib. *gos rīs*, v 220.3.7 *tū gvāsa rī sūche* 'he calls it *gvāsa rī*'.

gvīth- 'expand(?)', III 47.65-6 *pi(ja)kyi gvīthārā*, =III 46.17 *paijakya gvīthārā*, III 34.9 *paijakya gvīthāre*, III 38.44 *piṇjakya gvīthāva* 'the breasts expand'. From **gvānth-y-*, **gvīnth-* to *vi-* (or *ava-*?) *panθ-*, with **ni-panθ-* in *nuvānth-* 'to change'. Note -*iḥ*- from -*aiθ*- (*hanbrih-* 'join'), -*iḥ*- from -*nthy-* (*brīnth-* to *branthi-*) and -*iḥ*- from -*rṭhy-* (*bīṭh-* 'to turn'). Possibly to base *paθ-* in *phatana-* 'broad', and *phāha-*, see cognates s.v. *phatana-*, IE Pok. 824-5 *pet-*, Lat. *pateo*. Hardly to be

preferred, base *pan-* in *pan-t-* here, and *pan-k-* in O.Ind. *pra-panca-* 'expansion'.

gvir, see *gvār-* 'to open'.

gvir-, see *gvār-* 'to speak', v 64.44 *gvāra-gviryau bahauryau jsa* 'from business-transacting bazaars'.

gvīha- 'of bovines', adjective to *gūha-*, Sid. 9r1 *gvīhā rruṃ* 'cow's butter', BS *sarpis-*, Tib. *mar*; K 6, 146v2 *gvīhu rruṃ* 'cow's butter', Tib. *mar*; with K 6, 146v2-3 *kuṃṣatīnau rruṃ* 'sesame oil', Tib. *hbru-mar*; v 42, 87r4-5 *gvīhā satīna* 'cow dung'; v 40, 63a2 *gvīha biysina* 'cow's urine', v 276, 8b2 *gvīhā kaṃgi* 'cow's skin', see also *gūha-kaṃga*, *gūha-kaga*; later with : after *ha-*, III 75.215 *gvīhā: rruṃ*. From **gaukya-*, cognates s.v. *gūha-*.

gvīhaiya 'injury', see *gvahaiya-*.

gvai 'a medicament', III 90.192 *avaśāya gvai, rahi pīmā, śīya bahauyā* (uncertain medicaments). Possibly from **guaya-*, beside **vaya-* in N.Pers. *biḥ* 'quince', Zor.P. *SPRGLYĀ bēh*, Georgian lw *bia*.

gve, *gvai*, *gūta-*, *gūva-* 'escaped', see *gūch-*, *gūs-*.

gvētām 'observer (title)', II 114.116 *ttukā hā pā gvētām vīstāmdūm* 'we appointed him (as) observer'; II 39.4-5 *japha gvevāna* 'observer of negotiation', II 39.4 *jīpha gvevona*; K II 39.7 *japha gvevāna*. Uncertain is II 28, 35b4 *hvaṃḍe gvavāma de jsārā thiau vā ṣapānāra haysa* 'the men here are observers(?) (reading *ide* 'they are')'. Send the corn at once to the cooks'. From **vi-ā-aiśa-* with suffix *-āna-* (as in *kādāgāna-*), replaced by **gvaiś* to *gvēt-*. This *aiś-* 'to seek to know, learn' is from *ai-* 'to teach, learn' with desiderative *-ś-*, see BSOAS 20, 1957, 41-4; BSOAS 21, 1958, 536-8 for Tokhara AB *en-* 'to teach', B. *aik-* 'to know', Got. *aik-* (IE *ai-g-*) in *afaikan* 'to deny', Greek αἰφος 'decree', Av. *aēθra-*. For *vi-ā-*, note also Sogd. Bud. *wy'βr-*, *wy'βr-* 'to speak', Man. *wy'βr-* and Bud. *wy'rm-* 'be peaceful'. Without *vi-*, note Georgian *aēṣag-i* 'observer', from N.Pers. 'yś *ēš, 'yśh *āiśah, 'yśnh *āiśanah 'scout, spy'. For *ā-aiś-* see also *hataiś-* 'send'. AM, n.s., II, 1964, 5 and 17 *gve-t-ām* 'in our ears' to be rescinded.

gver- 'to speak', see *gvār-* 'to speak', III 123.71 *bahai kathaiyattī* (BS *bahūḥ kathayanti*), *natca gvairrīda* 'they speak outside'.

gvaunā 'of ears', gen. plural, K 56, 19r4; to *gū* nom. sing. *ibid*. See *gguva-*.

gvyaū 'with ears', inst. plural to *gguva-*, v 45, 99a7.

ca 'what', later for older *cu*, JS 38r4 *ca ṣi ci* 'who is that who', Bcd 55v4 *cu ṣi cu*; Manj. 398 *ca bāda* 'what time, when', = Z 9.21 *cīyā*; III 122, 30 *ca bāde* 'when', gloss to BS *kī kala* (*kīm kalam*). For *-a*, note also *tco*, *tsu*, *tsa* 'go', 2nd sing. imperative to *tsu:-tsuta-*. See *cu*, *ci*, *calaka-*, *calaka-*, *culaka-*; relative, JS 28r2 *prāṇā ca* 'the breathing things (BS *prāṇin-*) which'.

ca 'how many', from *caṃ*, *canda-*, Sid. 124v3 *caṃ tcerai*; II 95.54 *ca masam* 'to what amount'. See *canda-*, *canka-*, *cinda-*. From **čivant-*, Av. *čvant*, N.Pers. *čand*; but O.Ind. *kiyant-*.

caṃ-misū 'how great', II 126.22 *caṃ-misū kari va neṣtā hame* 'bow great the settlement is for the kara- ('camp')', translation AM, n.s., II, 1964, 18 (to be emended); Sid.

103v5 *ṣai kaṃma cā-māsu bānā ṣte* 'this wound how deep it is', Tib. *rma zabs čī-čam yod-na dan*. See *masu*.

cakalā 'wood', III 141v3 *samu kho cakalā* 'like a piece of wood', BS *kāṣṭhā iva* 'like pieces of wood'; Manj. 20 (of building materials) *cakala gaysa kiḍā u auysama* 'wood, reed, creeper and clay', Manj. 137 *cakala gaysa gitsarū gūla* 'wood, reed, gypsum, and clay', parallel Pali *kaṭṭham...valliṃ...tiṇaṃ...mattikaṃ*; v 19.2-3 *jsemṇi cakalā haurānā* 'fine wood is to be given'; v 145, 117b2 *cakala*. Either from reduplicated **ča-kala-* to base *kar-*, *kal-* 'part of trees', see *karāssa-* 'creeper', *kiḍā* and *kirā*; or from base *čak-* 'pointed', see *cakurika-*. See also *cikala-* with *ci-* from *ca-*.

cakurika- 'oxalis corniculata, wood sorrel', I 191, 111v1 *cakurika*, BS *cāgārī* (= BS *cāṅgerī*); I 193, 114v1 *cakurikā*; I 155, 67r1 *cakurika*; I 155, 67r4 *cāṅgārāda rūm* 'the oil from oxalis and the rest', BS *cāgārī-ghrattam* (BS *ghrtam*), and BS I 155, 66v3 *cāgārī*. Also with *čuku-* in Sid. 17v3 *cukurikīḥi* 'product of oxalis', BS *cāṅgerī*, Tib. *cāṅgerī*. From base *čak-* 'be pointed, horned', with suffixes, *čaku-* with *-ra-*, as **ansu-* (Av. *asu-*), O.Ind. *aṇṣu-* 'pointed stalk', rightly glossed by Zor.P. *tāk* 'stalk', with *-ra-* in Sogd. *ns'wr*, Oss. D. *ānsurā*, I. *ssyr* 'tusk'; 'pointed', Av. without *-ra-* *asūra-* 'tusk', and also Av. *bāzu-* 'arm', *māvarā.bāzura-*, Oss. D. *bazur* 'wing', with further suffix *-ika-*, as *rranika-* 'skin-diseases'; II 39.3; 5; 8 *masarika* 'mattock'; and then *-ija-* 'produced by', as *barija-* 'crop', Zor.P. *bar* 'fruit'; *kharijā* 'produced from the deer *khara-*'; the same *čak-* is in **čakundar* 'beet-root', in Armen. lw *čakndel*, N.Pers. *čagundar*, *čuyundur*, Kurd. *čavandar*, *čunār*, Chinese with loss of the first syllable *ča-*, *kün-t'a*, older *kiuān-d'āt* K 508.1; 957.1 (with radical 140) for **kundar* (B. Laufer, Sino-Iranica 399). Possibly also in *cakala-* 'piece of wood' (if not from reduplicated **ča-kala-*). IE Pok. 537-8 *kek-*, *kenk-*, *keng-* 'be pointed; hook, peg'. From *keng-* comes O.Ind. *cāṅgerī* 'oxalis corniculata' from 'pointed' sorrel. For suffix *-era-*, see J. Wackernagel, *Suffixe* 512. The *-k-* is retained in *cakurika-*, as the *-k-* in N.Pers. *čakuš* 'hammer', Av. *čakuš*. The second base *keng-* 'to bend' is found in Saka Khotan *tcāṃgala-* 'elbow', Av. *čakaḍa-* 'elbow', N.Pers. *čāṅgal*, *čāṅg*, Pašto *cāṅgal*; with O.Ind. *cāṅgerī*, *cāṅgerikā-* 'basket'. For *-ara-*, see also *tcādare*, BS *cillī*.

cakyām 'sporting', K 42.104 *cakyāṇ thānā* 'by way of sport', see *tcarkā-* 'amorousness'.

cakṣa 'for eye(?)', v 386 b3 *khvau tciṃnāṣṭa cakṣa parī hauda* 'if he deigns to give *cakṣa* for our eyes'. Possibly from BS *cakṣus-* as 'eye-medicament'.

caḍa vī 'in the vicinity of', K 29.184 *kaidara-dvīpa caḍa vī hiṣṭa* 'he comes near to Kinnara-dvīpa', but different K 21.10-1 and K 37.125. See *tcāḍa* 'beside'.

caḍāve 'he practised', K 148.61-2 *pārśa pajsam avaṣṭaga caḍāve* 'he did worship (and) honour unceasingly (to the three jewels)'; II 82.57-8 *śau badraikalpe ṣṭ jśina caḍāve* 'he lived a life for one bhadrakalpa'. With *tc-*, Bcd 53v1 *ttye nameṣā kūśala biṣā kira tcāḍāṃde* 'after him may all good deeds be done', BS *nāmayāmi kuśalam imu sarvaṃ*. From (*s*)*kar-*, participle *tcāḍa-*, *caḍa-*, older **čarta-* or **čṛta-* 'done', with verb *ak-*. See also JS 28r1 *ūḍāṃde*, and Z 23.128 *ūḍāṃdu*. Similar in Oss. D. *kind*, *kindā*,

I. *ēynd*, *ēyndā* 'made, done' with verb *ēyndā ūj* 'is made';
D. *arfā xādzari kindū ūj* 'blessing is made in the house'.
See also *ciḍa-*, *cūda-* 'having lived', to base *car-*.

camṇim 'fountain(?)', III 80:25 *ttaurā saṇ ragye camṇim viraṣṭā ttramdū* 'I entered towards the fountain(?) at the mouth by the bank'. Possibly (with *-im* = *-ai*) **caṣmnaa-* from **caṣman-* 'eye', as Waxī *caṣma* 'hot spring', Šuynī *caṣma*, Parācī *caṣma*, Orm. *cimī* 'spring', Zor.P. *caṣmak*, N.Pers. *caṣmah*; M.Parth.T. *caṣmg*. See *teḡiman-* 'eye'.

cada 'how many', see *canda-*.

cadana- 'shining', K 17:181 *cadana raha vare mī naiste* 'he placed her there on the shining chariot', = K 25:117-8 *cadane raha vare mī nesta*, with variant K 33:62 *ṇetsve...* *bveṇāscye raha baidā* 'he went out on the shining chariot'; K 34:67 *bveṇāstye rahā: bida varai mī neste* 'he placed her on the shining chariot'. From *čand-* 'to shine' with *ca-*, not *tca-*, to IE Pok. 526 (s)*kand-*, (s)*kend-* 'to shine', O.Ind. *candati*, *cāniścadat*, adjective *candrá-* and *-scandra-*; Greek *κάνδορος* 'coal', Lat. *candeo*, *accendere*, *candidus*, *ciendula* 'small lamp', Celtic Welsh *cann* 'white, bright', O.Breton *cant* 'grey-haired'. See BSOAS 29, 1966, 524.

canka 'how many', with dental *-n-*, not velar *-ñ-*, Bcd 46b3-4 *cu ji haṇṇisimāṇde mamī mara pūṇa ttaṇḍa, canka masi namasī āruva jsa baysa sī yini baysāṇ nwa cīrya padaṇja* 'what so many merits for me are gathered, as many as I would worship Buddha because of a refuge, may I be able to learn the practice according to the caryā-course of Buddhas'; Bcd 54v1-2 *ci tvā pariṇāmana rraṇḍā māṇāṇḍā hvāṣṭa pūākā hve cankai ji hā vauḍā ysyāte* 'who is a man hearing of the *pariṇāmana* (maturation), the best, like a king, as much his devotion as is created', BS *yaś ca imaṇ pariṇāmana-rājaṇ śrutvā sakrj janayed adhimuktīm*; III 111, 3v1-3 *u tta ttai hve si kāmā cankai ja na biṣṭorrāṣā gaṇbhūrye haṇvattetiḡe pūrāme kūṣāma vā kṣamā ṣṭāna tṭye ma khūṣāṇā* 'and so he spoke to him, saying, O son of the (Great) House, what kind (and) how great for him is the desire to seek the profound perfection of wisdom, how he must study it' (repeated with variants in 4v3 and 6r2). From **čivanta-ka-*, through *cāndaka-*, see also *ttanka-*, *ttidanka-*.

canda- 'how many', III 27, 36b1-2 *caṇḍā ṣi biṣṭorrāṣai o biṣṭorrāṣaiṇa paṇa kūṣala-mulā ysyāṇe* 'as many merits, roots of good, this son of the House or daughter of the House may produce'; III 24, 21a3-4 *caṇḍi puṇa kūṣala-mulā hamāri* 'as many merits, roots of good, may arise for him'; K 5, 142r5 *candye ṣā hvē dāti padānā vātā ttaṇḍvī dātā hvataimā* 'of how much this man has become a worthy recipient of the *dharma*-doctrine, of so much I have for him preached the doctrine'; see *cada*, and *cindā*, *cāndāka-*. From **čivanta-*, to Av. *čvant-*, M.Parth.T. *čvond*, O.Ind. *kiyant-*, Lat. *quantus*, IE Pok. 644-8 *k'o-*.

candarno 'military captain', acc. sing. to *candarnaa-*, with *-o-* as Z 24:256 *māru ggiho nāte* 'he took the Māra-demon as assistant', to *ggihaa-*; III 127r1 *ttu baṭysūṇavūyso āysda yanāre* 'they protect that bodhisattva'. Hence Z 24:378 *panā hvai hāḍe rro candarno grūṣṭā* 'every man however calls upon him, the captain'. Here *hvai* from *hvē* and *yi*, the pronoun anticipating the noun, as in III 75:227 *hamya-v-i drūnā rrāmā* 'it became health for him, for Rāma'; and K 32:38 *samai āṣṭaṇḍi brraima laudrai pana* 'but she

began to weep before him, the hunter'. KT 6:80-1 derivation from *kan-* 'to sound' is to be rejected. The case is more complex. This military title *candarnaa-* 'captain of a troop' is clearly from older **čara-daranaka-* 'one who holds, controls a troop', wherein *-r-...-r-* has been replaced by *-n-...-r-* in *candarnaa-*, as in *yaṣṇagara-* 'old' from **zara-kara-* to *zar-* 'be old', and *maṇḡara-*, oblique *maṇḡere* 'old' from **mara-kāra-* to *mar-*, *maṛṣ-* 'to be exhausted'. The Lat. *cancro-*, nom. sing. *cancer* 'crab' is of the same type, compared with Zor.P. *karčang*, Greek *κόκκινος*, O.Ind. *karkaṣa-*. In **čara-* 'troop' there lies the cognate of Av. *čarya-* 'warrior', glossed by Zor.P. *kārēčarik* 'warrior', in Aogəmadaēča 84 *narō čiryō taxmō* 'hero, warrior bold'; and in the loan-word Uigur Turkish *čarik*, Qipčaq *čari* 'troop, army', whence Mongol *čarig* 'army', as loan-word also in N.Pers. *čarik* (see V. Minorsky, *Iranica* 280, verse 5). The variation *k-* and *č-* is normal in verbal forms (as Av. *kar-* and *čar-* 'to do'), but occurs also in nouns, as Av. *kahrkāsa-*, Zor.P. *karḡās*, N.Pers. *kargas*, but Sogd. *črks*, Oss. DI *cārgās* 'vulture'; and Av. *kaēta-*, Sogd. *čyth*. The base *kar-* 'to fight', gave O.Pers. *kāra-* 'army, people', Zor.P. *kārik* 'warrior', *kārēčār* 'battlefield', *kāravān* 'travelling troop, caravan', *patkār* 'fighting', Armen. lw *karavan*, *payk'ar*, *p'ayk'arim*, *payk'arim*, N.Pers. *kār* 'fighting', *kārzār* 'battlefield', *paigār* 'conflict', M.Pers.T. *k'rē'r*, *k'ryč'r*, *q'ryč'r*, M. Parth.T. *k'rw'n*; Greek has preserved *κόρδακες* 'mercenary troops', with Zor.P. *kāradāk* 'traveller'; M.Pers.T. *q'r'd'g*, for Greek *ξένος* 'stranger'. The loc. sing. O.Ind. RV 3:49:3 *kārē* is rendered 'in battles' (translation K. Geldner; Śāyana's gloss *yajña-* 'sacrifice') in a hymn to Indra.

The non-palatalized *kara-* occurs in the Surkh Kotal inscription *καρ-λαγγα-*, corresponding to the contemporary Byzantine Greek of Prokopios, Persian Wars 1 5:4 *χαρπαγγης* explained rightly by *στρατηγός* 'troop-leader'. The translation by V. Minorsky. The older preface of the *Šāh-nāma*, p. 163, by 'Lord of the (Eastern) March' is etymology by a N.Pers., not even a Saka, word *kanār* 'edge'. The Arabic writers used *kn'rk*, *kn'ry*, *kn'r*, and N.Persian has *kanārang* (as in the older preface to the *Šāh-nāmah* and in the poem *Vēs u Rāmēn*). There is the adjective in Zor.P. (GrBd 125:1-2) *kanā-rangakān dēh* 'the district of the Kanārang'.

This *kara-*, *kāra-* belongs with Indo-European (Pok. 615-6) *koro-*, Lit. *kāras* 'war', *kārias* 'army', Got. *harjis*, O.Engl. *here* 'army'. See earlier *Mélanges E. Benveniste*, 1974, 19-20.

The second component *-daranaka-*, Khotan Saka *-darnaa-*, Surkh Kotal *dranga-*, is from the base *dar-* 'to hold', as in Saka *bisa-dāraa-* 'house-holder', BS *grhastha-*, present stem *der-* < *dāraya-*, Gilgit Manuscript names with first component *lera-*, and with preverbs Saka *padār-*, *haṇḍār-*. The same use occurs in N.Pers. *sipah-dār* 'captain of a troop'.

This *candarnaa-* is also of importance for the title of Kaniška and of the king of Fu-nan (Cambodia). As Khotan Saka *handarna* 'inside, within' gave later *haṇḍaṇna*, *haṇḍana*, *hadana*, one would expect later **caṇḍana(a)-* 'captain'. This title occurs before the name of Kaniška in Chinese spelling *čandan*, written K 965:3,

967.3 *ṣan-t'an*, older *tsiān-d'ān*, and K 1194.1, 967.3 *ṣan-t'an*, older *tsien-d'ān* (see S. Lévi, JA 1936, 180).

The Greek form of the title occurs as a name on the coin CANΔANOY BAFO 'Sandanes the god (= king)', see V. A. Livšic, Karatepe 271, to which the Brāhmī legend offers *candra-deva*. In the Periplus of the Red Sea there is the Saka king Cανδανης of Ariakē, capital Soppara (Sūrpāraka). In the Sanskrit drama Mṛc-chakaṣika the three policemen are called Candana- or Canadanaka-, Śākāra, and Āryaka-.

The replacement of *candarnaa-* probably occurred also in Buddhist texts. In the Kaniška tale in KT 11 107 the BS text begins with 156 *cadra kaṇaishkā* and is then rendered in Khotan Saka 160 *cadra kṇaishka*. In Khotan Saka -*dr-* can represent either BS -*nḍr-* or -*ṇḍ-* so that there is ambiguity here. But it was probably *candra-* since in the Tibetan translation of the Kanika-lekhā Kaniška is referred to by the word *zla-ba* 'moon', evidently translating BS *candra-*. All this has long been known, see JRAS 1942, 16 ff., 1949, 2 ff., BSOAS 13, 1951, 926 ff. Note that here the Khotan Saka word *cadana-* 'shining' is not concerned. For *čandra-*, note from Alalakh the name *Čandra-myazda-* (see E. Benveniste, Hittite et indo-européen 9).

It is curious that the other word BS *candana-* 'sandal-wood' occurs in Uigur Turkish as *čantra*, see K. Röhrborn, Berliner Turfan-Texte 2.28, showing the same treatment of **čandana-*.

The reinterpretation of the title *čandana* as BS *candra-* 'moon', so as to make sense by a familiar word in Buddhist Sanskrit is like that of Patanjali (Mahābhāṣya 1 406, commentary to Pāṇini 2.1.69) *śāka-bhojī pārthivaḥ śāka-pārthivaḥ* 'the Saka king is so called as "one who enjoys vegetables" (*śāka-*)', which is replaced in the Siddhānta-kaumudī by 'the king holding the Saka as dear'.

It is possible that the coin and the Buddhist Sanskrit author wished to associate Candra-deva and Kaniška with the mythic world of the Candra-vamśa or the Candragarbha. But it has nothing to teach about the title *candarnaa-* or *čandan-*.

A later Kaniška name has been found on a bulla clay sealing MAYO KANHPKO, see V. A. Livšic, Karatepe 2.63; A. D. H. Bivar, Numismatic Chronicle 15, 1955, 205; J. Brough, Henning Memorial Volume 81-8. Here the title MAYO is evidently connected with the Saka royal name MAYOY 'of Maua', Kharoṣṭhī *moga-*, *mō'a-*, like Kroraina *mōḡaya-*, West Iranian Mavókης, to which a meaning 'benefactor' or 'protector' could be ascribed, to an Iranian base *mau-*, as in Greek ἐμύνω 'help, protect', with thought of the Greek title εὐεργέτης 'benefactor'. Only faith in a Buddhist Sanskrit etymology and a limited knowledge of the largely lost Saka vocabulary could have suggested an explanation by MAO 'moon' of the Kuśān coins.

cabe 'campaka-flower, Michelia champaka', III 104.27 *hū bvi cabe jñhā spyakye* 'the scented champaka, the flowers of the amorous ones'. See *cambaa-*.

cabaka 'champaka flower', see *cambaa-*, in K 64, 80v3 *vāsaka ttīla sūmana cabaka ttīla* 'the *vārṣika* plant, the jasmine, the champaka plant'.

cambaa- 'the champaka tree', Z 24.215 *cambai banhyā* 'champaka tree', Z 22.120 *cambā*; see also *cabē*, *cabaka*. BS *caṇpaka-*, *caṇpā*, Tib. *čampaku* (Mahāparinirvāṇa-sūtra, ed. E. Waldschmidt, pp. 31, 33), Telugu *canupaka-*, Tamil *ceṇpakam*, *caṇpakam*. From *kamp-*, *čamp-*, see *caṇbuve* 'bushes'. The spelling with -*ṇp-* may indicate earlier *čanap-* or *čan-pu-* from *čan-* 'desire', and *pa-* 'to produce'. The usual O.Indian is *campaka-*.

cambula- 'disturbed', Sid. 150r2 *pajśā cambulā vijjīṣḍe* 'he sees things greatly disturbed', BS *drṣṣṭer ākulatā bhṛṣam*, Tib. *sin-tu zi-zi-por gyur-par yin-pa*; III 84.45 (of eye-disease) *drāmi hera haṇ-masā caṇbūlā maṇ ṣṭāre* 'so for him the things here become wholly disturbed'; Z 2.10 *haṇgrīya...kho ju myo bāggare pārre biṣṭūnye cambule kaṣṭe* 'lifted up...like leaves, petals by storms, all disturbances occurred'. From *kamp-*, *čamp-* 'to bend, be disturbed, shake', N.Pers. *čambah* 'large bar', *čaftah* 'curved', Wanetsi *čamba* 'back of hand' (**čampyā-*), Sogd. Bud. *nk'np-* 'bend', *pk'np-* 'bend', Man. "kmb-'suppress', *pčkβty* 'bent', Yidya *čapē* 'door-frame', IE Pok. 525 *kamp-* 'bend' Greek καμπή 'bending', Got. *hamfs* 'lamed', Lit. *kampas* 'corner' with O.Ind. *kampate* 'shake'. See *cambuva-*.

cambuva- 'thicket, bushes', Z 24.420 *śvānā kārindā muḍā cambuve vīri* 'the dogs drag off the corpses to the bushes'; JS 15r3 *banhyā cambva ysāysa* 'trees, bushes, herbs'; III 69.95-6 *bāysaṇa cambva kuṣḍa*, 'woods, thickets, glades'; loc. sing. *cabvaṇa*, K 16.162-3 *ttu aḥā nāve cabvaṇa vīstā* 'he took the noose, he hid in the thicket', = K 24.103 *ttu aḥā nāve u cabvaṇa vīstā*; K 16.149 *lāmdrri cabvaṇa vaṣṭāṇ* 'the hunter went into the thicket', BS parallel to Divyāvadāna 443.10 *puṣpa-phala-viṭapa-gahanam āśṛitya*. From *kamp-* 'to bend', with meaning like O.Slav. *kopina* 'bramble', Russ. *kupina* 'bushes, thicket'. See *cambula-*. Possibly O.Ind. *campū-* 'alternate prose and verse' as the 'twisted composition', showing the suffix -*ū-*.

car- 1. 'go on a course', 2. 'be near', see *tcaḍa-*, 3. 'live', with attested two initials *ca-* and *tca-*, see also *cadana-* 'shining' for *ca-*; SuvP. 73r4 *caride*, BS *carantu*; Bcd 48v1-2 *ysama-śaṇḍai tsūma vara gūscya carīme* 'may I go the course of the world there towards deliverance', BS *loka-gatīṣu vimuktu careyaṇ*; Bcd 47v2 *baysūṇa mista carya cu aysā carīme* 'the great course of bodhi-knowledge on which I am going', BS *bodhi-carīm ca ahaṇ caramāṇo*; v 155, 1b1 *dā carūṇ* 'I practise the dharma-doctrine'; middle, 3rd plur. K 110.337 *anābh(ai)ga carya jsa baysūṇa kṣīra cairārai* 'they go on the effortless course to the Buddha world'; K 59, 32r3 *ysyūri cerāre u vavajīdā vā* 'they are born, and go on the course, they succeed'; participle fut. Manj. 165 *abyehāme jsa cerāṇa* 'they must practise without attainment'; noun, K 112.367-8 *tīmara āch(ai) beḍa hasa pasta carāma śtāka* 'at the time of the timira-disease it is necessary to cause the swelling to decrease'. See *caḍāve*; *tcaḍa-*, *ciḍa-*, *cūḍa-*, *hajaḍa*.

carā 'lamp', see *cirau*.

carūṭta 'plant name', I 161, 75v5 *dva sira hā carūṭta haṇbrīḷhāṇa* 'two ounces (*satera-*) *carūṭta* to be added'; Sid. 143v4 *cirūṭṭā*, BS *śikṣā*, 'bignonia indica', Tib. *prachila* (for BS *practvala*); III 91.214 and 217 *cirūṭṭā*; III 91.216-7 *cirūṭṭāna*. According to S. Konow BS *cirāta-*.

cala 'dress', K. 47:57 *viḥārāsta cala* 'dress for walking (BS *viḥāra*-)'; later form of *cilā* 'dress'.

calakā 'how much, many', II 93:7 *calakā khāyṣa hvaḍai thā calakā nvaīya paraustai* 'how much food you have eaten, how much afterwards refrained'; *ibid.* 5 *salī calakya parye* 'how many years have passed'. With *cu*-, *ibid.* 6 *culakye māśca parye* 'how many months passed'. See *ca*- 'what' with *canda*- 'how much, many', suffix *-laka*-, as *dilaka*-, *vilaka*-.

caṣṭem 'master, as a proper name', v 386 b1 *hiyaudi amāci ṣṣau ṣṣau caṣṭem vara tta haṣḍā yanāmū* 'we make report so there to the lord ruler (BS *amātya*-), the ṣṣau (viceroy, governor?) the ṣṣau *Caṣṭem*', translated SDTV 78. In *Caṣṭem* may be seen older **častāna*- from *Častana*-, royal name in Indian inscriptions *Caṣṭana*-, *Cāṣṭana*-, Kharoṣṭhī *Caṣṭana*, Greek Τιαστονής, Uigur Turkish *čst'ny*, Pašto *caṣtan*, Orm. *čēstan*, *taṣtan* 'master', *ceštena* 'housewife', see BSOAS 13, 1949, 125; G. Morgenstierne, Irano-Dardica 94; NTS 5, 1932, 13. From *čaxš*- 'to instruct, command', to Oss. D. *fādzārsun*, I. *fādzārsyn* 'to entrust, enjoin', to base *kar*- 'to show', see *tcaš*-.

ca-sa '400', II 24:23-4 *ca-sa cəḥausā* '440', see *tcahara* 'four'.

-casta- see JS 36r4 *ācastai* 'you pleased', and Z 24:434 *pa-caste* 'confesses'.

castāña 'to be taken, drunk(?)', present *-t-*, II 39:15 *ṣi karavā castāña* 'this is to be taken in the morning'. From denominative *casta*-, from older **čalsta*-, as *uysmalsta*-, *uysmesta*- 'rubbed', to base **čal*- in Armen. lw *čašak* 'bowl', O.Ind. *caṣaka*- 'cup', see also *cāsa* 'cup'. IE Pok. 550-1 *kel*- with *-k-* and *-k-* 'cup'. For *-ls*- > *-š-*, see T. Burrow, BSOAS 35, 1972, 544. If the 'cup' is the 'drinking vessel', as O.Ind. *pātra*-, Lat. *pōculum*, then Sogd. *čš*- 'to drink' is the verbal base.

cəḥausā 'forty', II 34:45 *ṣau-cəḥausā* '41'. See *tcahara* 'four'.

cā 'whither', K 38:135-6 *tai hve si cā bīri tvā utci amai* 'he said to her, Where are you carrying the water, old woman?', = K 29:198 *brrašṭe sa māmū kūṣṭa ṣṭā bira ṣṭa utca* 'he asked, Where is the water being carried, old woman?'; K 31:26 *hvaṇḍā cā tsvāmḍa kṣīrā* 'where have the men gone to a country?', = K 23:70 *hvaṇḍa tca tsaida kṣīra*; = K 15:120 *hvaṇḍa cā tsvāda kṣīra*; with *-ālsto*, Z 22:263 *vaysña nirvānā pṛhīyā cālsta trāmāre uysnora* 'now *nirvāṇa* is opened where the beings enter'; Z 24:453 *cālsto rre gyastu hālsta harbiššā kṣīrā* 'whither the king *deva* (gyastu = gyastā), thither the whole land', later *cāṣṭa*, K 29:190-1 *brrašṭa ysīrasta manahaura tta dyaude nai cāṣṭa tsvā* 'he asked, Have you seen my heart-beloved Manoharā where she has gone?'. Directional derivative from *ca*- 'what', as *tā*, *tāṣṭa*, *vā*, *vālsta*, *vāṣṭa*, *hā*, *hālsta*, *hāṣṭa*, with *-ā* from *-āk*.

cāmkalīna 'of goat', adjective to *caukala*-, I 181, 100v3 *cāmkalīna biysma* 'goat's urine', BS *basta-mūtra*-, see *caukala*-.

cāmnā 'plant name', Sid. 13r2 *mauškakā bahyā ṣi cu cāmnā*, BS *muškaka*-, Tib. *mus-ska*; *muškaka* = *ghañṭā-pāṭali*- 'bignonia suaveolens'. From **čāṣṭa*-, **čūṣṭa*-, uncertain. The bignonia is called also trumpet flower. With *-kya*- see *cāmnakya*. For bignonia see also *cirutta*-.

cāmnakavi 'cinnamon leaf', I 185, 105v1 *cāmnakavi, tvacā*, BS *tvaca* 'cinnamon leaf'; I 193, 113v3 *cāmnakavi*, BS *dala*- 'cinnamon leaf'. Uncertain connexion, possibly from **čāṣṭa*- with suffixes.

cāmnakya 'plant name', III 38:37 *cāmnakya*, = III 47:56 *caunakya*, = III 35:38 *caurakya*, III 38:37 *hagrīṣṭā cāmnakya bauṇvakya spyakyakvāṣṭa* 'they gather among the *cāmnakya* and *bauṇvakya* flowers'. The *cauraka*- occurs in I 187, 107v1 *ṣala cauraka nīlātpala*, BS *ṣaṭhī caurakam utpala*; and I 187, 106v3 *cāmraka*, from BS *cauraka*-, *coraka*- 'trigonella corniculata'. See for *cāmnakya* also *cānmā*.

cāpaṇe 'garments(?)', III 37:16-7 *khaṇṣadā nūvarra baudāha brīyūnā, sa khu jiskya mauṇḍvā phastārta cāpaṇe* 'moving the new delightful woven cloths, just as on the maiden's breasts the *cāpaṇa*-garments flutter', with variants III 44:46 *cāpaṇnai*, III 35:22 *capane*, III 46:34 *cāpine*. From *kap*- 'to enclose, cover with garments', see s.v. *khapa*, *khai*. With *k*-, note Zor.P. *kāpēn*, N.Pers. *kābēn* 'dowry', mainly of cloths, from **kāpanya*-.

čāya- 'magic, sorcery', I 252, IV 3 *čāyā marici mānāmd(ā)* 'like magic, mirage', BS *māyā-marici-kalpa-samaṇ*; SuvO. 4v2-3 *čāyyau dārunā muṣṭhurā* 'savage cruel with magic acts', BS *kākhorda-dāruna-grahe*; I 137, 45v5 *čāyūm jsa pātca biša naṣamāri* 'from them all the magic acts are quelled', BS *khākhordāṣṭa ceva sāmyanti*; Manj. 395 *kideṣṭa sa ttrāmo khu čāya čāyo bvāma khu karma* 'the *kṛeṣṭa*-afflictions are like magic, the magic is knowledge like *karma*-acts', = Z 9:18 *klaiṣa samu trāma kha māya māya samu trāma khu karma*; inst. plur. K 136:870 *au beṇa, a čeyyau jsa* 'either with poison or by magic acts', Tib. (differt) *dug-dan, byad-kyis gnad-par ma lgyur-ba dan* ('and poison, harm from enemy'); *čāyī* (*čāyā* with *yi*) v 153, 122 *tcamma čāyī bvānu ne* ('yindā?') 'whereby magic does not destroy him'. From *kai*:-*či*- 'to have magic power, foretell', Av. *kaēta*-, Yašt 8:5 *kaēta-ča parō druṣintō* 'and the *kaēta*- previously injurious', Sogd. *čytk* 'genius, supernatural being', Zor.P. *kyt* **kēt*, *pēš-kētkih* 'foretelling', M.Parth.T. *qydyg* 'magician' (see TPS 1955, 66-7). In form *čāya*- may have the hook indicating recent loss of a consonant, hence **čāyya*- from **čāy*- by suffix *ya*-. Possibly also O.Ind. RV *cāyū*- in 3:24:4 *yajñēṣu yā u cāyavah* 'and those who are *cāyū*- in the sacrifices'. The base may be a specialized used of *kai*- 'to observe', IE Pok. 636-7 *k^hei*-. But if Sogd. *čdy* 'magic' is connected the base could be *kad*-.

čāyaḍa- 'bewitched', Manj. 94-5 *khu ja cāya-narmyā katha cāyaḍa hvaṇḍa stura umadā dyūrau tsūka ttu nānada sattsāra bvāna* 'as the magic-built (BS *nīrmita*-) city, magic-made men, strong, sleeping and walking appear, like that is *saṃsāra*-migration to be conceived'. From *čāya*- and *kṛta*-, for *-aḍa*-, see also *pajsamaḍa*- 'honoured'.

čāyara- 'maker of magic', Manj. 137 *sa khu daṣṭa cāyara beṣṭa haḡaḡa bāva vecettra* 'as the skilled magician pupil gathers various roots'; Manj. 283 *khu cāyara daṣṭa gīmā cāyau jsa nermiye daitta* 'as the magician skilled, trained seems to have created by magic acts'. From *čāya*- with *-kara*-, like *jāyara*- 'maker of *jāya*-. See *čāya*- 'magic', BS *māyā*-.

cāyūm 'I consume', BS *khādi* (= *khādet* 3 sing.), I 181,

99v3 *khviṃ* (-iṃ = -ai) *kṣamī sa kha vrri cāyāṃ ʃvidaniṃ* (-iṃ = -ai) *gālyā khāṣṇā, itūṃgara* 'when it pleases him, to think (sa), How shall I consume a *vireka*-purgative, ginger must be drunk by him with milk, with molasses', BS *kṣīrānvita(m) viriktaś ca khāde(d) viśva-gaḍānvita(m)* 'and let him consume with milk, ginger with molasses'. From **čād-* 'to consume', beside, with *x-*, N.Pers. *xāyīdan* 'eat', O.Ind. *khādati*, see above *khays-*, *khāysa-*, *khāṣ-*. For *č-* and *x-*, note above *cāpane* 'garments', and *khapa* 'dress', Zor.P. *kapāh*. Different is 1 137, 45v5 *čāyūṃ jsa* 'magic from them', from *čāyā* 'magic with -ṃ jsa 'from them, thereby'.

cāmraki, see *cauraka-*.

cāvāṃ 'top, peak' of a *stūpa*-monument, 11 2·31 *cāvāṃ tta tta daitṭa kha raṃṇā male ttraiḥha* 'the top so appears as rocks, peaks of jewels'. From **cāvāna-* to base *kaa-* 'be pointed', see s.v. *askhaakara* 'protuberance', and *kavā* 'heaps', parallel to BS *kūṭa-*, Prakrit *kūla-* 'pointed top' of a *stūpa-*, as in *kāṭāgāra-* 'gabled house', Khotan Saka *kalāra-*. IE Pok. 588-92 *keu-* 'to bend'. See BSOAS 21, 1958, 541; SDTV 20. The BS *kūṭa-* 'top' may have secondary *-t-* from *-t-*, and then be from the same base *keu-*. Note also Balōči *kitak* 'small insect', Sogd. *kyč'* 'worm', O.Ind. *kīṭa-* 'worm, insect'.

cāśa 'measure for fluids', Sid. 15r1 *arvāṃ jsa kaṣṇ padīmāñā jīṣṭā beḍa u kṣaṣa cāśa atca niṣāñā* 'a *kaṣāya*-decoction of medicaments must be made at the time of boiling and sixteen measures of water must be poured on', Tib. *smangyi klu-ba dbyun-zin bskol-ba ni, chu-smang-gyi bcu-drug hgyur-du byas-la*. From **cāśya-* to base *čāṣ-* 'to drink', Sogd. *čš-* 'to drink', Armen. lw *čašak* 'cup', O.Ind. *caśaka-* (for O.Ind. *caṣ-* as dialectal from *čāl-*, see T. Burrow, W. B. Henning Memorial volume 89-97). With IE Pok. 550-1 *kel-* with suffix 'cup', O.Ind. *kaldśa-* 'jar', Lat. *calix, calicis* 'bowl', Umbrian *skarse-ta* 'ex patera'. For 'drinking vessel' note O.Ind. *pātra-* 'bowl' from *pā-* 'to drink'. See also *castāna*, *tcaṣṭa*, and *-tcaṣṭa-*.

cāṣṭa 'whither', see *cā*.

cāṣṭā 'assessed(?)', 11 58, 69 *cvāṃ maṣū cāṣṭā ya tti hāhā pyatsā baḍāmīdū* 'what our amount (of them?) was assessed, those we carried before the *hāha*-officials(?)'. From **čāṣ-* 'to make known, teach', to Zor.P. *čāṣ-* 'to teach', *čāṣitan*, *čāṣt*, *čāṣēt*. Form like *tsāṣṭa-* 'calm', *māṣṭa-* 'pressed'.

ci, *cā*, *kyā*, *kyi*, 'what?', Z 2·13 *kye...kye...ci...ci* 'some...others'; v 329, 7v2 *kyi kādāna* 'for what', BS G 36, 5a7 *ko hetuḥ kaḥ pratyayo yat*; v 336, 35r6 *u cā ttā uysnora ce* 'who are the beings who...'; BS G 37, 32a6 *yena* (but translating *yaiḥ*); Z 8·13 *dāyākā nā-stā kyā va ju dai tceimāna karā* 'there is not a seeing one who with eye sees at all'; Z 13·66 *kyā jāta klaiśa* 'whose *kleśa*-afflictions have perished'; v 80, v4 *ci paḍā ysāta* 'who were born first', Tib. omits. See *ca*, *ce*. From older *čit*, *čiš* rather than later form of *ce*.

cī 'what', 11 105·101-2 *prāvārṇa cī ṣṣ salā ṣṣe* 'what is (means) the word *prāvārṇa*?'; 11 105·103-4 *prāvārṇa jsa cī ṣṣi hāva hamai ū cūḍai* 'from *prāvārṇa* what is its advantage (BS *ānuśaṃsā*) and why?'; K 45·19-20 *cī ṣṣe hirā ye* 'what was the matter of it?'; Manj. 228-9 *cī ja vye ttatva dyāka vena praccāi baiśa buara दौरā* 'who had been

the seer of it actually, without *pratyaya*-cause all would appear (*bvara* = older *bura*)', = Z 5·72 *kaa ja varā dyākā vātāya vāna praccāi haṃ vātā दौरā* 'if there had been there a seer, they would have appeared always without *pratyaya*-cause' (SuvO. 24r5 *haṃ vātā*, BS *sadā* 'always'); Manj. 420-1 *cī ja āya hadara hve* 'who might be the other man'; Z 11·6 *kyai ne brī yande...cī brī yande* 'who does not make him beloved...who makes him beloved'. From *ci* < *či-š*, with pronoun *yī*, parallel to *kyai* from *kye* with *yī*. **cī** 'when', v 108, 30v2-3 *cī ṣṣ māḍāna gyasta baḥṣa hvam-dānu rre ttā sūtrāṇu rrundāna dāṣṣāka āśāya aśye ūvāysā ūvāysye śura ṇa vātā yanīyā* 'when this king of men, bounteous *deva* Buddha, should do good to them, the keepers of the kings of *sūtras*, the *ācāryas*, *āryikās*, *upāsakas*, *upāsikās*', BS *yadā ca bhādanta bhagavan manuṣya-rājā sūtreṇ dradhārakān bhikṣu-bhikṣuṇy-apāsakopāsikāḥ satkuryāt*; K 90·752 *cī āna śākyamanā gyastā baṣyā tta suttā hve* 'when Śākyamuni the *deva* Buddha preached this text'. See *cūā*, *cīyā*.

cī, *kyī* 'to lament(?)', Z 17·27 *ma thāṣi cī hā tta diśo heīmā ayo* 'do not persist in lament; I will send you (plur.) to that district'; Z 17·1 *siddham ma thāṣi kyī, drāha hā bikā ttu dāṣu* 'success (auspicious beginning); do not persist in lament; hasten away as (my) beloved to that district', for the phrase note Statius, Thebais 1·688 *ne perge queri*. A second form 11 116·38 *nai ṣaika sau klu ttā hiṣū kyai vī* 'it is not profit in this that I come in grief'. With West Iranian, M.Pers.T. *čyyšn* 'complaint', inf. *čyydn*, pres. *čyyd*, agent plur. *čy'g'n*, base **čey-* or **čiy-* 'lament'; Zor.P. *čy'k* **čēyāk*, *čy'k*; *bēš ut zariḥ at čyāk* 'hatred and grief and lament', with intruse *-l-* GrBd TD2 129·15 *čy'lk*. IE Pok. 519 *kai-* 'be hot, pained', Lit. *kaistā*, *kaisti* 'become hot', Let. *kaiste* 'pain', O.Engl. *hāt* 'hot'. See also *kasai*, 'fever', *cirau* 'lamp'.

cikalā 'bush, shrub', Sid. 10v4 *kaṇḍārya a vātāka cikālā* 'the bushes *kaṇṭakārī* (solanum xanthocarpus) and *vātāka* (solanum melongena)', BS *bṛhatī-yugma-*, Tib. *brihatī rnam gñis dan*; Sid. 10r1 *vātāka, brihatta dva, kaṇḍārya, vrīstya*, BS *bṛhatyau vṛścikālī ca* 'the two *bṛhatī* plants, and *vṛścikālī* (tragia involucrata)', Tib. (Pekin ed.) *brihatī dan, brīścikālī dan*; v 211·42·3 *||va cikala rrāṣa parya ya(ḍe)* 'for...order to authorize the wood'. To *caḥala-* 'wood', but perhaps by reduplication **či-kala-* to base *kal-* 'of parts of trees', independent in form of *caḥala-*.

cākvakā 'as much', v 1·1·6 *ttī cakvakā spātana paphūji* 'then gather as much from the *spāta*-official' (SDTV 57); with *cu-*, v 19·6·1 (fragment) *||cukvakā pahai||*; v 90, r1 (=N 114) *||ṣi cukvakā tṭyānā hṭyānā mārā-pyarānā||*. Derivative from *ca-* 'what', see *calaka-*, *cilaka-*, *culaka-*.

ciggu, see *ciṅga-* 'Chinese'.

ciṅga-, *ciṅga-*, *ciṅga* 'Chinese', Z 15·9 *hana ciṅga supīya* 'Huns, Chinese, Supīya (brigands, see s.v. *guhāa-*)'; Z 23·5 *ciṅānu ciṅgau dātā kaspārau tterā khaṣṣa phaṣṣā kaspārai hāḍe tta sāṇdi* 'to the Chinese the *dharma*-doctrine is excellent, desirable, in Chinese, in Kaspāra- the Kaspāra- however so learn it (so that they understand its meaning)', *ciṅgau*, *kaspārau* 'in the Chinese, Kaspāra language' with the suffix *-au* from *-*āva-* of language; 11 48·117 *ciṅgā rrundā vaskā* 'for

the king of China'; III 95-66 *cīga kṣīra* 'land of China'; K. 144, 141 *cīga kṣīra jsa*; II 100-208 *caiga kṣīra*; II 12, 246 *caga kṣīra* II 10, 27 *cega kṣīraṣṭa* 'to China'; K. 151-45-6 *caiga rrāṇidāna rrāda hīye* 'of the king of kings of China'; loc. plur. II 47-97 *khu ciṅgvā hīṣindā* 'when they come to the Chinese'; allative, II 47-105 *ciṅgvāṣṭā mista haḍa* 'great messengers to China'; II 115-24 *caigvāṣṭā*; suffix, -au, II 101-248 *ṣa jśa aana aspaura caigaa baattai na jśa hvarāa baattai* 'he knows the Chinese speech fully, he does not know the Khotanese'. Adjective in -āna-, II 49-2 *ciṅgāna phara* 'Chinese speech'; II 118-141 *ciṅgānye jinave hīya* 'of the Chinese land'; II 59, 62 *ciṅgānye janave vīra* 'on the Chinese land'; K. 52-7-6 *mista ciṅgāni ṣi rīna* 'the great Chinese queen'; II 39-13 *misti ciṅgāni gyasta* 'the great Chinese goddess (= BS *devī* 'queen')'; III 93-250 *ceṅgām būsānai* 'Chinese perfume'; III 84-58 *ciṅām būsānai*; Sid. 112 *ciṅgām tīrai hīya perā* 'leaves of the Chinese bitter plant', BS *nimba-* 'azadirachta indica (with bitter fruit)', Tib. *nimpa*; Sid. 105 *mistā ciṅgām tīrai hīvī hīyārā* 'fruit of the great Chinese bitter plant', BS *mahānimba-*, Tib. *mahanimpahi hbras-ba*; Sid. 104-4 *ciṅām tīrai hīye perā*; Sid. 137-4 *ceṅām tīrai perā*, BS *aṣṭa-* 'azadirachta indica', Tib. *nimpa*. Name, v. 186, 502 *thau bistā chū ceṅgānā jsa byaada* 'received from Ceṅgānā (Chinese lady) twenty feet of silk', parallel to ibid. 3 *krāntabhadrāna byaada*. Adjective as noun, Z. 19-87 *cigga hvāntindā, se āhūdāna sūtā* 'they name it Chinese incense, saying, it is burnt with the skeleton'. From Chinese (K. 1082-1) *ts'in*, from *ds'ien*, Sogd. Ancient Letters *čynstn*, Armen. lw (from Persia) *čēn-k'*, *čēn-bakour* 'emperor of China', *čēnastan*; Zor.P. *čēnik* (*čynyh*), *čēnastān*, O.Ind. *cina-*, *mahācina-*, N.Pers. *čīn*, *māčīn*, Arab. *šīn*, *māšīn*. See P. Pelliot, T'oung Pao 1912, 727 ff. for the dynastic title from 255-206 B.C.: BSOAS 15, 1953, 537.

cījau 'plant colocasia antiquorum', Sid. 18-3 BS *kebuka-*, Tib. *kebuka*. Many variants *kacu*, *kacū*, *kecuka-*, *kevaka-*, *kevūka-*, *kevikā*, *kevera-*. Possibly from Prakrit **cecuka-* to **cījū* and hence *cījau* (variant Prakrit as the name *kirāta-*, *cirāta-*).

cīṇaka 'cover(?)', II 85-21 *ṣau pajūkā ttaṃna cīṇaka* 'one cover, a covering of porous stone'. From *kan-*, *čan-* 'to cover', see *pacan-*, *kaṃga*, and suffix -yā-, **čānyā-* > *cīṇa-*, here dyadic with *pajūka-* from **pa(tī)-jaudaka-*.

ciḍa 'lives', v. 244, 242 *jśina diysde a ciḍa*, = K. 94-100 *jśina daiysde cūḍa* 'he maintains life (and) lives', BS *tiṣṭhati dhriyate yāpayati*. From *car-* 'to go on a course; live'. The 3 sing. *ciḍa*, *cūḍa* from *carati*, with short -i- and -ū-, beside *bīḍā* 'he bears' from *barati*. The meaning *car-* 'to live' is normal in Oss. DI. *cārun*, *cāryn*, *card* 'to live'. Possibly K. 59, 323 *ysyārī cerāre u vavajīdā vā* means 'are born, live and prosper', rather than 'they keep a course', see s.v. *car-*.

**ciṇakā* 'millet', BS *canaka-*, Tib. *mon-sran čaru*, possibly to be read for the isolated Sid. 16-5 *viṇakā*, but see s.v. *viṇakā*.

cītā, *cīyā*, *cī* 'when', v. 70, 84-5 *u cītī ṣā vranā haṃbruittā tītā butte se aysu dukhāna parrātā mā* 'and when for him the wound heals, then he knows, I have escaped from trouble', BS G 37, 12b3-4 *yadā parimukto bhavati tadā*

daḥkhām smarati aham idāniñ jānāmi; v. 332, 24-5 *cīyā gyasta balya vara ātamā* 'when, *deva* Buddha, I came there', BS G 37, 21b5-6 *yāvad ahaṃ... anaprāptaḥ*; Z. 9-21 *cīyā*, = Manj. 398 *ca bāḍa* 'what time'. From *cī-* 'what' with suffix.

cāte 'an ornament for the body', Z. 3-44 *maala hāra cāte prakṣe* 'head-dresses, necklaces, *cāte* ornaments, dresses'; Z. 13-137 *svaṇa-sūttāra kalsta kyite paṃjuṣṭa parremā* 'gold-thread (brocades), *kalsta*-ornaments, *kyite*-ornaments, finger-rings, *parrema*-ornaments'; Z. 280-112 *cite svaṇa-sūttāra* 'ornaments, brocades'. From *cītā-* to base (s)*kait-* 'be conspicuous', IE Pok. 916-7 (s)*kāit-*, (s)*kaid-*, see s.v. *cira-*, Av. *čīθra-*. Armen. lw *čitak*.

cinda- 'how much, how many', III 128-5 *kho jve haṃdarye heḍū cindā hana nasu yīndā* 'when one gives to another whatever share he provides'; with -aka-, v. 172-309, 2-5 *cāndaku ju|||*; III 128, 29-3 *cāndakī ye vātā śārū yīndā ṣi hvānā* 'however much good he does, that of him must be known'; 1 252, 2-5 *biṣāna rro dīvānu ciduka hanu mus(e)|||* 'of all the *deva*-gods however much in amount...'; BS *sarva-devānām ca kīyau-mātram kauṣaṃ pratya-ṃṣaṃ dadyāt*; Z. 2-179 *cāndaka ye tvī vāte balya śārū yīndā kari ne panaṣte* 'however much good one does to you, Buddha, is not lost at all'; K. 1, 135-2 *kyīndaku halci pyūṣṭe* 'however much he hears', Tib. *gan čī thos kyan*. See *canda-*, and the correlative *tāndāka-*.

cipan- 'to cut up, shred', III 86-95 *ṣi pau phaji pajsānā, cipanānā, bīndai śikarā parkānānā* 'white onion must be baked in the oven, it must be cut up, on it sugar must be sprinkled'; parallel to III 93-251-2 *ṣi paa, phaji pajsānā bitcānānā u tye peṇḍai bidā starānā* 'white onion must be baked in the oven, it must be broken up, and must be spread upon the *paiṇḍaka*-poultice'; III 92-240 *rrustirānā cipanānā kaṃānā baṇānā* '(parts) of the plant *rrustira-* (BS *arka-*, *calotropis gigantea*) must be cut up, it must be bound on the head'. From *cīpan-*, to base *cīp-* with -p- retained, as in *khapa* 'dress', to Sāṅkōli *cev-*: *cevd* 'to tear, shred', participle *cevj*; Waxī *cīp-* 'to cut, minee', and with second meaning 'pick'; with Yidya *čīv-*: *čīvd* 'pick, choose'. Note also BS *cipp-* 'to crush, squeeze', Śikṣā-samuccaya 182-2 *naḍa-cippitika vā cīpyanānasya* 'of one crushed like the crushing of a reed'; Pali *cippiya-*, *cipiṭa-* 'crushed flat'. IE Pok. 919-22 *skei-*, *skei-p-* 'cut off, split off'.

cimuḍa, *cumuḍa* 'name of an ethnic group', see s.v. *khamuḍa-*.

cīmāṣkyi 'eyes', K. 40-26, = K. 43-143 *cīmēṣkyi*, see *tceīman-*.

cīmmeṇi 'eyes', K. 40-32, = K. 43-150 *tceīmaṇa*, see *tceīman-*.

cīysa 'offspring(?)', II 87-55 *haṃva-thauja pūra-cīysa jastvā* 'possessing power (and) force, being filial offspring among the *deva*-gods'. From base *kai-*: *čī-* 'come into existence', to Av. *čīθra-* 'origin', O.Pers. *čīça-*, Zor.P. *čīhr*, Armen. lw *čēt* 'race, posterity', *ančēt* 'without offspring', *ančitem* 'deprive of posterity'. To IE Pok. 538-9 *kei-* 'move', with -eu- in Av. *šyau-*, Khotan Saka *tsau-*, Oss. D *cāuan*, *cud*, I. *cāyn*, *cyd*, and D. *cāūāt*, I. *coi*, *coot*, *cāot*, *cāāt* 'fruit, growth, posterity' (see BSOAS 23, 1960, 18). Here with suffix -za-, see also s.v. *ysāysa-* 'bile' (**zālza-*).

cira- 'conspicuous, visible, manifest', v. 343, 85-3 *śśau*

baṃḥyā cārā hāmūtā 'one tree appeared', BS G 37, 80a4 *eko vṛkṣaḥ prādur bhūtaḥ*, Tib. *šin* . . . *ṣg byun-nas*; v 263, 89r4 *kūla kṛṃgga kyāra hāmāta* 'millions of cocks became visible', BS G 37, 76b5-6 *paḥṣiṇaḥ kukkuṭāḥ prādur bhūtāni*; v 381, 2v3 *m(r)āhūnā hāra cira hāmāta u gyastū-nānu rro mandāra* 'pearl necklaces became visible and (rain) of *mandāra* (flowers rained down)', BS *muktā-hāra-sahasrāṇi pravaraṣitāni dūvyāni ca māndarava-puṣpa-varṣāni nirgaḥchanti* (with interchanged verbs), Tib. *phab-cin*, and *bab-pa*; K 137-910 *hāyānā hūya harrūnāma cira himya* 'the shining of rays became visible', Tib. *snan-ba byuno*; III 25, 24a2 *āski cira yude* 'he made tears to be seen', BS *āsrūṇi prāmuncat*; Z 12-73 *ggūnā cira yindā* 'he reveals the marks'; III 74-200 *stemṇe gūnā cairā hamya* 'the female marks appeared'; II 108-191 *apūrve gūnai cairā hamāvi* 'let an unparalleled sign become visible'. From *ciθra* 'conspicuous', with short *-i-*, like the short *-a-* in *mara* 'here', and *ttara* 'there', but *pūra* 'son' from *puθra*. To Av. *ciθra*-, Zor.P. *cihr* 'form', *cihrēnitan* 'to form', M.Pers.T. *čyhr* 'form', M.Parth.T. *čyhrḡ* 'form', N.Pers. *cihr*, *cihrah* 'face', IE Pok. 916-7 (*s*)/*kait*- 'be clear', O.Ind. *ciθrā*- 'conspicuous'. See also *cāte* 'ornaments'.

cira- 'what', see *cera-*.

cirāma- 'what kind of', K 37-127 *nai nīyāpe khvai va hame cirām padinā* 'he does not know how it will be for him there, by what way' (K 29-186 differt); III 59-20 *cirām mānānīdā huṣṭyi śamde vīra* 'as upon the dry ground'; III 11, 20v5-21r1 *errāmā maṃ āssayā bva cirāmūṃ ggauttrā* (īyā?) *errāmūṃ hettā īyā* 'as my *āsaya*- you understand, as my *gotra*-essence is, as my *hetu*-cause is', III 6, 13r5 *cirāmyau aysā* . . . *āvrye imā* 'by which I have been encompassed'; Manj. 297 *cerau śau-hauva bayśa* 'what a Buddha having universal power'; Manj. 265 *cerā mānada* 'just as'; Manj. 297 *cerāmau*. See *crāma*- from *ci*- and *-rāma*-.

cirāminai 'of clay', Sid. 19v4 *cirāminai bhājam* 'clay pot', BS *bhū-pātra*-, Tib. *sa-gāi dan snod*. From *ciθra*- with suffix *-āma*-, to Oss. D. *k'irā*, I. *č'yr* 'chalk, lime', adjective D. *k'irān*, I. *č'yryn*, Armen. *kir*, Georgian *k'ir-i*, adjective *k'irān-i*, *k'iris* *k'va* 'limestone', Aramaic *gir*, Arab. *jir*, Heb. *abnei gir*, of uncertain origin.

ciruttā see *carutta*.

cārau 'lamp', Bcd 51v3 *cārau dijsāka* 'holder of the lamp', BS *pradīpa*; III 124, 1a1 *cāro padajsānā* 'the lamp is to be lit', BS *dīpa*-, JS 25v2 *cārau mānānīdā* 'like a lamp'; JS 25v3-4 *dātinai carau* 'lamp of the *dharmā*'; Manj. 157 *dāvīnai carau*; Z 6-15 *cīro*; Z 11-36 *spāte biḍā hū padaśdā cīro balśa* 'brings flowers, burns incense, a lamp at the monument'; K 40-22 *cirām*, = K 43-139 *cārā*; K 154-39 *cārā*; gen. sing. Z 14-10 *cārui āra* 'beam (BS *arcis*-) of a lamp'; Manj. 266 *cerau prracaina* 'by means of a lamp'; inst. sing. Manj. 151 *carauna*; plural, K 49-3-9 *cirāmva*; gen. plur. III 124, 1a1 *ttānu cāroṇu*; inst. plur. Bcd 45r4 *carauvyau*; Frag. 151-15v4 *cirauv(yau)* 'with lamps' (BSOAS 36, 1973, 226). From **ciθra*- with suffix *-āgu*-, Sogd. Bud. *č'γ*, *č'γ*, Zor.P. *č'γ* **ciθrāy*, N.Pers. *ciθrāy*, Jud.-Pers. *čr*, M.Parth.T. *čr'g*, M.Pers.T. *čr'h*. Oss. D. *cīray*, I. *cīray*, *cīrāytā*; Aramaic lw *šrg*-. With other suffixes Oss. D. *cirēn*, I. *cyren*, *cren* 'flame'; Ormuṣī

bacirāi 'spark', Pašto *bacarra*, Waxi *cərax*. Base *kai-:ci-*, see also *kasai* 'fever', *tcūlye* 'splendid', *haṃṣūl-* 'to kindle'. IE Pok. 519 *kāi-:kī-* 'to be hot', Got. *hauzam* dat. plur., rendering Greek *λαμπάς* 'lamp', from **kai-es*; Lit. *kaistū*, *kaitaū*, *kaisti* 'become hot'. From IE *kā-i-*, beside *kā-u-* (see Pok. 595). The form *ciθra*- is like Greek *σκίπov* 'umbrella', from IE *skai-*, beside *σκιά* 'shade'. Earlier see AION 1, 1959, 120-5.

cirvā 'how', see s.v. *cera*-.

cile 'dress', plural, Z 2-44 *cile varata buyśga mudūni haṃṣa hiṣyo jsa ggadāre* 'garments there thick, of the dead, lie with the excrements'; Z 22-329 *rrusto cilo vīri* 'against the red robe (of the *bhikṣu*-mendicant)'; parallel to K 41-50-1 *rrusti-urrāhām satti*, = K 43-169 *rrusti-urrāhāve satti* 'a person dressed in red' (that is the *kaṣāya*-red robe); K 47-57 *cala bastā* 'she bound on the garment'; adjective II 71-10-1 *cilaja namata* 'felt for garments'. From base *kai-* 'to cover', Rōšāni *cil* 'large woman's head-dress', Yazg. *cil* 'head-dress', O.Ind. *cīvara-*, *cīra-*, adjective *caila-*, BS *cela-*, *ceḍaka-*, *cellaka-*, *caila-*, Pali *cela-*, Prakrit *cela-*. Possibly Lat. *ciliūm* 'eyelid', Oscan *kaila* 'house' (rather than base Pok. 553 *kel*-). See also *thauracaiha-*.

cilai 'name', v 3-10 *u cilai spāta* 'and the *spāta*-official Cilai'.

cilaka- 'how much', see *calaka-*, *culaka-*.

cālonyau inst. plur. 'with weapons', Z 24-408 *cālonyau nuṣṭhuru kāde bīndi biḥiyu* 'they pierce with the *cālonā*-weapons very exceedingly savagely'. From **ciθauna-*, Sogd. Man. *čyḍnyh-*, Zor.P. (Vid. 8-90) *čyl'n-kl* **čēlān-kar* 'maker of weapons', to base *kai-:ci-*, O.Pers. *ānivākṇṣ* 'sword', Sogd. *kyn'k*, with IE Pok. 917 (*s*)/*k(h)ai-* 'to cut', Lat. *caedā*, *caelum* 'chisel', and the *cī-* of BS *cīmara*- rendered by Chinese 'iron', Tib. 'copper', Waigali *čūmār*, Paśai *čimār* (BS *Samghāṭa-sūtra* G 37, 85v3); R. L. Turner, Comparative Dictionary, p. 828), and Khorošthi of Kroraina *cina cīmara* 'Chinese iron', but doubtful, since it is in a context of clothing, and may represent BS *cīvara-* 'dress' with *-m-* replacing *-w-*. Turkish *tīmūr* 'iron' may derive from this originally Iranian word. See also TPS 1955, 67-9.

cista- 'youthful', SuvP. 63r4 *gūttima iṣvari tsāttauñā jsa u cistīye jsa tīye meva jsa* 'with *gotra*-family, ownership, riches and youth, with that intoxication', BS *aīśvarya-mada-mattena kula-bhoga-mada-mattena ca tāruṇya-mada-mattena*, whence *cistīye jsa* renders *tāruṇya*- 'tenderness'; I 163, 79r1 *ysāda paskyāṣṭi cista padīmi* 'it makes the old young again', BS *vṛddha-*: Z 3-62 *suhautta ḥāṇa biṣṣā drūṇā cista kāde* 'all must be thought to be happy, healthy, very youthful (vigorous?)'; III 35-29 *brīyūnakye cesta jīške kṣaudā-bākeve* 'splendid young girls, nubile', = III 37-26 *caista*, = III 47-45 *cesta*; with *-aka-* II 130b2 *chaugalakai aga aṇi caistaka jīyaka* 'ardent in limbs, untaught(?)', youthful life'; III 69-92-3 *uma ca vañā caistaka śīrau* 'you who are now youthful'; III 44-47 *caistā hvaṇḍā* 'of young men'; K 38-133 *caistā hā pa-sse ttī kaidari āve* 'then five hundred *Kinnari*-women came there'. From *kai-:ci-* 'youth', with various suffixes Oss. D. *kisgā*, I. *čyag* 'girl'; O.Ind. (AV) *kisārā-* 'young animal'. So far not traced outside Irano-Indian. The *-ist*- indicates older *ciθ-* or *ciθ-* or *ciθ-*.

- cihajsā 'slimy', Sid. 4v3 *cu šiltā šti š hvarā u šūrā u tcārba u garkhā u cihajsā* 'what is phlegm, that is sweet and saline and fatty and heavy and slimy', BS *madhuro lavanaḥ snigdho guru-śleṣmā* 'tipicchilahi'; Tib. *bad-kan ni mmar-ba dan, lam-čhwaḥ ro bro-ba dan, hjam-po dan, lči-ba dan, šin-tu hbyil-baho*. From *čifa- with adjective suffix -jsa-, to Oss. D. *c'ifā*, I. *c'yf* 'mud, slush, puddle', I. *c'yf-don* 'muddy place or water', adjective D. *c'ifgun*, I. *c'yfdžyn*; D. *c'if-dzast*, I. *c'yf-dzast* 'puddle, swamp, marsh', and adjective 'swampy'. Note also D. *c'umur*, I. *č'izi* 'dirty', *c'illon* 'dirtied'. Connexion not traced.
- cu 'what', interrogative, relative; 'that' of subordinate clause, v 77, 145v4 *cu daiya vaṃṇā* 'what do you see now?', Tib. *či žig mthaw*; v 332, 25r5 *cu nāma gyastyau balysyau šā balysāna tcārimā* 'what indeed, deva Buddhas (voc. plur.), is this Buddha sphere?', BS G 37, 22a7 *kiṃ nāma iyaṃ bhagavan loka-dhātuh*; v 328, 7r5 *kye kāḍāna cu pracaī* 'for what reason, what is the cause', BS G 36, 5a3 *ko bhagavan hetuh kaḥ pratyayaḥ*; v 73, 41v1 *cu te saittā* 'what does it seem to you?', BS G 37, 31b3 *tat kiṃ manyase*; relative, v 69, 8r5 *cu tte kāḍāgānā ttatī kāḍātānā māstarā hāmāte* 'whose is the evil, to him the evil becomes greater'; BS G 37, 11b6 *yaś cemaṃ saṃghāṭa-pratīkṣipad ayaṃ tato bahutaraṃ pāpakaṃ*; 'that', v 329, 7v3 *šširu šširu... cu thu gyastānu gyastu balysu ttāte ttāndrāme bātame pulśā* 'good, good that you ask the deva of devas Buddha these doubts'; *cu buro* 'whoever', v 335, 34r1 *cu buro vā tṛ-sahasrye mahāsahasrye balysāna tcārima paryāvanna uysnora, u ttā biśā praciya-(saṃbuddha hā)māro* 'whatever beings have arrived in the three-thousand great-thousand Buddha world, they all become pratyeka-buddhas', BS G 37, 31a1 *ye tri-sāhasra-mahāsahasryāṃ lokadhātau satvās te pratyeka-buddhā bhavyeuh*. See also *ca*, *cā*, *ci*, *ce*, *kyā*, *kyi*, *kye*. Base *ka-* and *či-* 'what'. IE Pok. 644-8 *k'o-*, *k'i-*.
- cū 'who indeed', from *cu* and *u* < *uta*, v 343, 85r4 *cū haṃdaryau bal(yśā)nyau tcārimyau uysno(ra ts)utāndā muhu varā* 'what beings from other worlds have come towards me', BS G 37, 79b5 *janakāyam āgacchantam mama-antike*.
- cukvakā 'how much', see *cākvakā*.
- cūḍa 'he lives', K 94:100 *jsina daiysde u cūḍa* 'he maintains life and lives', =v 244, 2a2 *jsina diysde u ciḍa*, BS *yāpayati*. From *čar-* 'to go on a course, live', Oss. D. *cārun*, I. *cāryn*, *card* 'to live'. See *car-* 'to go on a course'.
- cuḍa iḍāya, III 83:20 'may it be possible to practise', to base *car-*, with *iḍa-* and optative *āya*; here with 19 *padaidāya* from *padanda-* and *āya*, like Z 5:72 *vātāya*; see the full text s.v. *sudū*.
- cūḍe 'why?', K 9, 43r2 *cūḍe cu pracaī* 'why, what cause', parallel to v 328, 7r5 *kye kāḍāna cu pracaī*, BS *ko hetuh kaḥ pratyayaḥ*, see s.v. *cu*; K 70, 6r2 *cūḍa*, =K 67:162 *cūḍi*; III 105:104 *cūḍai*; v 295, 435v3 *pulśimā cūḍi ju* 'I ask why'; K 106:266 *cūḍai*. From *cu* and *kāḍe*, like *kāḍāna* 'because of'.
- cūḍana 'dispelling(?)', II 81:44-5 *ysīra tta na viśtarā paijsa kāsāna baḍa*; *škaisau vā cūḍana au mauṇām vaskā* 'so do not set (make) your heart greatly captive with sorrow; your gifts (Tib. *skyes*) are remedy for mine'. From *čt-tana- with agent suffix -tana- to base (s)čar- in *skar-* 'force to

move away or towards', see *haṣkarā* 'pincers, forceps', Oss. D. *āšk'ārun* 'drive, chase', Yidya *škor-*, *škār-* 'send', Sogd. Bud. *škr-*, *'škr-*, *škr'-* 'hunt', Zor.P. *viškar* 'hunting' N.Pers. *bišgar* 'hunting', *šikardan* 'to hunt', *šikār* 'hunting'; Sogd. Bud. *škr'-k* 'hunter', adjective 'for hunting'; but also Sogd. Bud. *škr-* 'bring, lead, take to', *'βškr-* 'pursue', *ryškr-* 'explain' *'pškr-* 'reject', *pškyr-* 'be hunted', *wškr'yrtk* 'opened' *'nškr-* 'collect', Chr. *'yškr-* 'to pervert'.

cūḍām 'a measure of length', III 79:8-9 *rrai tsvai šau bvaiysā aspaurā sparābistā cūḍām* 'I went on the plain, one long, full twenty-five cūḍām-measures'; III 79:11-2 *drai cūḍām nāštā khu jsā āvū ttāja* 'three cūḍām-measures till I came down to the river'. From *cuḍāna-, with plural *cuḍānā, cūḍām, to base *čar-* 'to go round, about', with *črta- > *cuḍa-* with suffix -āna- or -akāna-, as *cūḍa* (*črtai) 'he lives', BS *yāpayati*. Hence to Av. *čaratu-* 'measure of length', glossed by Zor.P. *asprēs* 'racecourse', = 1 *tačar* = 2 *hābra*). See s.v. *car-*.

culaka-, see *calaka-*.

-cūly- 'walk', K 144, 1v2 *haṃdrrauysya tsūma u šaṃdya vecūlyāma u mahāsamāndrra kavā mānāmdā tsiya* 'he would go a movement through the atmosphere and walking on the ground and in the great sea like a fish' (in form like *tcūlye* 'brilliant', *haṃjsūly-* 'to kindle') with -l- suffix possibly base (s)heu-, IE Pok. 954 *skeu-* 'move fast', 955-6 *skeu-d-* 'move fast'. The preverb *ve-* here for *va-* 'down', older *ava-*.

cūvaṃ, *cūvaṃ* 'turmeric (in ointment)' (the -u- older than -ū-), Sid. 12v1 *tcimā bisā anjāna, cūvaṃ, priyaṃgā* 'ointment in the eye, turmeric, millet', BS *anjāna-tāḥṣaja-šyāma-*, Tib. *mig-sman skyer khaṇḍa dan rca šyama dan*; I 177, 95r3 *prapūṇḍārī, cūvaṃ viṃysā khīysara*, BS *prapūṇḍārīka ca rasāyanaś ta kījalka-* 'root of nymphaea lotus, turmeric, lotus-filament' (*khīysara* < BS *kesara* = *kinjalka-*; *rasāyana* name of various plants). Tib. *skyer-pa* is also translated 'barberry'. Possibly named from a colour name: *cutana-, or *cūtana- (if the -ū- is older, *cautana-) 'reddish yellow' to base *kau-*: *ku-*, *kū-* 'to burn, be red'. This *cūtana- could be placed with O.Ind. *cūta-* 'mango' as the 'orange-coloured' fruit. Base *kau-* in IE Pok. 595 *kēu-*: *kū-* (*k-*, not *k̄-*), Greek καίω, καυτός, καυστός 'to burn', καυτός 'torch', Lit. *kūlēti* 'to be blasted (grain)', Khotan Saka below *tcūlye*, *haṃjsūl-*, Pahl. Psalter (č)w'ly 'lamp', see AION 1, 1959, 122-3. O.Ind. *kūlayati*, *kūḍayati* 'to burn' belong here, if the -l- is primary with secondary retroflex. For 'burn' as the basis of a colour name see also *esūj-* 'be red', Av. *suxra-*, Oss. D. *surx*, N.Pers. *surx* 'red'.

cūvija 'the month Cvātaja', II 40:1 *pasa salya cūvija māsti* 'Sheep year, month Cvātaja', see *cvātaja*.

ce, *kye* 'who', nominative and genitive, v 335, 33v1-2 *kye šye tte satvā hauru heḍā ce dādu phārru bustā* 'he who gives a gift to the one person who has realized the third stage (of fortune)', = v 72, 40r2-3 *kye šye tte satvā haurā heḍā ce didu phārru bustā*, BS G 37, 30a7 *ya ekasya sakṛd-āgāmino dānaṃ dadyāt*; v 328, 7r5 *kye kāḍāna* 'why', = v 329, 7v2 *kyi kāḍāna*, = N 6:43 *cā kāḍena*. See *ci* and *ca*.

kyai vi 'in grief(?)', see *cī*, *kyī*.

ceyyau 'by magic arts', see *čāya-*.

cera-, kyera- 'what kind, how great', v 330, 13v3 *tta cerā vā gyasta balysa tte uysnarā kādātānīnai haṃbīsā hāmāte* 'so how great, deva Buddha, will the mass of evil be for this being?', = v 69, 8r3, BS G 37, 11a6 *kiyantaṃ bhagavann apuṇya-skandhaṃ prasaviṣyati*; v 329, 7r6 *kyerā sarva-śūra uysnaura vā ttatti tsutāndā* 'what beings, Sarvaśūra, have come here', BS G 36, 5a5 *ye sarvasatvā ihāgatvā*; v 337, 36r2 *kyerā halci balysāñāvāysā indā* 'however many bodhisattvas there are', BS G 37, 32b7 *ye badhisatvā mahāsavā, Tib. gaw*; K 7, 147r4 *hamatā kyeri kṣamūtā* 'of itself how much it pleases him'. With adjective 'how' N 165:43-4 *khu thu paranirvi cirvā dāri baysūñi sāsāṃ hamraṣṭi ṣṭi* 'when you have ceased (entered parinirvāṇa-), how long is the Buddhist teaching (BS sāsana-) to continue?'. From *ce* with *-tara*. See also correlative *ttera-* 'such', with adjectives 'so'.

cev- 'to fetch', SuvO. 53r3 *ysūre uysnaura biśṣṇyau (sahū)vatānyau (jsa) hāmāre avārūdyatetu cevindā* 'the thousand beings will become happy with all sources of happiness and attain (non-deficiency =) full contentment', BS *sattvā...sahasrāṇi sarva-sukhopadhānena sukhītāni bhaviṣyanti avakalyatāṃ ca pratilapsyante*; JS 27v4 *raysgena veyse murdai ne *vahaṃdī kheja, paphvai rrunde kithle cevuyi tvā ttā orga* 'swiftly you pressed the lotuses, you did not sink in the mud, you caught up the king, you fetched him into the city. Homage to you'. From *kap-* 'to hold, seize', causative **cāpaya-* > *cev-* (not *cy-*, which gave *ts-*). IE Pok. 527-8 *kap-* 'to grasp', Lat. *capiō*, see s.v. *khapa*.

-cāiha- 'piece of cloth', from **cāixa-*, base *kai-* 'to cover' (see *cilā-*), below *thaura-cāiha-*.

caukala- 'he-goat', III 73:193 *sā būysa caukalā tta hvā* 'the she-goat spoke so to the he-goat'; III 74:194 *caukalī tta tta hve hāṣṭā* 'the he-goat so spoke to her'; III 74:197 *caukalī tta tta hve hāṣṭā*; adjective, I 181, 100v3 *cāmkalīna būysma* 'goat's urine', BS *basta-mūtra-* (-ām- from *-au-*). From **cāva-* > *cau-*, as *nau* 'nine' from *nava*; with suffix *-kala-*, as *braukala-* 'brow' from *brau-*, see below. To Oss. DI. *cāū* 'goat', *cāūk* 'a' goat from 6 to 12 months'; dyadic phrase D. voc. sing *cān bodza* (see s.v. *būysa-*) in Pam. 2:15. For 'goat' note also Oss. D. *sāyā*, I. *sāy*, Jassian *saka* (J. Németh, Eine Wörterlist der Jassen 30); O.Ind. *chagalā-*, Pali *chakala-*; and Av. **scanu-* (K. Hoffmann, Münchner Studien 22:29-38), Yidya *čana* 'kid', *nar-čan* 'he-goat', Zor.P. *pā-čan* 'mountain goat', N.Pers. *pā-zan*, Balōči *pā-čin*, Pašto *yar-canai* 'mountain-goat' (*pā-* 'mountain' to *ap-*:*p-* in Oss. *āfcāg* 'top', Lat. *apic-*, *apex*, and *yar* 'mountain'), and Oss. I. *sānygh* 'goat up to 6 months' (if *s-* from *sc-*); Nūristāni *Aškun čānā* 'kid'. The Caucasian goat name belongs here, as in Avar *c'c'ani* 'goats', sing. *c'c'e* and many other dialect forms. See below *tcānai* 'goat'.

cauṇakya see *cāṇmakya-*.

caudana 'plaint(?)', III 104:37 *khvai ṣṭāma kṣamū na vā caudana neye* 'if I please him, I will not raise complaints'. Assuming that *cauda-* is connected with Oss. D. *caud*, I. *caūd* 'bad, unfitting' from **cāuta-*, to *kau-*. In *ttauda-* 'heated' *-auda-* is from *-afta-*, so here *caudana-* is ambiguous.

caurakya 'plant name', III 35:38 *hagrrisīda caurakya bauṇyakya spyakakva* 'they gather flowers cauraka- and

bauṇyaka-, = III 47:56 *cauṇākya*; = III 38:37 *cāṇmakya*, see above. Possibly BS *cauraka-*, Sid. 10v2 *cauraka*, BS *cauraka-*, Tib. *bčah-ba*; I 187, 107v1 *cauraka*, I 187, 106v5 *cāṇrakā*, for BS *coraka-* 'trigonella corniculata'.

cauṣī 'goat's fat(?)', III 89:160 *tcārū, cau-ṣṭi, tharka mijsā* (three fatty things) 'fat, goat's fat, walnut kernel'. Possibly from *cau* 'goat' (see *caukala-*), and **ṣi* from *svi* with intruse *-r-*, from **suiya-* 'fatty stuff' to base *sau-*:*sū-* 'to swell', like IE Pok. 793-4 *pei-*:*pī-* 'swell, be fat', O.Ind. *pāyate* 'swells', *pīnū-*, *pīvan-* 'fat'. See also *co-svi*. Base IE Pok. 592-4 *keu-*:*kū-* 'swell'.

co-svi 'goat's fat(?)', Sid. 100v3 *papeṣā drrai prūya khāsāñā co-svi cau-hna ttai uskūta bisā āchā jure* 'in the evening three *prūya*-measures are to be drunk goat's fat, goat's blood(?); so for him the above diseases vanish'. From *co* for *cau* 'goat' attested in *caukala-* 'goat'. See *cauṣī* and *cau-hna*.

cauṣi 'envelope(?)', III 80:16 *baysga cauṣi ttauda-brathā drvanaka-gūnā* 'thick covering (of clouds), with hot winds, dark(?) coloured'. Intervocalic *-ṣ-* may replace *-ṣṣ-* (as in *hvāṣṣa-*, *hvāṣa-*, *hvāta* 'herb') from *-rṣ-*, and *-au-* occurs in *āyaysa-*, *āyauṣṭa-* 'agitate' for *-āu-*, but *-ṣ-* would normally give *-ṣ-* replaced by subscript hook (see *kuvāysa-*). In *cauṣi* one might rather see older **cāṣṣa-* to base *kap-* 'to hold, envelope' (see *khauṣa-* from **kafṣz-* 'shoe'). See also *cauṣka-*.

cauṣka- 'covering', III 58:16-7 (summary of the Sad-dharma-puṇḍarika-sūtra) *tti tta khu myām cauṣkā baññ-dā raṃmā avihā*; *hūsaṃdai hvanḍye biñḍā hayūñakya jsa* 'just as in a covering (dress) they fasten a priceless jewel, upon the sleeping man among his friends'; BS *tad-yathāpi nāma bhagavan kasya cid eva puruṣasya kaṃ cid eva mitra-grhaṃ praviṣṭasya mattasya vā sūptasya vā sa mitro nargha-maṇi-ratnaṃ vastrānte badhṃyād asyedaṃ maṇi-ratnaṃ bhavato iti*; III 60:35-6 *ṣi jastām baysām tti khu cauṣkañā raṃnā* 'this (sūtra-) of the deva Buddhas (is) just like the jewel in the dress'. Here *cauṣka-* renders BS *vastra-* 'dress'. JS 22r2 *jaṃbūña cauṣkañā mura pura yudāṃdā* 'the birds bare the young in the golden (BS *jāmbunada-*) covering'. Parallel in Chinese rendering of BS *śankha-śikha-* 'head-dress'. From *kauṣ-* or *kafṣ-* with suffix *-ka-*. If the base is *kauṣ-* 'to enclose', see Sogd. *qes* from **kōṣa-* 'side', O.Ind. *koṣa-* 'receptacle', s.v. *kuvāysa-*. IE Pok. 953. *ken-*. If the source is *kap-*, *cāṣ-*, see *cauṣi*, and *khauṣa-*. Sarikoli *caul* 'rag' has been traced to **cāuṣa-* (G. Morgenstierne, NTS 1:41), but also as a loan-word to O.Ind. *cala-* 'woman's coat'.

cau-hna 'goat's blood(?)', Sid. 100v3 *co-svi cau-hna* 'goat's fat(?), goat's blood(?)'. Assuming that *cau* is 'goat', and that *hna* is written *hna*, either by scribal error or a replacement of **cau-huna-* by phonetic change. See *hūnā* 'blood'.

cya, ca with numbers, v 6:2:2 *bisti yṣā cya haṣṭa-se* 'twenty thousand and eight hundred'; IV 19:14 *tcahqusi yṣā cya* 'forty thousand' (or 'fourteen'); IV 13:10 *14 yṣā cā drrai-se* 10 '14 thousand three hundred, 10'. From Tib. *cia* used with numbers.

crāma-, crāma-, cīrāma- 'what kind' adverb 'as'; v 388, 195 *dukha vaṣṭvāṃdā* (BS *upajīva-*) *narya ṣṭāna crāma karma yādāṃdā* 'they endure pains being in *naraka-*,

what evil deeds they have done', BS G 37, 14a3 *yah karoty aśubham karma dahkham eva bhaviṣyati*; v 336, 35r2 *errāmu sarvaśūra nistā uysnaurā ce va haatta mahāsa-madrā hā* 'as, Sarvaśūra, here is no being who could dry up the great sea'; BS G 37, 32 1-2 *yathā sarvaśūra nāsti sa kaś cit satvo yah śaknayād eka-pāṇitalena mahā-samudram śoṣayitam*; III 11, 20v3-21r1 *errāmā... ttindrāmi* ...; Manj. 210 *errāma prrabebai uce* 'as an image in water'. See also *cirāma*.

cvātaja 'first spring month', II 30:17, listed with the other month names in IV 11. See also *cūvija*.

cvī, *cve*, *cvai*, *cvaa*, *cvam*, see *cu* with pronouns.

cha, older *chatā*-, *chavā*- 1. 'colour', 2. 'skin, complexion', SuvO. 56v4-5 *tā uysmaara ttisūna pāṣaṇyau chate jsa dātāna usparra haṃphata* 'these beings are fully fitted with splendour (BS *tejas*-), powers, with colour, with fine appearance', BS *tejo-bala-varṇa-rūpa-samanvāgatāni bhaviṣyanti*, Tib. *sems-čan de-dag gzi-brjid dan stobs dan kha-dog dan gzugs dan ldan-par hgyuro*; I 251, 1r2 *hastamīnā che jsa haṃbadā jsa* 'filled with the best colour', BS *paramayā śubha-varṇa-paśkalatayā samanvāgataḥ*; v 58, 128v4 *icarṣū kāde chate jsa briy(ū)ni* 'very beautiful in appearance, lovely'; SuvP. 73r2 *dyena cha bujsā suṣṭya* 'with fine appearance, colour, virtue, fame', BS *rāpeṇa varṇena yaśena kirtyā*; Sid. 127r4 *haryāṣa cha*, 'black colour', Tib. *mdog gnag-pa*; III 105:11 *cha ttarū vaiysna hamaga* 'complexion like a red lotus'; Sid. 131v4 *haryāṣa chava tta tta bvañā* 'black colour must so be known', BS *kārṣṇya*-, Tib. *mdog gnag-pa*; Sid. 103r4 *chavai heje hame* 'his complexion becomes red', Tib. *mdog dmar-la*; Sid. 103r3 *chavīm* (for *chavai*) *heṃji hame*, Tib. *mdog dmar-la*, Sid. 7v4 *chavī jsām śīya hame* 'his complexion becomes white', BS *gaura*-, Tib. *śa mdog dkar-ba*; JS 21v2-3 *ysārrā māñamāda che jse* 'with skin like gold'; JS 28r1 *ysare-gaṃ che jsa* 'with gold-coloured skin'. Compound, *cha-rrasti* 'colour-inflamed', Sid. 105r4 *svvai cha-rrasti hamāre* 'his lungs become inflamed', BS *kṣaya-asita*-, Tib. *glo hgramis-pa dan* (*hgrams* 'be inflamed'). See cognates s.v. *rrasta*-. See also *chala*, *ttam-cchatā*. From palatalized *khau*- 'to cover' with suffix *chavā*-, to IE Pok. 951-3 (*skheu*:-*sku*-, Greek σκῦτος 'skin', O.Ind. *chavi*- 'skin' (IE *skheu*-); rather than loan-word from O.Ind. *chavi*- with shift to the *-ā*- stem.

cha-hvasta 'colour-reddened (?)', III 38:35-6 *cha-hvasta pākū gesaca rūsanakye šije pyatsa nīdā pau gahvardama grrūsīdā* 'colour-reddened the feet and dancing, beautiful, they make sounds (sing?) in one another's presence, then they call them, the pipers'; *hvasta* from older **hvasta*- from **hvalsta*- to base *hvar*- 'to colour', **hval*- from **hvar-d*-, to *hvāraka* 'colourer(?)'; N.Pers. *xvāl* 'lamp-black', Oss. D. *xūarun*, *xurst*, I. *axoryn*, *axurst* 'to colour', D. *xūarān* 'colour', I. *axorān*, I. *axūrsyn*, *axūrst* 'to be coloured' to IE Pok. 1052 *suer-d*-, *suer-b(h)*-, *suer-g*- 'to make dark in colour'. See the volume in honour of L. R. Palmer, 1976, pp. 1-3. Here *pākū* from *pākā* with *u* 'and'; *nīdā* 'they make sounds' to base *nad*-, *ny*-, 3 plural. With variants; III 47:54 *cha-rrvana pā u gesaca rūsana[dye]kyi šije pyatsa nāda, pau gahvardama grrausīda* 'colour-reddened the feet and dancing, beauti-

ful, they (are) making sounds (singing?) before one another, then they call them, the pipers'. Here *rrvana* 'reddened' from **raudana*- to base *raad*- 'be red', with *rrūnaa*- the 'red thing' for 'madder', from **raudana*-, *nāda* present participle **nadant-a*-, *ny*-, *n*- 'to sound'. The same text in III 35:37 *cha-rrvana pā a gesaca rrvasanakye šije pyatsa nāda pā gahvadama grrausīda*. With other variants in III 40:11-2 *šairchā hvū pā [pai] u ggisamcā rūsanādyai šijai pyamtsa nīdā [paṃ] paa gahvera-drānā gūsīdā* 'red-coloured, fine-coloured the feet; they make sounds (sing?) in the presence of one another, then they call them, the pipers'. Here *šaira*- 'red', and *hvū* from **hu-gaana*-, like Av. *hugaona*-, see s.v. *šaira*-.

chaka 'bud', JS 24v4 *hiyāra chaka bāgara hvāra* 'fruits, buds, leaves as food (or infinitive 'to eat')'; v 66:12-3 *hai vasva nūvara naṣkhasta uvārā, kāṃjane ysi(rrā jsa) ramaña chaka* 'O pure newly arisen exalted with *kāncana*-gold, delightful buds'; adjective *chakinaa*-, III 46:36 *chaknyau daṃdākyau skauda byihānīdā* 'with bud-like teeth secretly they laugh' (or 'mock'). See *chai*, *chā*, *chei*, BS *ankura*-.

chatta III 104:33 'I seek (?)', *bisāṣe chatta pā tcaiyāṣṭa kāysi* 'as the son of the House I seek the ceremonial jar'; 1 sing. *-a* from *-ā* < *-e*. See *chattān*- 'find out'.

chattānārā 'find out', 2 plur. imperative, II 113:102-3 *khu mājā gara ṣṭāre, khvām tta ysira tye chattānārā u haṣṭi vā yanīraa* 'how are our Gara-men, how (their) heart (=feeling, attitude) is for us, find out and make a report here'. See AM, n.s., 11, 1964, 5. From **chatata*- or **chanta-ta*- with secondary *-atta*- or *-antta*- (see *spattā*, *bīhamite*, *baṃtve*). Initial *ch*- is from palatalized *kh*-. Here this *kh*- is from older *ph*- in the base **phant*- 'to find out', IE Pok. 808-9 *pent*- in Germanic Got. *finþan*, O.Sax. *fithan*, *findan*, O.Engl. *findan* 'to find', *fandian* 'to seek out'. Variation *f*- and *x*- occur also in *f*-, *fū*-, *x*-, *xu*:- Khotan *phvai* 'spade', Oss. D. *fijag*, *fijagā*, I. *fjyag*, *fjyjag*, *fijag* 'spade', Waxī *pēi*, Parāčī *phī*, Yidya *fīa*, Tališī *hiya* beside Pašto *xwai*, *xwaiyē*, N.Pers. *fiḥ*, *xwryh* **xwayah*, *xōyah*, to base IE Pok. 981 (*s*)*p(h)ei*- 'to be pointed', O.Ind. *sphryā*- 'spear, rudder'. See also *pīysgyau*, *pīysa*-, *phī(rā-?)*. Note also *phan*-, Yazg. *fin*-, *fūd*, *fadag* 'to descend', Khotan Saka *phan*-, *phān*- with preverbs, and Šupnī *xwen*-.

chadā 'chattering', III 72:157 *maḥalānā hīvī chadā* 'chattering of monkeys'. Initial *ch*- from palatalized *kh*-, base *khand*-, *xand*- 'to make noise', see *khan*- 'to laugh', and *bichān*- 'to neigh'. The group *-nd*- is either preserved as *-nd*- or *-d*-, or replaced by *-n*-, see *baṃda*-, and *cadana*-.

chadrasta 'pieces', I 147, 56r2 *ttūrysua chadrasta padīmāñā khu ysarūna hamānde ysira kūṭāñā* 'from the gourd pieces are to be made, so that they are reddish, they are to be ground roughly'. Prakrit *kūṭ*- from *koṭay*-. BS *tripūsā*-(*ja*)*rjari-kṛvā*, with *jarjara*- 'broken piece. From *chand*- 'to break', palatalized from *khand*- beside *skand*- in *hatcan*- 'to break', see *bitcañ*-, *hatcañ*-.

chays- with preverb infinitive, *pachaysāvai* II 118:158-119:159 *khū vaña ranījai janavai vīra alattuna hana mesta jasta rauṣṭa jsa pasta pachaysāvai* 'when now in the Land of Jade the Altun Khan the great god (=king) has deigned to retire from sovereignty'. From **pati-khaz*-.

To a base *xaz-* 'to rise up', see *khays-*. Translation, BSOAS 30, 1967, 96.

chala 'skin', JS 36r3 *ustairštai chala gušte agām beda* 'you tore out the skin of the flesh upon your limbs'; JS 24v2-3 *ustairštai aṃgām bedā jšinake chale* 'you tore the fine skin upon your limbs'; v 60, 10a8 *||-e hākhīšte chalt yā||*. Possibly a name in v 200, 68a *||vari chala-vāysi šamdā hambajsa-* 'to... bowed down to the ground to Chala-vāysa-'. From *chava*, *cha* 'skin' with suffix *-la-*.

chavanū 'coloured(?)', II 60.24-5 *u thaana śaci nāvarā [-e] parekši śaa a chavanū kāmphā parakša śuu* 'and one *parekša-* (belt, scarf ?) of *śaci* silk and one coloured(?) *parakša-* of hemp'. Adjective to *chava* 'colour', with suffix as in *kīsanū* adjective to *kāljsa-* 'garden'. See *cha*.

chaska 'barley', II 20, 11a2 *u chaski hā drrašīrau* 'and you should convey the barley here', parallel to II 16, 3.5 *tā āysam drrašīrau* 'you should convey that millet'; II 15.3.1 *umāni (va) chaska-badara stāra ājīmyarā* 'for yours bring the barley-loaded draught-animals', with *(va)* as in ibid. 4 *umāni va vārā*; II 15.3.2 *u śe hvamdye chaski 2 šaṃga paśā a(vāśāna)*, *hauda* 'and to each man barley 2 *šaṃga*-measures, for the commissioned and uncommissioned men, he gave'. Two *šaṃga*-measures = one BS *prastha-*. From **khaska-* palatalized *kh-* to *ch-* to N.Pers. *kāšk*, Armen. lw *kask*, Yazg. *kāsk*, Šuyni *čušč*, Sarikolī *čušč* 'barley'. For *k-*, *kh-*, *ch-*, see *kas-* beside *pichašta-*. Base *ak-:k-*, *k-es-* 'be sharp' IE Pok. 18-22 *ak-* beside *ak-*; *ak-es-*, Greek ἀκοστή 'barley', Got. *ahs*, O.Engl. *ēar* 'awn, ear of corn', Lit. *akmuō*, *akmeñs* 'stone', *ašmuō*, *ašmens* 'sharp edge'. Hence *chaska-* 'the pointed grain, barley'. See also *kaiwaṃ jsa*, Tib. *thug-pa* (= BS *yavāgū*).

chaskām 'forehead', III 81.174 (BSOAS 36, 1973, 227) gloss to 'Turkish *tāḍai* 'forehead, top', loan-word from Iranian *tāla-*, *tāra-*, in the list here *chaskām*. . . *tāra*. . . *hamdrāṅgā* all three words for 'top' or 'forehead'. Hence *chaska-* 'pointed thing', with suffix *-āna-*.

chā 'a measure of length', plural, Z 22.143 *caḥr*. . . *haada chā māstā* 'the wheel, seven *chā* measures in size', parallel to BS *sapta-tālam uccaili* 'seven *tāla*-measures high' (Lalita-vistara 11.18). In documents *chā* is the equal of one Chinese *ts'ī*, foot of about 10 inches (KT IV 53). The fabulous snake has v 62.15 *byārā chā ttiyi śaysdā stuḍe* 'the size of the snake is 10,000 *chā*'. With numbers as second component *-chāya*, v 10.2.2 *nau-chāyā thauma* 'silk nine *chā* long'; v 10.2.4; 5 *sūmdasa-chāyā* 'of eleven *chā*'; II 74.42 *20-chāyā-v-ī pyatsa haširma* 'before it a *haširma*-covering 20 *chā* in size'; IV 12.3 *bista-chāyā* 'of twenty *chā*', ibid. 5 *20sta-chāyā*; IV 46b *thauna dusi-chāyā* 'silk ten *chā*'; v 220, 7b3 *thauna jidā draya tcahausi-chāyā* 'they demand silk three pieces, 40 *chā*'. See *chei*.

chāṃga-, *chauga-* 'excited, passionate', Sid. 7v4 *āhisimūda, chāṃgā, ysurrjā imdrām jsa* 'sweating, excited, sharp in senses', BS *prasvedi kopano budhah*, Tib. *rmul sūi-ba dan*, spro *thun-ba dan*, sens *rno-ba dan*; JS 6r1 (of an old man) *māstā dušpye chāṃgā* 'intoxicated, weak, passionate'; II 130b2 *chaugalakai aga añū caistaka jīyaka* 'excited, limbs untrained, youthful in life'. Either *-āṃ-* or *-au-* could be primary, from base *(s)k(h)enk-* or *(s)k(h)eu-p-* to IE Pok. 596 *keup-*, O.Ind. *kop-:kup-* 'be excited', Lat. *cupiō*.

chām-sū 'something given as a gift', v 221.5.3 *spāta atha ttā chām-sū haadeṃ* 'the *spāta*-official Utha gave *chām-sū*'; II 75.46 *kāmbamdā haarā haade śe u chām-syū śaa* 'he made a gift of one *kāmbamdā-* and one *chām-syū*'. Possibly Chinese K 1174.1; 882.2 *šang* from *d'iang* 'long'; *sia* from *siau*, Jap. *siu* = *sū* 'embroidery'; but s.v. *kāmbamdā*, 'Turkish *čangsu* 'shirt' is adduced.

chāte 'buds, twigs', see *chei*.

chīyā 'account (r)', II 64.4 *ttyām brīyāsi u budaršam chīyā yanidā sīdakā va gvārā nāstā* 'of these Brīyāsi and Budaršam make the account; for Sīdakā there is not business'; IV 4.11 *tīye hā chīyā tēra hāmā* 'then the account is to be made'; II 64.10 *ci vañā ustaṃ brīyāsi jampha himāde badaršam hā chīyā yidā* 'what now finally Brīyāsi may discuss, Budaršam will make the account'; v 145, 71r2 *ttyānā chīyā tta tta bva(ñā)///* 'of those the account must be known so'. From **chītākā-*, to base *khai-:khi-* palatalized to *ch-* 'to count'; with increments *-k/g-* in Oss. D. *xincun*, *xinst*, I. *xyncyn*, *xyrd*, *xyxtou* 'to count'; Zor.P. *nikēxtan*, *nikēš-* 'to account, detail'; with *-g(h)-* in *hamkhīys-* 'to count', participle *hamkhīšta-*; and *pachīys-*, *pachīš-*; Av. *ahamxšta-* 'uncounted, innumerable'. Parallel to BS *iti saṃkhyāṃ gacchati* 'is accounted to be'.

chīys-, see *pachīys-*, and *hamkhīys-*.

chus- see *pachus-*, *parchuta-*.

chai 'shoot, bud, twig', plural *chā*, Sid. 156v4 *chai khiṇḍā* 'like a sprout', BS *anarātmiḱā*, Tib. *myu-gu ltar*; Sid. 143v2 *āagraadā baḥyā hīye ysihe u chā* 'of the fig-tree top and branches', Tib. *šin batahi yal-gahi thor-to*. With suffix *-ka-* see *chaka*, and adjective *chakīnaa-*. See also *chei* 'bud'. The measure *chā* plural may have meant 'the measure of a rod'.

chei 'sprout, bud, herb', Z 13.153 *ne ne chei hāmāte ne skandhā ne ššingya bāggare chāya spāte hīyāra nā yindā* 'there comes not bud, not trunk, not branch; leaves, twigs, flowers, fruit are not'; Z 7.20 *kuštā hāmāte banhyā chāte skandhā u ššingya spāte hīyāra kašta* 'where comes tree, buds, trunk and branch, flowers, fruits, where'; Z 14.79 *ttīma vicātrū chei yande* '(water) creates various seed and bud'; Z 180v12 *chātu tṛṇa* 'bud, herbs'. This *chei*, plural *chāte* and *chai*, plural *chāya*, *chā* 'sprout', if compared with *kšāya*, *kšāta*, *kšei* 'six' from **ksās*, may derive from older **chašā-*, with palatalized *kh-* variant as often with *k-*; hence **chašā-*, with Nūristāni Waigali *kāčik* 'thorn', Pašai *kāč* 'tinder', Khovar *koč* 'jungle', O.Ind. *kākṣa-* 'undergrowth', Pali *kaccha-* 'grass, rush'. See also *kāša-* 'armpit', Av. *kaša-* for *-šš-*. Uncertain in IE **kokso-*. Possibly a base *ak-:k-* 'pointed' with *-ā-* (as *kū-* in O.Ind. *śisāti* 'to sharpen', *śāṇa-* 'hone'), whence Oss. D. *k'ado* 'branch', *xalā*, I. *xal* 'grass stalk' (variants *k-k'-x*), beside *k-ak-* with *-s-* in IE *kok-so-*, O.Ind. *kākṣa-*.

choda-, in *avachoda-* 'uninterrupted, from *kh-* palatalized with **kafta-*. See *avachoda-*.

chva- 'to cover' in *pechvāṃ jsa* II 104.75, and v 223.3.7 *vachvāne*. From *(s)k(h)en-d-*, see s.v. *khoca*. O.Pers. *xauda-* 'hat', Waxī *skid* 'hat' from **skauda-*.

ja 'perished, gone, vanished', older *jāta-* to base *jāu-*, *jīn-*; SuvP. 61v1 *hanāṃde satva avesta, ja-puṇa sam khu ra*

baysa 'may the beings become safe without fears like the Buddhas', BS *bhavanta sattvā abhayā gatābhayā*; v 244, 2b3 *ttve mī ja štāna jīna paskyūštā ssa-sali uskhaysde* 'for him then, though life is gone, again it occurs of one hundred years', = K 94·109 *ttvaa mī ja štāna j(s)īna pasakyūštā ssa-(sa)li usakhīysde*, BS *te parikṣiṇāyaṣaḥ punar eva varṣa-śatāyaṣo bhaviṣyanti*. Similar v 245, 8a1, = K 96·165, BS *gatāyaḥ*. See *jān-*.

ja particle, see *jī*, *ju*, Manj. 242 *kūṣṭī bārai ja*; v 337, 36r5 *kaa ju*, = v 75, 43r6 *kaa ja*; III 98·27 *kha jī*, = III 99·31 *kha ja*.

gyagarrā 'liver', Z 20·35 *kve āri birṣṭā saṣā gyagarrā rrāva nātca* 'whose belly burst, lungs, liver, intestines outside'; Z 20·55 *ṣpaljei rrāva svī jatārrā bilga ysārā* 'spleen, intestines, lungs, liver, kidneys, heart'; III 86·104 *jarrā vī*; ibid. 104 *jara vī*; I 187, 105v4 *jarā* BS *yakrt*; I 147, 57v3 *a jarī āchanai hame* 'and his liver becomes diseased', from *jarā* with *yi*; III 86·99 *jarrā bīmā*, III 86·102 *jarā bīmāṣṭā* 'upon the liver'; adjective, III 86·100 *cū bari va jaramā āchāṇde* 'whatever liver diseases there are'. From **yakrt*, **yaknaḥ* 'liver', Av. *yākara*, possibly *hu-yāyna-* 'companion', see W. Krause, Zeitschrift für vergleichenden Sprachforschung 56, 1929, 304, but to be explained as *-yāyna-* from **-yāyna-*, with variation of *y* and *x*, as in the name *suṣṭa-* beside *suxda-* 'Sogdian' (where however *-y-* is older); Zor.P. *yakar*, N.Pers. *figar*, Orm. *jāḥr* (*j=dz*); from *yaxn-*, Pašto *yina*, *yina*, *yenna*, *yena*, *ṣna*; Yidya *yēyon*, to IE Pok. 504 *iēk*-r(t)*, O.Ind. *yakṣt*, *yaknās*; Lit. *jėkno*, *jėkna*, Lat. *iecur*, *iecoris*, *iecinoris*, Greek ἡπαρ, ἡπατος, Armen. *leard*, *lerdi*. Here *-arrā*, *-ārrā*, *-arra*, *-ara* from older *-rt*, but *ysārā* 'heart' from *ard-*.

jata- 'gone, vanished', see *jāta-* to base *jān-*.

jattai 'it heals', v 40, 63a3; 4, *jatte*, *jatti*, see *jeh-* 'to heal, cleanse'.

jad- 'to ask for, demand', 2 plural, III 66·25 *svaṇna hā hārua haṣṭe, aḍa gūha: jaitta vāṣṭā* 'in the morning he sent the hāruva-ministers, Demand the other thing, the cow for me'. Infinitive IV 3·5 *tta-m pastāṇḍi jīci* 'so they deigned to ask them'; II 62·A4·4 *pastāṇḍi *pajīti*; participle *jista-*, IV 3·17 *mūri vageve dīna jīte* 'the servant of Vageve demanded *mārā*-coins'; v 22, a3 *kapāysa-barai stūrā jīti* 'the cotton-carrier demanded the *stūra*-animal' (*kapāysa-* 'cotton', Prakrit, BS *karpāsa-*); v 186, 51a1 *jāstā*; v 180, b6 *ysamadattā ganaṇ jistā 9 kū(sa)* 'Zamadatta asked for wheat, 9 *kūsa*-measures'; fem., v 181, b15 *puṇaṣilā ganaṇ jistā 2 kūsa* 'Puṇyaṣilā asked for wheat, 2 *kūsa*-measures'. See also *pajya-*, *pajista-*. From *gad-* 'to ask for, beg for, desire, demand'. Av. *jaiḍya-*, O.Pers. *jadiya-*, Zor.P. *ṣastan*, *ṣāḍitan*, *viṣāy-*, *viṣāstan*, *gujastak* 'wished ill to'; M.Parth.T. *nyz'y-* 'to honour', M.Pers.T. *nyz'y-*, *zstg* 'bride', *hwṣ'yg*, *hwṣstg*; Sogd. Bud. *y'd-*, SCE *'py'dw* (no Chinese), *'y'd'k* Sogd. Man. *'y'dyy*, verbal Bud. *'y'd'm*, Man. *'yyd-*; Bud. *ny'd'kh* 'wish', Man. *ny'd'br*, *'ny'dčykw* 'praises', Chr. *ny'd'br* 'pray'. IE Pok. 488 *gṛhedi-* 'beg, desire', Greek θέσσωσθαι 'beg', ποθῆν 'desire', Celtic O.Ir. *guidiu*, Welsh *gweddi* 'pray', Lit. *gedū*, *gedėti* 'long for', O.Slav. *žęždę*, *žędati* 'desire'. See also *naijsatte*.

jan- 'to perish', see *jān-*, *jīn-*.

janakai 'loss', II 115·27 *vīnaa hīyai janakai* 'without one's own loss', to base *jan-*, see s.v. *jīn-*.

gyam-, *jam-* 'to hold together, adhere, hold in (as vessels), envelope (as dress)', two derivatives *gyamāna-* 'decoration, unguent', and *jamā* 'continuum(?)', SuvO. 36v3 *āysārānyau gyamānyau aysānā āysānāna* 'the self is to be ornamented with ornaments, with unguents', BS *vibhāṣa-ṇālamkārair ātmā samalamkārtavyaḥ*; K 63, 78v4 *alagrā śairka jamānyām ja paḍāna* 'adorned and excellent with ornaments in due course'; SuvP. 72v2 *ṣṣārā buṣānā jīmāne* 'garlands, perfumes, unguents', BS *gandham ca mālyam ca vilepanam ca*. The second derivative *jamā* 'continuum', IV 7v6 *phemam kū-thaigā-ṣṭ nāṣṭa jamā pasti yidi* 'the Phema regulator of morals (Chinese title) ordered to make a statement of the series of events(?)'. From **yamāna-* 'adherent stuff' and **yamūkā-* 'continuous events', to base *yam-* 'to hold, be held together', in Av. (1) *yāma-* 'pottery clay', in *xambai haḍa yāmō-pačikāḥ* 'from the jar of baked clay', glossed by ZorP. *haḍ xumbak bē yāmik-pačān* (*pč'n*, *ps'n*), explained by *dōsēn-karān* 'of the potters', like DkM 521·9 *yāmak ī dāsēn* 'clay pot'. Here belongs Zor.P. *yāmak* 'pot', N.Pers. *jāmāh* 'cup', and Zor.P. *yāmak* 'garment'; M.Pers.T. *ṣ'mg* 'dress', N.Pers. *jāmāh* 'dress'; for 'hold' and 'dress' see s.v. *khiapa*, and *darz-* in Armen. lw *handerdz* 'dress'; Av. (2) *yama-*, *yima-* Vid. 8·85 *yamanam paitinam sartinam* 'of the separate pieces of the pottery vessels', Zor.P. *'m'* for **yamak*. For the *-ā* of *jamā*, note the final vowel in *chīyā*, *mīṣā*, *uysānā*, *karā*. IE Pok. 505 *iem-* 'hold', O.Ind. *yāmatī*, *yatā-*, Av. *yam-*, *yasaitē*, with derivatives O.Ind. *yamā-*, Av. *yāma-* 'twin', Zor.P. *ywm'k*, with negative *'ywm'k* **yomāk*, *ayomāk*, Celtic Mid.Ir. *emon* 'pair of twins'.

gyays-, *jays-* 'to sacrifice', v 122, 1r1 *gyaysāmātem o yināma padimāre* 'they make for him (*-em* = *-a* with *yi*?) worship or deed (of honour?)'; preterite, III 68·78 *jaṣṭāṇḍi ttū vara štāna* 'they worshipped him there'; Z 23·108 *phara salī cu gyaysna gyaṣṭe* 'many years who offered sacrifices'; noun in suffix *-na-*, v 339, 77r6 *gyastai kṣamevāṇa gyaysnū tcerai* 'the goddess must be appeased for him, you must make a sacrifice', BS G 37, 72 bis a4 *devasyopakārah kartavyaḥ yajanan kartavyam*; loc. sing. Sid. 127r1-2 *devattām pūjā tcerai u bala, jaysniya pajsama, havina, madrrām ja* 'worship must be done to the *devatā*-deities and *bali*-offering, sacrifice, honour, with libation (BS *havya-*), with *mantra*-formulae (BS *mantra-*)', BS *pājā-baly-upahāreṣṭi-homa-mantra-*; JS 11r4 *ttai ya si jaysnā yanum buvām bala* 'so he thought, In worship I will make offering (BS *bali-*) to the *bhāta*-goblins'. See also *gyasta-* 'worshipped one, BS *deva-* from *yazata-*. From *yaz-* 'to sacrifice, worship', Av. *yaz-*, *yašta-*, *yasna-*, O.Pers. *yad-*, *āyadana-*, Zor.P. *yaz-*, *īz-*, *yazd*, *yazdān*, *yašn*, N.Pers. *izad*, *jašn*, Oss. *izād*; Sogd. *yz'y* infinitive; Aramaic Pers. *yzn* **yazna-*, M.Parth.T. *yz-*, *yštn*, M.Pers.T. *yz-*, *yšt*, *yštīg* 'offering'. IE Pok. 501 *iag-* 'revere', O.Ind. *yājati*, *iṣṭā-*, Greek ἄγομαι.

jaysarūmā 'prophecy', III 71·144 *jaysarūmā tvā-v-am haaḍe* 'he gave me forecast'. From *jays-* 'to worship', *jaysara-* 'worshipper' (**yazakara-*, with *ūma-* 'help', see s.v. *byūma* 'help' (**abi-auma-*).

-jar- 'go, pass', II 81.40 *hajaḍa-* in *ttye herā prracaina jśini hajaḍa īyai kaumye tta brrāvrurā a byāva hamaunai* 'for this reason that life is passed in which I would be mindful of those brothers'. From **fra-čarta-* or **fra-črta-*, see *car-*, *cūda*, *ciḍa* 'lives'.

jara, *jarra*, *jurā* 'liver', see *gyagarrā*.

jarma 'excellent, outstanding', IV 60a3-b1 *ašpara-barā hauparidirāse hvaḍā stūrā pārrve 1 jarma himye* 'of the lueerne-carriers 37 men one stūra-animal is to be given in payment, being an excellent one'; II 34.5.3 *u tcahaura ma jarma himya* 'and four (horses?) here (of mine?) being excellent'; II 117.7 *khāysā bišā gyerma ye* 'the food was all excellent' (*gyerma*, not *gyemi*); II 84.18 *biši girma štāre* 'all are excellent'; II 101.243 *jairmā stūrau jsā tsuauḍā* 'they went with excellent stūra-animals'; II 101.243 *ttu jairmām stūrau vā pihā hūḍāmda* 'that for the excellent stūra-animals they gave as the price'. See also *bijairma*. From two forms of the base *gar-* 'to celebrate' (see s.v. *pajarūna-* and *ggirai*), hence **jarma-* and **jārmya-*. See also *pakyerma* 'outstanding' from *čūr-*, **čārmya-* in form like *perma-* 'to be reared' from *pūr-*.

jašti 'to clean', infinitive, see *gyeh-*, *jeh-*.

gyaštā 'epithet of the queen', = BS *devī*, K 150.33 *šena tēnā rruḍi... gyaštā rīnā* 'the *devī* queen of the king Šena-teūna' (Chinese K 1205.4 *šeng < śaṅg* 'holy'; K 1112 *tsun < tsuən* 'honoured'); II 45.65-6 *kamā-cū bišā ha:ha:nā hīya jaštā* 'the *devī*-queen of the *hahana-* (*khakan*) of Kan-ṭsou'; gen. plural II 128.62 *jaštām u rriysdvarām u rripūrām jsi* 'from the *devī*-queens and princesses and princes'; voc. sing., K 30.220 *tte hve sa jaštā* 'he said, Queen'. See *gyaštā* nom. singular.

jašta- 'sacrificed', see *gyays-*.

jjaštumā 'I came', v 341, 83r6 *šā naḍe hve yāḍaimā paḍā kādātāne cu bando jjaštumā rroṭiya* 'the man said, I first did evil so that I came into the royal prison', BS *pratiñjām akarot tataḥ pūrvam mayā kṛtam pūpam rājño bandhanam āgataḥ*. From base *gaz-* 'to move', to Yazg. *yaz-*, Šuynī *šāš-* 'to run'; Oss. D. *yazun*, *yast*, 'to play', I. *qazyn*, *qast* 'show skill in riding'. The *jj-* only here, possibly for *js-*.

gyasta-, *jasta-* 'healed, cured', participle to *gyeh*, *jeh-*.

gyasta-, *jasta-* 'worshipful being', and 'royal person', like BS *deva-*. v 341, 80v3 *u tta hvate se māḍe gyastā grūštā* 'and so he spoke, saying, The gracious king calls', BS G 37, 75b5 *etad avocat, rājā yuvayor āmantrayati*; Tib. *rgyal-po hboḍ-do šes smras-pa dan*; II 20, 12a3 *miḍā jasti hīyā māsa-vīrā āstaṃna* 'the house-men and the rest of the gracious king'; as honorific after names, III 127.8 *prraṇavarda jaista* 'the *deva*-person *Prajñāvardhana*', ibid. II *vairśa-jī nauma jaista* 'the *deva*-person by name *Vīryajīva*'; ibid. 14 *dyaumaisū jaista*. Voc. sing. K 42.112 *gyasta*; ablat., II 35.7.1 *miḥdām gyastina*; dyadic SuvO. 68r7 nom. plur. *gyasta divate*, BS *devatāḥ*; K 138.928 *gyastyau divyau*, Tib. *lha*; gen. plur. Z 5.73 *gyastānu vāmāna*, = Manj. 229 *jast(ā)na vemāna* 'the *vīmāna*-abode of the *devas*'; K 141.1015 *ništā gyastānu spāta* 'the great captain of the *devas*', = BS *mahāsenāpati-*; K 146, 4r2 *jaštā baiysā* 'of the *deva* Buddhas'; loc. plural, Manj. 84 *jaštā yatha* 'birth among the *devas*'. For the title of the Buddha, v 133, 2a5 *gyastānu gyastā balysā* 'deva of *devas*

Buddha', ibid. 2a4 (in other order) *gyastā gyastānuvī vā balysā ttu hvate* 'the *deva* of *devas* the Buddha so spoke to him', K 146.2 *jastauni jasta beysa*, ibid. 5-6 *jistauna jasta beysa*; inst. plural K 143.1056 *gyastyau gaṃddharvyau hvaṃḍyau* 'with *devas*, *gandharvas*, men'. Feminine, K 139.965 *hārva mista gyastā buvām māta* 'Hārīti great *devī*, mother of *bhūta*-goblins'; ibid. 141.1021 *mista gyastā*; K 42.100-1 *jašta rriṇa vīra* 'for the *devī* queen'; voc. sing. fem. K 30.220 *jaštā*. Adjective, *gyastūna-*, v 109, 31r5 *ttā gyastūna ttarandara* 'these divine bodies', BS *imān divyātmabhāvan*; compounds, *gyastašśaa-* 'son of a *deva*-god', SuvO. 31.4 *pharākānu gyastašśānu* 'many *deva*-sons'; v 114, 63r4 *gyastašśai*, BS *deva-putra-*. Spelled with -šš-, -š- and with *j-*; III 127r2 *jastašśai*. Also *gyasta-vīra-* 'deva-son', N 157.41 *mista gyastavīra* 'great sons of *devas*'; K 2, 136r2 *śaśi-vimāla-garbhā gyastavurā* 'the *deva*-son Śaśivimāla-garbhā'; ibid. 137r2 voc. sing. *gyastavura*. The 'abode of the *devas*' is SuvO. 27v4 *bišvo gyasta-kšīrvvḡ* 'in the *devas*' worlds', BS *sarva-deva-bhavana-*; K 50.5.5 *bišā jasta-kšīrvā auska* 'all dwellings in the *deva* worlds'; v 284.2, 5v2 *gyasta-kšīra himāre* 'deva worlds arise'. Also Z 4.38 *hauda gyastānu gyastavarna* 'the seven groups of *devas* of the *devas*', see -*varṇa* below, *naysda-varṇa*. BS *parśadaḥ*. From *yazata-* with -*ata-* suffix to base *yaz-* 'to worship'. Av. *yazata-*, Tumšūq Saka *jezda-*, Zor.P. *yazd*, *yazdān*, *izad*, N.Pers. *yazd*, *izad*, Oss. DI. *izād*, Greek 'λοδῖϑῆρδης; M.Parth.T. *yzd*, *yzdygyrd* 'divine', M.Pers.T. *yzd*, plur. *yzd'n*, *yzdygyrd*, *yzdyg* 'divine'; Jud.Pers. *yzyd*; O.Ind. *yajata-*. See above *gyays-*, *jays-* 'to worship'.

jaste 'part of the eye', Sid. 148r4 *haryāsyē jaste* 'black part of the eye', Tib. *mig-gi hbras-bu naguhi steḍ-du*; Sid. 148r5 *tcīm hīyē štye jaste bimḍā* 'upon the white part of the eye', Tib. *mig-gi sprin-gyi sten-du*; III 81.175 *jaštā*, gloss to Turkish *yimṭti-karakā* (following upon 'eyelash'), uncertain, according to G. Clauson Turkish *yiti karak* 'sharp eye'. From base *yat-* 'to place in its proper place', hence generally 'a place'. For *yat-* see *bīsta-*, *nīsta-*, *gīsta-*. Note O.Ind. *āyatana-* 'place'.

gyahe, *jahe* 'fountain, spring', Z 3.42 *khāhe ysarrije paste āššimje gyahe ātcaḥa pvūta vasuta kāḍe ysaujsa ššāra* 'fountains, golden pools, ponds, springs, cool waters, pure, very savoury, excellent'; Z 20.5 *ātce pastāte ysarūne tcalce jahe* 'the waters are arisen, the fountains on the green verge'; III 36.5-6 *ūska asaphīrāca jahā sphālyagūnā* 'crystal-coloured (water) splashing up in the fountain'; III 46.18-9 *uska asphīrāca jahvā sphālyagūna* 'crystal-coloured (water) splashing up in the fountains'; III 34.10-11 *uska asphīrāca jahvā sphālyagūna*. From base *yah-* 'to see/he, gush', see s.v. *jī-*.

jāna- 'place (?)', II 111.21-2 *cu hvē:hvu:rām hīvī herā ttuv-aṃ hamāna biša bišā jānvā ttuḍāmdā* 'what was the Uigurs' property, that all they carried over to the same house into the *jāna*-places'. From *yā-* 'to go, move', *jāna-* 'place of movement', to Pašto *yān*, plural *yānu* 'movement'; or possibly *jam-*: *jā-* 'to hold', see *jam-*.

jāmdem K 151.34 *jāmdem karma* 'may the *karma*-acts perish for me', eonjunctive 3 plur. to *jīy-*, *jy-*, *j-* 'perish', see *jān-*.

jāphau jsa 'from the depths', III 79.12 *šūrā utcā ttauda šī*

jāphau jsa haṣūddā 'salt water, hot, this is stirred (?) from the depths'. From **jāb(h)a-* or **jamb(h)a-* 'depth' with base *gamb(h)-*, see *ggampha-* 'a plain'.

jāmana 'time, hour (?)', K 151·41 *ma ja hāsa byadanā ma tsa haspisa jāmana masā* 'sleep not, be not confused, strive fighting only a time (hour?)', with *jā-* = *jsā-*, as *ca-* beside *tca-* (as in *cadana-* 'shining'), *jāmana-* 'moment' from *gam-*, *jam-* 'move', with Aramaic (from Persian) *zmn*, *zmn-*, Nabatcan *zmn*, Arab. *zmn*, plur. *zmnh* **zaman*, *azminah*, and *zaman*; Zor.P. *zmn* **zaman* 'hour', *zaman* 'time, hour' (GrBd TD2 59·14 *har rōc-ē 24 zāmān* 'every day 24 hours'); N.Pers. *zamān*, *zamānah* M.Pers.T. *zm'n* 'hour, time', M.Parth.T. *jm'n* 'hour, time' and *čmn*; *pd* 'yw *jm'n* **paδ ēv zāmān* 'in a moment'; Sogd. Bud. *zmn-* (-w, -y, -wh, -yh) plur. *zmnth*; Man. *jm'w*, plur. *jund'*, obliq. plur. *jmudy'*; Bud. also *zmnw* with initial *a-*; Armen. lw *zamanak* 'time', *zām* (-u and -a stems) 'hour', Georgian *zām-i*; Armen. lw *zaman* 'approaching swiftly' (verbal derivative).

jāmya 'warrior', III 107·43·1, see *gyoysa-*.

jā, ji, ja 'particle', v 66·12 *cvau jā amanā i* 'what may be unpleasant to you' (BS *mana-āpa-*); JS 7r3 *khu ji para paysāta* 'as one's own son'. See *ju, gya, ja*.

jika 'girl', v 66·13 *tā-m jiku pūra* 'there my girls, sons'. See *jiska* 'girl'.

jika 'life', K 24·6-7 *ma vaña ā jika bada baida* 'now he has come against continuance of my life', = K 32·39 *viña-m haḍi jiyiki vari ā kūṣi heysda* 'now however he has come against my life, where he is ready'. See *jiyaka-* 'life'.

jinga, acc. sing. *jāngo* 'perishing, vanishing', v 70, 28v3 (ne) *jinga hvata hāmā<te>* 'the end cannot be told', BS G 37, 16b1-2 *anantā dharma-deśanāḥ*; Z 3·14 *mulde ṣṣāṇamā cu tā nāstā jinga kari* 'mercy, favour of yours of which there is no end'; K 53·9-2-3 *hamāme jingya jsa pādā ttāthattā-urrarā* 'the nature of suchness (BS *tathatā*) deprived of origination (and) cessation' (= BS *atpāda-nirodha-*); v 340, 79v5 *jinje karittetā thānā* 'cessation, endurance', BS G 37, 75a1 *nīrodhas ca nāma vīrya-sthānaṃ*, Tib. *hgag-pa* ('stop'); SuvO. 4r6 *jānje* (-n-, not -ñ-) *kādāna* 'for cessation'. Adjective *jiṅgyāma-*, v 261, 10·a1 *jiṅgyāgya padamgya* 'state of cessation'. See s.v. *jān-, jin-* 'to perish'. Later forms also *jinga, jiga, jaigya jsa, jegi*.

jāta- 'perished', *jata-, ja-*, see *jān-, jin-* 'to destroy; perish'. *jite* 'perishes', v 122, 9v3 (cu) *nā jsina jite cu nā juvāñu* 'whose life ceases; by whom it must be fought'; Manj. 366 *nai jīye* 'does not perish'; v 389, 19v4-5 *ku karā ttima ne jīye* 'where seed does not fail at all', BS G 37, 14b1 *upādā bijān mahāphalaṃ* 'from sown seed great crop'. *jittai* 'fails', II 101·24-5 *na baida pamūha ca ma jittai* *brāwā na* 'there is not clothes on me for whom there is trouble, and not food'. Here *jittai* for older *jite* keeping -t- as -tt- (as in *gaisātta-* 'returned' in the same text). See *jin-*.

jidā 'they demand', v 220, 7a3 *thauna jidā draya* 'they demand three pieces of silk'. See *jad-*, and *pajy-*.

jidā 'they put together (in a bouquet)', III 41·36 *boaijsā-kaujsā spyakai jidā* 'they bunch the open-calyxed

flowers'. From base *gai-ji-* 'to twist together', see s.v. *gisai*.

jān-, jin- 'to destroy; perish', *jiy-* 'perish', 3 plur. Sid. 102r2 *jinindā* 'they destroy', Tib. *sel-to*; 3 sing. Z 22·196 *jāndā*; optative 1 sing. SuvP. 70v2 *jinī*, v 134, 69a5 *jānī*, v 164, 214b5 *jinīnā*; 2. plur. imperative, K 150·29 and K 154, 43 *jinyara*; passive, 3 plur. Z 22·116 *jiyāre*, v 337, 36r5 *jiyāre* 'they perish', BS G 37, 33a4 *parikṣayaṃ gaccheyah*; later *jāre*; 3 sing. v 122, 9v3 *jsina jite* 'life ceases'; optative 3 plur. K 150·27 *khva na jiryā biša* 'so that not all perish'; 3 plur. conjunctive v 341, 83v1 *jātānde*; participle present Z 24·456 *jiyāna-*; preterite *jāta-, jita-, java-, jya-, ja-*, Manj. 122 *jyava-jsina vara jastvā* 'with life exhausted there among the deva-gods'; Sid. 138r3 *jata-guṣṭā* 'with emaciated flesh', BS *kṣīṇa-māṃsa-*; preterite 3 sing. *jāte*, 2 plur. *jātāndā*, III 72·164 *janave jāndā* 'they destroyed countries'; III 73·176 *samai byamḍā jāndā rīne* 'but her doubtings destroyed the queen'; K 6, 146v1 *arahandā kyi jāte ysānāmate* 'the worthy one (BS *arhant-*) who had destroyed āsava-influences'; infinitive, K 67, 149 *hamjisiḍḍi ttādā jinnī* (-iṃ- = -ui-) 'he intends to remove darkness'. Adjective, *jināka-*, SuvP. 66v3 *pveṇā jināka* 'destroying fears', BS *bhaya-harā*; nouns, *jiṅgā-*, see above; K 137·892 *jinā-cemūā*; K 10, Ab4 *dukkhāṃ jināciṇā* 'destruction of griefs'. From base *gai-ji-* 'to destroy, remove' (from treat violently), overcome', Av. *fyā-* 'force', *jinūiti*, *a-jyamna-* 'unfailing', O.Pers. *jiyamna-*. IE Pok. 469-70 *g'eis-* 'overcome', O.Ind. *jināti*, *jiyate*, *jīd-*, future *jyāsyati*, noun *jyā*, Greek βίᾱ 'force'. Here distinct from *ysān-* 'to carry off', but O.Ind. coalescent with *j-*. Note *j-* before -i-, but *js-* in *jsan-, jsata-* 'struct' from *j-* before -a-.

jiya, jiyaka 'life' from older *jivāta-* from BS *jivita-* 'life'. *jārma* 'excellent', see s.v. *jarma-*.

jiskā- 'girl', K 17·177 *jiska*, = K 25·114 *jisaka*, = K 34·64 *strriyā* 'female'; K 46·41 *braṣṭā sa dahaka ysām ā jiskā* 'she asked, Have I borne a boy or a girl?'; v 327, b5 *gi bujsamja, jiska, kṣāṇḍamāna* 'this lady, the girl (desires ?) possession of a husband'. Possibly from *jani-* 'female', through **jani-skā*, **ji(n)skā-*. For this *jani-*, Av. *jaini-*, Zor.P. *zan* or *zan*, N.Pers. *zan*, Armen. lw *j-* in *jnikan* (H. Hübschmann, *Armenische Grammatik*, p. 69) the royal 'keeper of women', the *maypet*; M.Parth.T. *žyn*, M.Pers.T. *zn*, plur. *zn'yn*; Gazī *žen*, Sanglēcī *jūnj*, *janj* (from **jani-č*), Yidya *žinko*, *jinko*, Šupnī *žēnik*, *žin*, *žinik* (with unusual *j-* to *ž*); Pašto *jina*, *jan*, *jel* has *j-* for normal *dz-*. IE Pok. 473-4 *g'enā-*, O.Ind. *jāni-*, Armen. *kin*, Greek γυνή, Celt. O.Ír. *ben*, gen. *mnā*; *ban-*, *bé*; Welsh *benyw* 'female'; Got. *qino*, O.Engl. *cwene*, O.Pruss. *genna*, O.Slav. *žena*, Tokhara B *šana*, *šno*, A *sām*, *šna*.

jisci 'to demand', infinitive to *jad-, jista-*, IV 3·5 *pastāmdī jisci* 'they deigned to demand'.

jīṣ- 'boil', III 85·63 *khū sau dva jūṃ haṃtsā jīṣḍi thaṃjāñā* 'when it boils together one or two times, it is to be drawn out'; JS 29r2-3 *maraṃ māñānde phasti gesane dūmi jse* 'like death the whirling smoke is blown out (and) boils'. Causative, *jsāñ-, jṣāñ-*, Sid. 20r3 3 plur. *khu utca jsāñidā* 'when they boil water', Tib. *chu skol-ba*; Sid. 8v1 *jṣāñāñā*, Tib. *skol-te*; III 89·164 *jṣyāñāñā*; participle Sid. 15r1 *jīṣṭa-*, Sid. 20r4 *jeṣṭa-*, Sid. 8v1 *jaiṣṭa-*, inst. sing. Sid.

135r1 *jišāna*; noun Sid. 15r2 *jišānāme beḍa* 'at time of boiling'. From *yah-* reduplicated *ya-yš->yoiš-, yīš-,* Av. *yaēšya-*, Pašto *yašēdal, yašawul, yašand, yašnā, oīšnā*, Waziri *yēšēdal*, Orm. *yasyēk, yasayēk*. IE Pok. 506 *ies-* 'to seethe', O.Ind. *yāsyati, yayastu, yasta-, ivasyate, yeṣati*; Greek *ζέω, ζεστός*, OHG *jesan* 'to ferment', O.Engl. *giest* 'yeast', Tokhara A *yās-* 'to seethe'. Note *yaiš->jīš-*, but *yaiš->jš-*. See also *gyahā-* 'fountain'.

jišājīha 'with clear voice (?)', Sid. 17r2 *u tiña rrijsai u cha širka u bišāšā jišājīha u šukrrā pharākā podime* '(peacock's flesh) makes the eye keen and skin fine, voice well-sounding and sperm abundant', Tib. *mig rno-bo dan, ša-mdog bzam-ba don, skad sūan-po dan, khu-ču hphel-bar byed-do*. Possibly from **yaxša-jūha-* to *Yaynābī yaxš-* 'to appear', hence 'conspicuous, excellent', and base *gāi-jī-* 'to sing', in Av. *gāthā*, Zor.P. *nigāyīšn* 'praise', M.Parth.T. *ng'y-* 'to sing', *ng'd* 'singing'. Form with suffix *-xa-*, as in O.Pers. *mayuxa-*, Zor.P. *mēx*, N.Pers. *mēx*, Oss. D. *mex*, I. *mīx* 'nail'; N.Pers. *bēx* 'root', Parāčī *yīx*. IE Pok. 355 *gā(i)-gi-*, O.Ind. *gā-* 'gi-. See *pyošta-*.

jāsta-, jista- 'demanded', see *jad- pajy-*.

jih-, see *jeh-* 'to cleanse, heal'.

ju particle, Z 24:179 *kye ne gyu hamatā būare* 'who themselves do not awaken'; Z 2:16 *kari ju vara rrūnā ni byodā* 'oil is not found there at all'; v 388, 19v1 *suhī ju nyānartha ne tśūdā* 'of joy no reports come', BS G 37, 1444-5 *sukha-hetor na vetti yah*, Tib. *gan-šig bde rgyu mi zhes-pa*; v 329, 13r1 *nai ju ne; ne ju ne*, BS G. 37, 10b4 *na kiṃcit*. Later *jī, jā*.

jū- 'to live', Z 11:47 *o pāṇḍāvōtāna jūtā* 'or lives by alms' (BS *piṇḍapōta-*); III (ed. 2), 140:5 *cu ŋo jūmā oysu* 'as I certainly will not live', BS G 37, 34b3 *ātmānam tyajāmy aham* 'I shall abandon life'; Manj. 123 *jsina jū* 'he lives a life'; Sid. 7r1 *khāysa jsa jū* 'he lives by food', Tib. *kha-zas-kyi hcho-ba-nas*; K 138-926 *dār-buru ju* 'he lives long', Tib. *rio-du hcho-šā* (long, living); IV 17:10 *doi salī ra jū mīdi* 'he lives two years more, he dies'; N 176:9 *kama jsa hvoḍā jvīndā* 'by which men live'; K 52:8-1 *sauhna jvīmā pharāka bāda* 'may I live with pleasure for a long time'; III 14:18 (cu) *jvīdi ba-jstīna himāre* 'who live, they become short-lived'; K 52:7-9 *jvīde*; II 40:40 *ca *štā* (written *dā*) *ju* 'who lives'; 2 sing. conjunctive K 43:139 *tta tta jvō* 'may you so live', =K 40:22 *tta tta jvōṇi*; optative, 1 sing. v 70, 8v5 *ku buro jvīni ne ne gōvu aysu asōdu diru hāru yanīmā* 'as long as I live, I shall not do an evil (dyadic) act' (BS *asiddha-*), BS *na kodā cit punaḥ pāpakam akuśolaṃ karmo-abhiṣkōroṃ koriṣyati*; 2 sing. III 69:92 *brastāṇḍai khu ro štām jvi* 'they asked him, How can you live?'; 2 sing. imperative, II 114:14 *ysāro jva* 'live for a thousand (years)'; preterite, Z 13:124 *jūtōndā* 'they lived', III 76:252 *būysā jve phorākā bōda* 'he lived, long, a great time'; III 66:28 *šoi tta lve khu ro maṃ jvāi* 'he said to him, How have you lived here?'; III 66:29 *gūha: ysye tconṇa jvem* 'he took away the cow by which I lived'; participle present, gen. absolute, JS 26r3 *brahmadattā juttairruṇḍā* 'while king Brahmadatta lived'; Sid. 140r5 *juttye vīre* 'alive', Tib. *hcho-ho*; participle past Sid. 15v1 *anou hvoḍā khaṣṭa satvām juvo nī hime* 'without food it is not possible for beings to live' (potential); adjective, *jva-* 'living, alive', JS 5v4 *biše jva kṣīr-myōṇa*

'all living within the land'; JS 12v2 *šai tsodi ham jve* 'he swallowed him still living'; *jūndaa-* 'alive', Z 19:44 *rīpa švānānu jūndau bīdātā* 'the queen threw living to the dogs'; III 102:49-50 *āṣkālakyau jsa jūdai auna tiroikṣa bīdai kāṣṭa* 'with tears, being alive, he found grievous sorrows'; II 91:116 *u paṇjsāsā jsōm jūndā bāstāṇḍā* 'and they led fifty alive'; with reversive *bi-*, see *bijūndao-*; adjective with suffix *-āka-*, III 22, 10b2-3 *ci satvō vīra saṃnā hāmātā o jvōkā vīra soṃnā* 'whose concept of being or concept of living one occurs', BS *yasya sattva-soṃjñā pravarteto jīva-saṃjñā vō*; Manj. 314 *nai pūdgola na ja vā jvāka* 'not the pudgala-individual nor the jīva-living one'; noun, III 65:9 *nārā nūta jvāme vaska* 'he took a wife for living'; K 47:54 *jvāme vaska* 'for livelihood'. See also *ājvva, ājika, jīya-, jsina*. From *goi-jī-* 'to live'; *jūtā* from **jivoti*, *jūndao-* from **jivantaka-*; *jsinā-* 'life' from **joinā-* or **joyanā-*, Tumšūq Saka *tsena* (retaining *-e-*); to AV. *gaya-, jva-, juya-, jvya-, jyātu-, jyāti-, jiti-,* O.Pers. *jivo-*; Zor.P. (with *z-* or older *š-*) *švōt* 'lives', *švīšn, švandok, gōšt i švand* (gloss to Av. *jvya-*); N.Pers. *zindah, zistan, zistan, ziyad, hazār sāl bi-zī* 'live a thousand years'; Balōčī *zindag* 'living'; Sogd. Bud. *zw-, 'zw-, zw'ntk, zw'n* 'life'; M.Parth.T. *jyw-, jywndg, jyw'ng* 'animal', *jyw'hr* 'life', *jyw'hryn* 'alive', *njywg, nčywg* 'vivifier'; M.Pers.T. *zyw-, zywyystn, zyndg* (Pahlavi Psalter *zyntkyhy*), *przyw-* 'to live beyond'; Pašto *švōk, švond* 'live', *švandai* 'living', *švandūn* 'life', Parāčī *janō* 'alive'. IE Pok. 467-9 *g^hei-, g^heiō-*, O.Ind. *jīvātu-, jīva-, jivita-, gayo-*. Armen. *keam* 'I live'; Lit. *gyjū, gyti* 'recover, become healthy', O.Slav. *keam šiti* 'to live', *šiti* 'life', *šivq* 'I live'. With suffix *-go-*, O.Ind. *jīva-*, Lat. *vivus*, Celtic Welsh *biw* 'horned cattle', *byw* 'alive', Lit. *gyvas*, O.Slav. *živū*. See also *bijore; bujvaiye*.

juv- 'to fight', Z 2:46 *švānā ššūjātena juvōre* 'dogs fight one another'; Z 1:33 *ci aysura gyostyo jvāre* 'when the asura-demons fight the devo-gods'; III 69:31 *tta-mhvāṇḍā sa jau ro na jvīryau* 'so they spoke to them, do not fight in fights'; infinitive, Z 23:105 *vā ggihi oysuryau jūstō* 'assist here to fight with asura-demons', and *-ānā*, v 340, 80r6 *ākṣutte lāstanā yonō u jvānā* 'began to dispute and to fight' (and ibid. 80r6-b1); participle, v 122, 9v3 (cu) *nā jsina jile cu nō jvānū* 'whose life ceases, who must fight' (*nā* with participle in *-ānā*). See *gyoyysa-* 'warrior'. From *yaud-* 'to fight', Av. *yood-*, Zor.P. *ōyōḍitan, āyōḍēt* gloss to Av. *yūiḍyo-*; M.Parth.T. *ywedy-, ywedy'g* 'exert oneself, struggle', Balōčī *jōḍ* 'fighter', IE Pok. 511 *yew-dh-* 'be moved, fight', O.Ind. *yodhoti* 'to scethe (of water)', *yodhati, yudhyoti* 'fight', Av. *yūiḍyeinti, yūiḍišto*, Lat. *iubeo, iussum* 'command' for 'make move', Lit. *judū, judėti* 'move tremblingly', *jaudō* 'seduction'. Note also *āyoyys-* 'be agitated' from IE *ien-ḡ(h)-*.

gyūna-, jūno- 'movement, gait', and 'times', Z 24:221 *sarvoī mōṇiṭe gyūnu* 'resembles the gait of a lion', parallel BS *siṃha-vikrānti-gāmin-*; JS 15r2 *garo ttājū stāga bihīsadā-jūna* 'mountain rivers descending with extensive movements'; K 4, 140v1 *kṣēivaredōrsō kūla sote ysāre gyūna* '36 ten-million hundred-thousand times', Tib. *lan bye-ba khrag-khrig brgya ston phrog sum-ču-rco*; II 7:120 *ysōra jūna*; SuvP. 65v2 *šau jūna* 'once', BS *eka-velāṇ;* II 21, 15b2 *dvī jūna*, II 92:119 *dva drai jūna* 'two or three

times', v 42, 87v3 *dr̥rai jūna*, v 59, 129v2 *hoda gyūna*, v 42, 87v5 *haṣṭa jūna*, v 40, 63b1 *nau jūna*, III 93:267 *hauda haṣṭa jūn*, Sid. 147v5 *ṣim jūn* 'once', Tib. *ciḡ rgya*; II 38:13:3 *ṣau jūn*, ibid. *ṣau jū*; II 94:23 *drai tcām jū*, v 40, 63b3 *tcāhaulsā jūna* '40 times'; second component Z 22:125 *daso-gyūnau* 'tenfold' (quoted s.v. *sala* 'year', gen. sing. *salye*). From **yuuna-* 'movement; place, time of movement', Av. *yaoua-*, O.Pers. *yauviyā-* 'channel', Zor.P. *ywd*, Pahlavī Psalter *ywd*, N.Pers. *jōy* 'stream'. To O.Ind. *youi-*. Possibly *i-eu-* from *ei-i-* 'to move' by increment *-eu-*; not to IE Pok. 507, 508, 511. See also *tcīra-*, *rrāyā*.

jūnaka 'youthful(?)', II 116:34-5 *u maista šūra-pacaḍa hvaira hama-jūnaka dāṣida āṣṡ tṭā yaṇa* 'and great, heroic in action, bold, altogether youthful, they have deemed worthy (*āṣaṇa-*)'.

jūṣ- 'to use, practise', K 154:41 *cu bura vū yāla arājsa jūṣū kūlā* 'what evil wild acts I have used against the *kula*-family (of the Vajrayāna 'Diamond Vehicle')'; preterite, III 80:29-31 *pemā mase saṃḡā buḡiysā gesava thāṃrsa paha jsa nūḍū utcāla kuuyisi dirā jūṣṭā* 'the house-sized long round sharp stone has done injury to the water-jar taken out of its bag'. From **yauṣ-*, by *-ṣ-* to *yaug-* 'join, use'. See also *iūṣṭya-*, and *parajūṣṭa-*. To Av. *yaog-*, O.Ind. *yog-*:*yug-*, IE Pok. 508-10 *ieug-*.

juṣṭinainai 'of jute cloth (?)', III 89:174, adjective in *-īma-* to **jūṣṭīma-* (see also *ṭijjīma-*), *juṣṭinainai gatsā padīmāṇā* 'a gypsum vessel with a jute-cloth'. If correctly connected, to Kroraina *juṭhi*, *jhuthi*, *cuṭhiye* 'some kind of seed', 703 *bhiḡ'a juṭhi* 'jute seed'; R. L. Turner, Comp. Diet., I, 524 **jūṣṭa-* 'eoreborus capsularis, jute', Oriyā *jhaṭa* 'jute fibre', to *jūṭā* 'twisted hair', Prakrit *jūḍa-*; BS *jūṭā* is rendered I 192, 113v3 by *tāmālakā*, = BS *tāmālakā* 'flaccortia eataphraeta'.

jūṣḍa- 'ibex, mountain goat', II 78rb *jūṣḍi kaga* 'skin of ibex'; ibid. *dvām jūṣḍi-kagām* gen. plur. 'of two ibex skins'. From **yauṣ-da-*, as *kūṣḍa-* 'mansion' from **kauṣ-da-*, comparable to N.Pers. *vušk* 'ass', Armcn. lw *youska-* 'ass' in the compound *youska-parik* 'onocentauros' like *kwšk* in Zor.P. *kōšk*, Georgian *k'ošk-i*, N.Pers. *kōšk* 'castle'. See KT 6:91, and Pratiḍānam (F. B. J. Kuiper Volume) 157-8. Possibly Yazg. *yok* 'large mountain goat' could be added here, to Waxī *yukš* 'wild goat'.

jūṣḍānyau 'with thongs (?)', Z 2:139 *kye mainā ṣṣau bāysū malstā, ṣṣau mā jūṣḍānyau tṭāṣḍā* 'one crushes my arm, one cuts me with *jūṣḍāna*-thongs'. From *jūṣḍa-* 'goat' with adjectival *-āna-*.

jūṣḍyāna- 'terebinth, pistachio seed', III 80:23 *jūṣḍyānāḡ khaiyḍā saga dī pai bayṣḡā* 'stones under the feet thick as the nuts of the pistachio tree'. Here **yauṣḍa-dāna-*, in N.Pers. *vušk-dānah* 'terebinth nut'.

jūh- 'to love, be passionate', parallel to *brī-* 'to love', II 123:8 (dyadic) *jūhūnai brrīyauṣti aysmū jsa* 'with passionate love-filled mind'; II 80:24 *jūhḡi udiṣūyi* 'for love', parallel II 80:32 *brrīye udiṣūyi*; III (ed. 2) 148 (on the picture) 2 *jūhḡi ūdaṣūyā*; verbal 3 sing. Z 23:27 *atī kḍe jūhḡe balysā* 'the Buddha loves him greatly'; 1 sing. III 108:7 *jūhyi-me*; 2 sing. II 75:61 *jūhḡā*; participle III 34:1 *jūhaunau bāḍa* 'season of love'; II 114:14 *jūhūnai aysmū*

jsa 'with loving mind'; fcm., III 45:10 *jūhāmjaka*, and II 115:28 *jūhūja*; noun, 'lover, love', III 35:38 *jūhe jsa* 'with love'; gen. plur., III 104:27 *padiṣū hā bvi cabē jūhā spyakye* 'I will burn incense, campaka-blossoms, the flowers of lovers'; II 86:46 *jvāhai thauṇa* 'for love' (BS *sthūna-*); adjective with suffix *-īna-*, II 80:35 *jūhūnai pyara brrāvīrau* 'beloved father, brothers'; fem. noun, JS 22v1 *āchaija gyauha mīrāniya* 'the ill courtesan about to die'; JS 22v3 *gyauhya drrūne kiṇa* 'for the health of the courtesan'; II 39:17 *jauhya* 'in love'; *jūhāmjara* 'making love', III 48:72-3 *ca ma ṣṭāṇi jūhūnjara vyātṭeva paṇūḍai* 'who every day here practises as maker of love', = III 39:51-2 *ca ma ṣṭāṇi jūhaujiri* (so) *vyattive paṇūḍai*, = III 41:41 *ca baṣḍai jūhaujara vyattave paṇūḍai* 'who practises love-making sins every day', from **jūhāna-*, **yauṣāna-ḡi-kara-*. Here BS *vyattiv-* < **vivartāpay-*. From **yauṣ-* 'be agitated, passionate; love', with *-hi-* from older *-ṣ-* as in *uhu* 'you' from **yūṣam*; to Zefre (Central dialect) *yōṣ-* 'seethe', present 1 sing. *yōṣṇ* (*-ṇ = -ān*), infinitive *boyōṣad*, causative pres. 1 sing. *yōṣṇṇ*, infinitive *vōyōṣnad*; N.Pers. (*y-* to *j-*) *jōṣ* 'ebullition, agitation (mind, body, lust)'; *jōṣiṣ* 'violent desire', *jōṣidāh* 'passionate', verbal *jōṣidau*, causative *jōṣānūda*; Balōči *jōṣ* 'boiling', *ṣarūb joṣant* 'they boil wine', causative *jōṣēnag*, compound *zar-jōṣ* 'greedy for gold' (not from *zauṣ-*). The base without *-s-* in IE Pok. 507 *ieu-* 'stir up, mix (food)', O.Ind. *yāuti*, *yuvāti* 'stir up' (distinct from *yav-* 'to separate', *yav-* 'to join') in *caruṇi neḡṣaṇena trir udāyauti* 'thrice stirs up the pot with a fork'; *vasā-homaṇi prayauti* 'stirs the fat-offering'; *āyavana-* 'stirring tool'.

jega, *jegai* 'cessation', Manj. 79 *harbaṣā jega pūṇa* 'merits are the destruction of all (obstructions)'; Manj. 85 *ysathā jega* 'checking of births'; Manj. 391 *jegai*, = Z 9:15 *jīṅga*. See *jīṅga*, *jān-*.

jaitta 'demand', 2 plural to *jad-*, see *jad-*.

gyeḥ-, *jeh-* 'to cleanse, heal', SuvO. 53v4-5 *tṭye ṣa bāsa hugyastu gyeḥāu ysāuāhāu* 'by him the house must be well-cleaned, must be washed', BS *tena sva-grhaṇi suśodhayitavyaṇi suśnātavyaṇi*; Z 24:490 *cvī varata gyastu ttu biṣṣu tṭiyā vājsiṣḍe cu ne gyastu ṭyā ttu vā jehṇṇe tṭiyā* 'all what for him there has been cleaned, then he sees; what is not been cleaned that he then cleans'; Z 2:174 *ṣa ju aruva uṣṭi ne vṭji kye va trāmu āchā gyeḥṇi* 'there is not that medicament nor physician who may heal diseases so'; medical usc, later texts, *jeh-*, *jih-*, *jah-*, Sid. 6r4 *tṭikyṇṇi jatte* 'it cures from those (diseases)', Tib. *gsor run-no*; Sid. 144r3 *khu kaṇuā jatte* 'when the wound heals', Tib. *rua sos-pa*; Sid. 101v4 *ṣe jatte*, Tib. *bde-bar hgyur-ro*; I 171, 86r5 *jatti*; v 40, 63a3 *tāmāu jattai* 'it must be swallowed, it cures'; ibid. b3 *uṇṇysāṇa jittai* 'it must be rubbed on, it cures'; 1 sing. III 75:221 *aysai vā jehūṇi* 'I will heal him'; 3 plur. Sid. 140r2 *jehāre*; III 91:223, v 40, 63a3; 4 *jattai*; 3 plural, Sid. 136v4 *jehāre*, III 91:223 *jihāre*; III 85:65 *jahāre*; participle, K 106:258 *nai ja vā āchai jasta vūau krre paral(āi)ka tṭve* 'for him the illness was not cured, without treatment he went to the other world (BS *para-loka-*)'; Manj. 311 *pacha jasta* 'the attacks are cured'; infinitive, II 37, 12a7 *parya jatti* 'deign to clean'; participle fut. SuvO. 53r4 (above)

gyehāna-, Sid. 155v3 *jehuāna-*; v 14, 10v1 *jehānā*; noun, v 13, 9v1 *jehāme* 'cleaning', Sid. 139r1 *jehāme*, Sid. 153r2 *jehume*, Sid. 128v1 *jihuma*, Sid. 145v5 *jahāme*; adjective Sid. 6r4 *jeha-vīyī āchā* 'curable diseases', BS *sādhya-*. Base either *yad-* (as *jad-*; *jista-* 'demand') or *yah-* (like *khaittā*, *khasta-* 'occur, come') or *yā-* with suffix *-h-* (like *ysah-* 'cease'?). For 'to heal' Greek has *iā-*, *iīā-* (IE Pok. 300; H. Frisk, GrEtWb 704-5, uncertain origin). Possibly base *yā-* beside *y-ah-* 'to cleanse, heal', like IE Pok. 175-9 *dā-* 'distribute', beside *d-es-*, O.Ind. *dāsyati* 'lacks'.

gyau, *jau* 'fight', v 110, 32a2 *rrundyau haṃtsa gyau hūmāte* 'fighting occurs with kings', BS *rājabhiḥ sārdaṃ saṃgrāmo* (and 32a5); K 136-879 *kalahāryau, jau lāstanyau* 'quarrels, fights, disputes', Tib. *hthab-pa dan, hēhan hēru-ba dan* ('fight, provoke, irritate'); plural II 127-34-5 *viri jsām āṃ va pharāka jauva hamūre* 'there indeed many fights will occur'; III 69-99 *tta-m hvāmāda sa jaura na jvīrau* 'they spoke so, saying, do not fight a fight'; K 73-40 *cū sākyi haṃyāra jauna* 'whose enemies are broken in fight'; III 66, 22 *jauya usta tsūnai* 'at last one must go to fight'; III 107-4 *netsāmdā jāmyāṣṭi vaysnā* 'now they went out to the fighting'. Possibly adjective, Manj. 57-8 *maista gara ṣṭāra paṣa jyaujsa rakṣaysā hiya rāde drraya vara nvañida* 'there stand great mountains, three combative kings of *rākṣasa*-demons dwell there'; III 23, 18a2 *jau niṣāmū* 'absence of strife', BS *araṇa-*; *ibid.* 18b4-19a1 *araṇā cu samāhāna āṇadai* (= BS *vihārin-*) *cu haṃdarye saṃtāṇā klaiṣṇai jau ni aspāde* 'the (word) *araṇa-* means that he being engaged in *samādhāna*-trance does not strive with *kleśa*-afflictions in another *samtāna*-life-continuum'. From **yauḍa-* 'fighting', with *-aud-* from *yāud-*. See *juv-* 'to fight', and *joysa-* 'fighter'.

gyoysa, *joysa-* 'fighter', v 78, v1 *gyoysu māru* 'the fighter *Māra*-demon', Tib. *bdud ni mi bzad* (*mi bzad-pa* = BS *dārūna-*); III 69-99 *makala dyāmdā brrātara jauysa* 'they saw monks, brothers, fighters'; Z 24.416 *vahasta joysā u pharu bāsta pāhastā* 'fighters struck down and many pierced, beaten'; Z 2-138 *aysu hastā māñāmā jauysā* 'I resemble a fighting elephant (BS *hastin-*)'; Z 14-90 *śakakra nārmāte gyoysa* 'he created (BS *nirmita-*) Śakra fighters'; III 107-3-1 *pharā ysārā jānyisa* 'many thousand fighters'. From base *yauḍ-* with suffix *-s-* (if *-ds->-s-*), or from base *yauz-*; hardly *-za-* suffix to *jau* 'fight'. See *juv-*, *jau*.

gyauha 'courtesan', see s.v. *jūh-* 'to love'.

jauhya 'in love', II 39-17 *tī vaṣṭi jauhya* 'then I stand in love (am enamoured)'. To *jūhā-* 'love'. See the full text s.v. *ttāḍū*.

jbdrrē 'a medicament', III 86-85, to be read **jabdrre* or **jabdrre* (?), possibly to the base *gab-* 'excellent' attested in Oss. DI. *dzābāx* 'excellent health' (with suffix *-āx* as in I. *uārāx* 'wide', to older **varu-* in Av. *vouru-*, Zor.P. *var-*), and Oss. D. *dzābo-dur*, I. *dzābi-dyr* 'mountain goat' from **jabaz-* with *tur* (see below s.v. *ttura-* 'goat'), the *-o-* and *-i-* from *-au-* and *-ai-* from older *-az-*. This use recalls that of German first component *edel-*. The same *gabra-* may be seen also in the name for the Zarduštī: *gabr*, plur. *gabragān* as the 'excellent ones' like the epithet *vēh-dēn*.

jya 'exhausted, vanished', v 14, 10v2 *khvī ṣṣai biṣna jsina jya iṣvā jīye* (<u (?)>) *naraṃdā i paskyāṣṭi vā jsina iṣti* 'even when his life has wholly ceased, he ceases and has gone out, again his life returns'; compounds N 76-15 *anāchā himāta jya-āchā* 'became diseaseless and with vanished illnesses', BS *rogebhyaḥ parimocitāni, arogāni ca babhūvuḥ*; v 244, 3a1 *jya-jsīnva ide* 'they are without life', = K. 94-113 *ja-jsīna ide*, BS *pariṣṇāyusaḥ sattvā*. Older *jāta-*, *jata-*, see *jān-*.

jyando 'disappearing', v 381, 3a5, BS G 37, 21b1 *sad-dharmam antar-dhāyantaṃ*. See *jān-*. From **jy-ant-aka-*. **jyava** 'exhausted', fem. to *jāta-*, Manj. 122 *jyava jsina vara justvā* 'life exhausted there among the *deva*-gods'. See *jān-*.

jye 'bowstrings', v 41, 56v2 *darnāna ra kā(ka?) -ā vara ce jye yanī(nda?)*, 'with bow...there, who use the bowstrings'. From *jyū-*, Av. *jyā-*, N.Pers. *sih*, Gazī *še*, Wanetsī *ziā*, Pašto *šai*, Orm. *sāi*, Yidya *šio*, Parāčī *zē*, Sanglēčī *zē*, Waxī *dzai*, Yazg. *šay*; Parāčī *jir*, Šuynī *zil*, Sarikoli *zil*. IE Pok. 481 *gʷijā-* 'string', O.Ind. *jyā-*, Greek βίος from *gʷijōs*; Lit. *gijā* 'thread', O.Slav. *žica* 'bowstring' (either to IE Pok. 481 *gʷijā-* or to IE Pok. 489 *gʷhejā-* 'vein, sinew').

jye 'ceased', IV 7v3 *hirā jye* 'money lost'; *ibid.* 4 *tī biṣā jye* 'all those perished'; v 292, 3-4a1 *karmā tcamāna hve jye* 'the *karma*-act by which the man perished'; preterite to *jān-*, older *jāta-*.

jyaujsa 'combative, pugnacious', Manj. 58 *jyaujsa rakṣaysā hiya rāde* 'fighting kings of *rākṣasa*-demons'. Adjective to *jau* 'fight', with *jy-*=*j-* (also in *jyava*=*jata* 'perished', s.v. *jān-*).

jva- 'alive', see *jū-*.

jva 'young', v 64-3 *cu rrustai jva kṣirā brī* 'who grew up, young, dear to the land'. If *jva* from older **yuvān* nom. sing. to *yuvan-*. See *jvā*.

jva- 'lived', older *juta-* participle to *jū-* 'to live'.

jvā 'young', plural to *jvaa-*, IV 45a1 *stūra jvū* 'young *stūra*-animals'. From **yuvaka-*, Oss. D. *iuonug*, I. *uānyg* 'steer' from **yuvānuka-*; Sanglēčī *wānic* 'calf' (c = ts) from **yuvānāci*; Av. *yvan-*, *yuvan-*, *yōišta-*, *yānō*, Zor.P. *yuvān* (*yvān*), N.Pers. *javān*. IE Pok. 510 *jeu-* 'young', O.Ind. *yuvan-*, *yāvīṣṭha-*; Lat. *iuvēnis*; Celtic Welsh *ieuanc*, *ieu*, *ieuaf*, Lit. *jāunas*, O.Slav. *junū*. See also *jūnaka-*.

jvābai 'amorousness', II 86-46 *jvāhai thauña* 'because of love', see s.v. *jūh-* 'to love'.

jvāri 'they fight', v 295, 435r2 *śṣūjetāna jvāri* 'they fight with one another'. See *juv-* 'to fight'.

jvīhyi 'love', oblique to *jūhā-*, v 307-9-1-3 *tvarau āṃ māṣṭā jsa jvīhyi* 'exceedingly for you (them ?) with oppressive love'. See *jūhe* 'love'. With *-vi-* from *-ūi-*.

jve 'alive', s.v. *jva-*, and *jū-*, *juta-*.

jve 'he lived', see s.v. *jū-* 'to live'.

jve particle 'indeed', SuvP. 71v4 *ma jve dukha-vedana bvañide* 'may they not at all feel pains of distress', BS *mā kasya cid bādhātu duḥkha-vedanā*. See *ju*.

jṣe 'boiled', see s.v. *jṣ-* 'to boil', JS 29r3.

jsa 'from, with'; often with *haṃtsa* 'together', also written *jsā*, *jsi*. With pronoun *-m*, III 92-237 *ñena-m jsā* 'with curds therewith'; *jsa ri* in v 217, 4a5 *ūmāni jsa ri sau hamauka sādye ūci jsi pajittā* 'from yours he asks for a

cup with cold water'. From *hačā*, 'with, from', base *hak-* 'to accompany', Av. *hačā*, *hača*, O.Pers. *hačā*, Zor.P. *hač*, N.Pers. *as*, *zi*; M.Parth.T. 'č', 'z', M.Pers.T. 'č', 'z', Sogd. *čn*, Yāyn. *čē*, *čī*, Yidya *šē*, Šuyni *as*... *ti*, *as*, *az*; Xufi *as*, *az*, Rōšāni *as*, Yazg. *az*, Balōči *ač*, *aš*, older Tumšūq Saka *tsi*; IE Pok 896 *sekʰ-*, O.Ind. *sacā*.

jsānā 'you strike', Z 24.50 *pharu rro jsānā satva* 'you slay many beings', see *jsan-* 'to strike'.

jsānāulysa- 'killer', Z 24.452 *dukha biḍā jsānāulysā* 'the killer suffers woes'; v 114, 63v1 *jsān(au)lysā*, BS *caṇḍāla-*. See *valys-*, Av. *varz-* 'to work, effect'.

jsamgye 'killing', v 91, 611v2 *jsamgye ihvya-nāsauñā pathamko* 'abstention from killing, stealing', the first *śikṣāpada*-commandment', BS *prāṇātipāta-virati-*; K 57, 23v3 *jsamjā jsa ātsāna* 'refraining from killing', v 158, 193r3 *(pa)thiā jsamgye jsa* 'refrained from killing'. See *jsan-* 'strike'.

jsaṇa 'humble', III 127.12 *valaka auna khu tsūai jsaṇa padaja* *ṣaumaṇa* 'being young, when you went to asceticism in humble guise' (BS *śrāmānya-*). See *jsanāta-* 'bowed down'.

jsanākya 'humble', K 64, 81r1, see *jsanāta-*.

jsata- 'struck', participle to *jsan-* 'to strike'.

jsatte 'she disperses', K 153.19 (*dhūpā*...) *virasañi buṣā jsatte bvaijsiṣe uvārre* (*Dhūpā*, personified perfume) the brilliant one disperses excellent noble perfumes'. With preverb *nai-*, Manj. 355 *nairo(ā)ñā naiṣāma naijsatte satvā paraipāka prac(ai)na* '(the bodhisattva) rejects rest in nirvāṇa with the aim of ripening the beings'. From *gad-* 'to throw out, reject', IE Pok. 466-7 *gʰedh-* 'thrust', O.Ind. *gandh-* 'thrust', Lit. *gendū*, *gēsti* 'to be injured, perish', Zor.P. *zand* 'violent', Armen. lv *žand*. Preverb *nai-* from older *nal-*, *niš-*, *niš-*.

jsan- 'to strike, kill', v 339, 77v5-6 *šā hvē ttu ne butte se ttātā muho jsanindā* 'the man does not know this, they will kill me', BS G 37, 72 bis b6-7 *sa ca puruṣo na jānīyād yan mām ete jīvitād vyavaropayīṣyanti*; 3 sing. Z 7.24 *jsīndi*; III 140, v6 *kve uysāna jsande* 'who slays the self', BS *ātma-ghāta-*; 1 plur. III 70.106 *aḍārā jsanām* 'we will kill the other'; 2 plur. imperative III 75.234 *na ma jsanyarā* 'do not kill me'; passive, v 114, 63v5 *jsīndai*, BS *hanyate*; Z 19.10 *jsīnde*; infinitive, III 75, 234 *varai āṣṭanḍāṇḍā jsanā* 'there they were about to kill him'; Z 24.442 *cīve rre hvadu hamatā jstye pariṣi* 'when the king himself deigned to strike a man'; preterite, 1 sing. III 140v4 *aysu mātara pātara jsatāmā* 'I slew mother and father', BS G 37, 34b2 *mātr-ghātaṇ pitṛ-ghātaṇ*; Z 13.122 *jsate* 'he slew', Z 24.449 *jsate*, 3 plur. Z 5.2 *jsatāṇḍā*; III 67.50 *cvāṇi jse pyarā* 'who slew my father'; III 67.60 *saṇ ttanī brraṇmana jsāṇḍā* 'at once then they slew brahmans'; v 40, 56r4 *jsate* (misprint *jaste*); participle fut. K 37.118 *raysgi vi jsanāñā* 'to be killed quickly', = K 28.178 *jsanauñā*; noun, *jsanjā* 'killing', see separately; adjective, K 16.143 *jsanāka-*; SuvP. 71r3 *jsīñā* 'to be slain', BS *vadhya-*; ibid. 71v2 *jsīñā*; Z 274.43 *jsīñau hvāṇḍu* 'a condemned man'; compounds, v 114, 63v1 *jsān(au)lysā* 'criminal', BS *caṇḍāla-*, Z 24.452 *jsānāulysā*; III 75.235 *harye vara ṣṭāna ajsa* 'he remained there unharmed', like Zor.P. *pat anastak*, Lat. *incolumis*; v 41, 56r4 *hvāṇḍa-jsanā* 'killers of men'. From base *gan-* 'to

strike, kill', Av. *gan-*, *jan-*, *-gna-*, O.Pers. *jan-*, *jata-*; Zor.P. *zan-*, *zatan* (or *z-*), N.Pers. *zan-*, *zadan*; M.Parth.T. *jn-*, 'wjn-', 'wjd'; M.Pers.T. *zn-*, *zd*; Sogd. Bud. 'wz'n-', 'wzy'n-'; Balōči *janag*, *jata*; Pašto *šanam*, *šal* (with preverbs), *parašēlē* 'wounded', *war-šal* 'to mince', *wēšnā*, *wašal*, *wašlāl*, *wajal*; bša 'slaughter', *-yna* (*mačōyna* 'sling'); Orm. *uznawim* 'I kill', Parāči *jan-*, Šuyni *zīm-*; *zid*, Sanglēči *žan-*, Sarikolī *zanam*, *zon-*; *zed*, 3 sing. *zind*; Orm. *zan-*, *dzan-*; Yazg. *žan-*; *žada(g)*; with *ava-*, Wanetsi *wezen-*, Orm. *wazn-*. IE Pok 491-3 *gʰen-*, O.Ind. *hānti*, *ghnānti*, *hatā-*, Nūristāni *Kati jār-*, *žir-*, Waigali *jā*, *žār-*; North-west Prakrit *jan-*; Dameli *žan-*; Greek θείω, φόβοϛ, Lat. *dē-fendō*, *infensus* 'hostile', Germanic OHG *gund-*, O.Engl. *gūþ*, O.Norse *guðr*, *gunnr* 'fight'; Lit. *genū*, *giūti* 'to drive', O.Slav. *ženq*, *gūnati* 'drive'.

-jsan- 'to put, cover'; K 72.25 *naika ranyau jsa nijsava* 'a *niška*-ornament covered with jewels (BS *ratna-*)'; K 63, 78v2-3 *ranyau jsa kišana pera uḍā nijsave* 'abundant leaves covered (dyadic) with jewels'; II 129.78 *injinai hūjsava-pakai paśajsa pastāṇḍū hajsāṇḍe sau* 'we deigned to send one *paśajsa*-tool, made of *inja-* with well-fitted cover (?)', see AJM, n.s., 11, 1964, 26; III 43.20-1 *ālagāryau jsa šaikā aṇga ājsānīdā* 'they bedeck the limbs well with ornaments'. See also *pajsan-*, *bijsan-*. From *čan-* 'to cover' rather than from *jan-* 'to strike'. See s.v. *kaṇga* 'skin'.

jsanaspāra 'plant name', III 86.85, possibly *jsana-* 'killing', as in BS *āśvamāra-* 'horse-killer, oleander', and Italian *ammazza-cavallo*. See s.v. *irū* 'oleander'; and *spāra-*.

jsam- from base *gam-* see *naljsam-*, *hajsam-*, *hamjsam-*, and *jsā-*, *āta-*, causative *paljsem-*, *hajsauṇḍa-*.

-jsar- from *čar-* with preverbs, *gū-*, *tta-*, *ha-*. See also *jarma-*. *jsarā* 'receptacle (?)'; v 204, 522 *u māñi jsarā pārrova šā* 'and our (or *umāñi* 'your') one *jsarā* given as payment'. From **jarāḱā*- fem. with *šā* 'one', adjective 'connected with', possibly from *jsāra-* 'grain', hence 'receptacle for grain' (bin or sack). For *-ā*, see *karā-* 'circle' to *kara-* 'surrounding', *mājsā* 'marrow', *mījsāka-* 'kernel', *šāṇḍā-* 'earth'.

jsahāra- 'belly', Sid. 8r4 *tte hvī gūnai haṇḍaṇma bāstā jsahārā hime* 'its mark is the belly stuffed up within', BS *viṣṭambha-*, Tib. *dehi mchan-ma ni khop ltaṃ-ltaṃ-por gyur-pa*; Sid. 20v4 *cu nīyakā ṣe jsahera vine... jedā* 'what is butter, that cures pains in the belly', BS *graharṇy...* *-ghmaṇi navaṇitaṇ*, Tib. *mar ni pho-bahi nad...* *sel-to*; 1 187, 106v1 *jsahira haṣa u garsa rāha āchā jīmḍā* 'cures the diseases swelling of the belly and pains of the throat', BS *śvayīthū galu*; K 46.37 *strriyi jsahera ysatha byaude* 'he got birth in a woman's womb'; v 312.24 *jsahira jsa šikalaka* 'the young one from the womb'; K 46.31 *nera jsahaira ysāṇtha nāvai* 'in the wife's womb he took birth'; II 85.17 *jsihāra* (dyadic with *garba-*). From **jadāra-*, from older **jarθāra-* by loss of first *-r-* (like *bāggare* 'leaves' from **varkara-*). If Sogdian *kṣ'r*, *kṣ'r'k*, *kṣ'r'y* 'belly' is connected, the base would be **garθāra-*, replaced by **kaθāra-*. O.Ind. *jathāra-* 'belly' has been traced to *jartū-* 'womb', Got. *qilþei* 'womb' (see T. Burrow, BSOAS 35, 1972, 540-1 with *-lth-*). IE Pok. 358 *gel-t-*.

jsā- 'go', and *jsa-*, Sid. 3v4-5 *khu urmaysdi hauda rri-*

chām pa jsāte u rraye pa jsāte 'when the sun goes the path of the Nine Sages (BS *sapta ṛṣayaḥ*, Ursa major) and the path of the south', BS *ravi-varṣma-dvayāśrayāḥ*, Tib. *ñi-ma byan phyogs-su hgro-ba dan, lho phyogs-su hgro-ñin*; v 80, 7111 *paṇḍau jsātā*; i 169, 85v4 *ca sāma halīja jsāve* 'whose face goes crooked'; ii 101.7 *baīysa āruva jsāmanai* 'we go to refuge of Buddha', beside *ibid.* 7 *dā āruva tsuāmanai*; *ibid.* 7-8 *bisaga āruva tsāmanai*; with *jsa-*, v 67.142.1 *dā āruva jsaman(e)*; Z 19.94 *jsamane myāne dukhānu* 'we go among sorrows'; participle middle, *jsāna-*, SuvO. 56v2 *śāndau vātā jsānā* 'going on the ground', BS *prthivī-gata-*; hence the particle *jsāna*, *jsām*, *jsā*; absolute *-ye*, Z 4.74 *cu ye brātā jsānye keitā* 'what one, being awake, thinks'. With *jsa-*, present participle, see *hanysamdaa-*, BS *samprasthita-*, and *paysada-*. With preverb *bi-*, ii 113.95 *u mistye bādā vī va bijsāmane* 'we depart there to the Great Land (= Khotan)'. From base *gā-*, see also *ggāman-*, Av. *gā-*, *gātu-*, *gāt*, *gāya-*, O.Pers. *gābu-*, Zor.P. *gās*, *gāh*, N.Pers. *gāh*, to IE Pok. 463 *gʷā-*, O.Ind. *jigāti*, *āgām*, *gātū-*, Greek *ἐβαίν*, Armen. *kam*, Lit. *gōti* 'go', Let. *gāju* 'I went'. See *nijsāndā* 'they came upon', s.v. *jsā-*.

jsā- 'to force' with *ni-* III 10, 19v1-2 *harbiśā vaṇṇā ttā karma dukha āra(.....) te benda nijsāndā* 'now all these karma-acts, sorrows, evil deeds... have come with violence upon me', assuming *-jsāndā* from older *-jsātāndā*, as *nāndā* 'they took' from participle *nāta-*. The base may then be *gā-* and *gai-* in Oss. D. *qājun*, I. *qājyn*, *qadton*, *qad*, N.Pers. *gāyad*, *gādan* 'future' to base IE Pok. 470 *gʷei-* 'to overcome'. See *ggā*.

-jsāda-, see *-jsar-* from *čar-*.

jsāna 'humble, bowed down', K 29.190 *jsāna au brrašta* 'bowing down he asked'; with *kya-*, K 38, 130 *jsāmnākye štā puaiśā* (misprint *-ñ*) 'bowing down he asked (durative past)', K 155.59 *jsāne štānā* (with two dots over *ā*); K 149.10 *jsāmnākyā štānā*; K 42.97 *jsāmnakyi nāstā* 'he sat humbly'. See *jsōnāta-*.

jsāna 'going'; particle 'indeed', participle middle to *jsā-* 'to go'.

jsāra- 'grain, corn', SuvO. 53r3 *ttagatā jsārā dīnāra ysīrā* 'wealth, grain, dīnāra-gold, gold', BS *dhanena vā dhānyena vā hirasya-suvārṇa-*; SuvO. 54v7 *jsārāṇau*, BS *dhānyam*; v 116, 65r2 *jsārāṇau* (gen. plur.); SuvO. 56r6 *jsārāṇā*; v 116, 65r6 *jsārāṇā*, BS *sasyānām*; ii 25.29.1 *nuvari jsārā*; Sid. 16v2 *cu sambīranstā buṣūṇa-pacaḍa jsāra ide* 'what are husked grains of all sorts', BS *vividhāḥ śimba-jātayah*, Tib. *spyir-na gan-bu-čan sna-čhogs ruans ni*; adjective, SuvO. 54r3 *jsārīṇau haṇḍisu* 'heap of grain', SuvO. 53v4 *jsārīṇai haṇḍisā*, BS *dhānya-rāṣiṇi*; compounds, ii 35, 8a3 *jsāra-barā* 'carriers of grain', iv 44a2 *jsāra-haurai* 'giver of grain', plur., ii 15.2.2 *jsāra-haurā*, v 274.4.3 *jsāra-haurā*. See also *jsarā*. From **jāra-*, from IE **goro-* with non-palatal *g-*, beside IE Pok. 390-1 *đer-* in Pašto *zānai*, *zārai* 'kernel, seed' from **zrāno-*, O.Slav. *zrino* 'corn', Lat. *grānum*, Lit. *širmis* 'pea', O.Engl. *cyrnel*; rather than IE Pok. 439 *gher-* 'rub', Lit. *grūdas* 'corn'.

jsāšta-, see *nijsāšta-*, *najsaušta-* 'shown'.

jsīṇa 'life', oblique to *jsīna* 'life', K 151.46 *ñvārye dravargye jsīṇa* 'of the noble three-staged life'; K 138.936-7

jsīṇi kāka vījya drreṃsa dijsāve 'he keeps in mind the vidyā-charm protective of life', Tib. *che skyons-bali rig-snags hdi hdzin-čin*; K 139.948 *jsīṇi haurāka vījya drraisā dijsāte* 'he keeps in memory the vidyā-charm giving life'; v 313.33 *jsīṇe*; v 154, 1b1 *jsīṇai*, v 297, a, a3 *štātā jsīṇā*///. See *jsīnā-*.

jsīda- 'deceived', participle to *jsir-* 'to deceive'.

jsīna- 'swift, short (time), small', see *jseina-*.

jsīda 'he strikes', 3 sing. to *jsan-*, Manj. 353 *na jsida na vā puḡitta* 'he does not strike nor does he beat'; Manj. 76 *jsīda jaḍṇai rakṣaysa* 'he strikes the rākṣasa-demon' of ignorance', see *jsīndā*.

jsīnā- 'life', v 337, 36r1-2 *ysāre kalpa vašta jsīna hāmāte* 'there will be life for a thousand kalpa-ages', BS G 37, 32b7 *kalpa-sahasrāṇy āyuṣ-pramāṇam bhaviṣyati*; Z 22.286 *bataku marā drte mā jsīno* 'here I have kept my life a short time'; N 75.25 *jsīṇe vajsāmatu* 'knowledge of life (= medicine)', BS *āyur-veda-*; ablative, Z 13.124 *jsīnāna... pathiyā* 'withdrawn from life'; Sid. 12r3 *jsīṇi buysa padīmāka* 'maker of long life', Tib. *che rin-ba... byed-de*; Sid. 2v2 *jsīṇa bvāṣṭīṇa nuhāsānudrra* 'the ocean of experience of life (= medicine)', BS *āyur-vedodadhi-*, Tib. *chehi rig-byed-kyi rgya-mcho*; through *-nā*, *-ṇi* to *jsī*, ii 107.150 *vasvava-aysmū štāna jsi paśāva i* 'pure-minded he would have left life (=died)', Compounds, SuvO. 5v5 *bulysa dāra-jsīryauṇi varata* 'to long continued life', BS *dirghāyuskatāyām*; Z 13.129 *dāra-jsīniya* plur. 'long-lived'; iii 15.54 *muysga-jsīniya*, *ibid.* 54 *muysga-jsīni hime* 'becomes short-lived'; iii 14.18 *ba-jsīniya* 'with little life'. From *gai-* *-jī-* 'to live', see cognates s.v. *jū-* 'to live'. Tumšūq Saka 16 *tsenya*, 35 *tsenyā tsi* (BSOAS 13, 1950, 657).

jsīndā 'he strikes', v 298, d v3 *kye haṇḍaru jsīndā* 'who strikes another', from *jsan-* 'to strike'; iii 71.145 *gūha: ra jsīndā* 'he kills the cow', see also *jīda*.

jsīmā 'ghosts (?)', K 64, 81v3 *jsīmā ārāḍa bayista* 'tormented ones (?)', afflicted (?), terrified', K 65, 83r4 *bayastām jsīmau āḍarau vaska* 'for the terrified ones, tormented, afflicted'; K 51.5.10-6.1 *bayastām jsīmāni vaska, āspātā ime ttrāmā* 'of the terrified ones, tormented may I be such a refuge'. Here taken from base *gam-* 'to torment' with Sogd. Bud. *ʿwγʿm* 'torment', *ʿwγʿm*; M.Parth.T. *ʿbgʿm* 'torment', *ʿbzʿnʿdn* 'to torment' to IE Pok. 368 *gem-* 'to seize, press', Greek *-γεμος* 'seizing', O.Slav. *žino*, *žeti* 'to strangle', Lit. *gamulā* 'depressed thing', Let. *gūmstu*, *gūmt* 'to seize, attack', Celtic Mid.Ir. *gemel* 'fetter'. This is preferred to base *gam-* 'to go', as if rendering BS *preta-* 'gone'. From **janīya-*.

jsir- 'to deceive', participle *jsīda-*, present v 162, 6a4 *ttayau jsa jsīrāte satva* 'with them she deceives the beings'; K 4, 141r4-5 *hīlhei rrašta hvāñā ajsīraṇā, ttu ne hotani štā harbiśā ysamaṇdeī kai va jsīḍu yane mamā ttattika bye ka aysu aña hvāñāñi, jsīḍā mā gyastā balysā vya* 'in truth to him must be rightly spoken, without deception, it is not possible for the whole world that it can deceive him. To me here he is witness. If I should speak otherwise, the deva Buddha had by me been deceived'; Tib. *bden-par gsum-ba, yan-dag-par gsum-ba slu-bar mi mḍad-pa yimmo, de ni lha dan bcas-pahi hjiḡ-rten-gyis bs-la-bar mi nus-te, de ni hdir kho-bohi dpaṇ yin-te, gal-te kho-bo gzan-du*

smra-bar gyur-na, klio-bos de-bžin-gšegs-pa gslus-pas hgyur-ro; Manj. 171 *sattsera jsiḍa uysmaura* 'beings deceived in *saṃsāra*-migration'; K 50, 20r4 *biṣā jsiṣaṇa ṣṭāre* 'all are deceptive'; Z 19.5 *jsiraṇa-* 'deceitful', Z 22.136 *jsirāka-* 'deceiving'; noun, v 147, 127a5 *jsirgyā-*, Manj. 12 *jsirjā-* 'deceit'; abstract, v 45, 91b1 *jsirjatete jsa*; v 49, 467r5 *ajsirai(tātāi)*; compound, Manj. 39 *jsirja-hanūsa* 'grasp of deceit' (= BS *sāṭhya-grāha-*). Parallel to BS *śaṭha-* 'deceitful'. From **jai-r-* with *-r-* increment to base *gai-* 'to twist', see s.v. *ggisaa-*, and *gaihe* 'he twists'. The Tumšūq form with *ts-* = Khotan Saka *js-* is preserved in Tokhara B *tsar-* 'to deceive'; possibly Oss. *džera* 'raptor bird' attests a base *jēr-* 'to seize'. For 'twist' and 'deceive', note N.Pers. *šikanj* 'twist, deceit', s.v. *tcana* 'wrinkle'.

jsis- 'to win, desire', causative *jsisāñ-* 'to cause to be gained', K 7, 147v2 *tiattitā vā ttā dvi-satā ysita-aysmava balyśū-ñavūysā kye pabana nā jsisāñātāndā vāta, u tskeya nā avasta vāta* 'then these two hundred depressed bodhisattvas who have not sought rebirth and have not desired return', Tib. *de-nas byan-čhub sems-dpal sems žum-pa ran-gi ran-bžin-la slar hjug lhad gyur-pa ŋis-brgya-po de-dag-gis lhañi ba dag*. From **jai-s-* to base *gai-:ji-* 'to win', IE Pok. 469-71 *g^heiō-* 'to overcome', see *jān-*.

-jsüre 'grape juice (?)', compound II 85.27 (miscellany) *khaysam, tte nva pasa tsimāḍa draya, aṇtācā mau naa- jsüre* 'feasting, after that, there come in three, syrups (?)', waterless wine, fresh grape juice (?). Possibly **čagru-* (or *jagru-*), whence Turk. *čayār* 'grape juice (either unfermented or fermented)', to set with other Turkish names of intoxicants (*bor, maxsum, bāgni*, as loan-words, see also s.v. *bveysa-*). For *-aur-* < *-agru-* see also *yausa-* 'musk'.

jse 'to strike', infinitive to *jsan-*, III 69.103 *giḥya:ra jse* 'help to kill'. From **jsate*, see *jsan-*.

jse 'he slew', III 67.50 *cvām jse pyarā* 'who slew my father'. From *jsate*, to base *jsan-* 'to strike'.

jsej 'little', III 141r5 *parstā pīde... ṣva jsej āchei oṣā āchei na pavuṇa hāmāre* 'he ordered to write; may there not be (ill) report, slight illness, severe illness, not fears'. See *jsejina-* 'small'. For 'slight illness', II 103.53 *baka misai ṣṭāñz āchai*, translated AM, n.s., II, 1965, 103.

jsejina- 'small, short, fine', Sid. 132v4 *jseñā kūṭāñā* 'to be ground fine', Tib. *śib-tu brdums-pa-ste*; v 184v6 *jsejina garvica* 'small grains', ibid. 5 *jsejindama ggurvica* 'smallest grains'; III 124.80 *jsaiṇa*, BS *b(ā)la* 'child'; Sid. 4v1 *jsiṇṇa* 'fine', BS *sūksma-*, Tib. *cha phra-ba*; N 76.46 (*jsej*)(*u*) *jsejvī nitcaste* 'he broke into small pieces', BS *chittvā chittvā*; III 89.117 *jseñā jseñā gvāṣaṇṇā* 'to be divided into small pieces'; v 52, 83b5 *jsejṇu vātā* 'in short', III 66.22 *jsaiṇa vīra*, II 52.4 *jsaiṇa vīra haṣṭa yūdai* 'he (or I) at once made the report'; ibid. II-2 *jsaiṇa vī aurrāsa haṣṭa yūdādū* 'we at once made the information report'; III 60.35 *birāṣṭami jsiṇṇā* 'we explain it in short'. v 196.8.2.1 *jsejṇi cakalā* 'small wood'; SuvO. 54v1 *jsejṇu vāt(ā) hajuvānu dr(ai)śa tc(e)ra* 'in short they must be held in memory of the wise', BS (differt, uncertain text) *prāvakta-dhārayamāñāḥ* (*prāvṛta-*, *prāvṛkta-*, Tib. *lhadon-čin* 'uttered'). With suffix *-aka-*, v 280, 544 *u jsejṇakā va iteñdā hirā pajistā yaṇda* 'you can demand

the small and such a thing'; JS 24v2-3 *ustairṣṭai amgām bedā jsiṇakye chale* 'you tore the fine skin on your limbs'. Five spellings in Z *jsejina-*, *jsejina-*, *jsejina-*, *jsāna-*, *jsej*; Tumšūq Saka *tsānakai* 'small' of insects (BSOAS 13, 1950, 657). From **jaśna-* (as *tcjiman-* 'eye' from *čaśman-*) with palatalized *j-*, beside Zor.P. *gśnk* **gaśnak* 'small' (BSOAS 26, 1963, 69-72). Base *gaś-* from **gaś-* to IE *gaḡ-*, *gaḡ-s-* beside IE Pok. 349 *gag-* 'small (lumps)' with variants *-ḡ-* and *-g-*. For the form *gaśnak*, note also Zor.P. *dśnk* **daśnak* 'dagger', Armen. lw *daśnak*, N.Pers. *daśnah* to Oss. D. *dasun*, I. *daryn*, *dast* 'to cut', possibly Zor.P. *d'st* **dāst* 'cut' (Zoroastrian Problems, ed. 2, xxxvii).

jsau, *jso* 'indeed', after negative 'at all', v 77, 145r4 *śiru biysāndi grata-hvāñā ma jsau ju khiji gyasta balya* (BS *khidya-*) 'you have awakened well, O teacher of commandments; wary not at all, O *deva* Buddha', Tib. *ston-pa bde-bar rab sad-nas rgyal-ba čun-zad mi skyo-ba*. From enclitic use of *ča-* interrogative, as indefinite, with *-au* from older *-āvam*, or *-ām*, or *u* < *uta*.

jsonāta-, *jsaanāta-* 'bowed down, humble', v 330, 20v3 *doyaa ysānyau jsaunāta vāstāta* 'with the two knees they bowed down', BS *jānu-dvayaṇ bhāmaa nīpāya*, Tib. *pus-ma ḡñis sa-la btags-nas* (*btags* 'reach'); v 158, 714 *jsonātā ṣṭāna*; III 125, 14 *patā balyu jsonauta vāstāta* 'before the Buddha they bowed'; Z 2.55 *jsaaniti patāna vistātā* 'he bowed before him (the Buddha)'; JS 2r2 *nīnamdrrye jsaunikiyī ṣṭām* 'he invited him humbly'; Sid. 1 bis r3 *ṣi tu śāstrā jsāṇṇakīyī ṣṭām rrvī vī haiṣṭe* 'he presented humbly that book to the Court'; II 108.175 *bārāina vaiysgaista pyatsa stai jsāṇṇakīya vistāyī* 'he dismounted from his horse, standing before them he bowed'; III 76.250 *baysā pyatsā jsāṇṇakīya ṇṣtā* 'before the Buddha he sat humbly'. From **jaufna-* either to base IE Pok. 450 *gheu-b(h)-* 'bend', Lit. *gaubti-s* 'bend', Let. *gubti*, O.Slav. *gūb-*, *sūgūnpti* 'to bend'; or to base **jafna-* from *gab-*, *gaf-* 'to expand, be deep' to *ggaṇpha-*, as *thauna-* 'cloth' from **tafna-*.

jsaus- 'reach, amount to', IV 26.6-7 *cvauṇi jsāri bāja jsausīya heri pajistādā dastaurajā* 'as to what should amount to their share of grain, they asked money with a written document'; II 25.30.8 *|||khaṇḍara* *prū jsausīya parau* *|||* '...should reach the Inner Fort. The command (went out on the date...)''. From **jafś-*, as *ttaus-* 'heat' from **tafś-* to *tap-* 'to heat', to a base *gab-* or *gaub-*, possibly beside base *gam-* 'go'.

jsyāṇde 'they struck', III 68.79 *ahāvi jsyāṇde* 'they killed the quarry' (so to group syllables), see *jsau-*.

ñaḍa 'small', Sid. 15v5 *havvi jsa dilakā ñaḍa* 'with little, small strength', BS *kiucid-vināṣita-*, Tib. *mthu čun-zad čam-gyis čhun-wo*; comparative Sid. 19v1 *dilakai hanta ñaḍara* 'his strength little, smaller', gloss added to BS, Tib. *mthu čhun-wo*. From **ni-arta-* 'ground down' and hence 'small', to Zor.P. *hwrth* **xvartak*, Armen. lw *xortak*, N.Pers. *xurd*, *xurdah*, Makrānī Balōči *hūrt*, Sibi Balōči *hūrt*, from **hu-artaka-*, beside Pašto *wur*, *wōr*, gem. *wuṛa*, plur. *wāṛa* 'small', Parāči *yurōk* 'small boy' from **hu-rtā-* with lost *h-*. IE Pok. 28-9 *al-* 'to grind', Greek *ἀλέω*, Armen. *alam*, above Khotan Saka

ārr- and cognates. O.Ind. *aṭṭa-* 'ground stuff'. For O.Ind. *añu-*, *añṭyas-* 'small', see *-lu->-ṇ-* (T. Burrow, BSOAS 35, 1972, 543) and *alpa-* 'small' (against M. Mayrhofer, Dict.). For 'crush' and 'small', note also O.Ind. *kṣōdati*, *kṣudrā-*. See *ārr-* 'to grind'.

ñatecūkā 'instructor, adviser', II 79·3 *hūṣṭinā ñatecūkā saṃgīnā dvīlāi* 'the Lady's spiritual adviser Saṃgīnā, knower of two *piṭaka*-scriptures (BS *dvi-piṭaka-*)'. With *ña-* from older *ni-*, as in *niharka-*, later *ñaharka-* 'restraint', and *nāhalamāna-*, later *ñahalmā* 'reverent', here *ñatecūkā*, **niścan-* 'teach'. Parallel BS *kalyāṇa-mitra-*.

ñāda 'making sounds, singing', participle present to base *nya-*, III 47·55 *ñiṣe pyatsa ñāda* 'they are making sounds before one another', = III 35·37 *ñiṣe pyatsa ñāda*, variant III 38·36 *ñiṣe pyatsa ñidā* 'they make noise before one another', = III 40·12 *ñijai pyaṃtsā ñidā*. From base *nad-* 'to sound', see cognates s.v. *pañāy-* 'to sound'.

ñānaa- 'treasure', v 67, 25a6 *ñānai*; SuvP. 71v3 *dukhya ñānau byehide* 'the poor get treasure', BS *daridra-sattuāni nidhīn labhantu*; III 67·52 *rraiṣmaṇi śi ñānau rrāṣa* 'this treasure was in charge of Raiṣmana-'; III 76·238 *ñānau va biśā maṇi rrāṣa* 'there (*va=vara*) all treasure is under my control (*maṇi*, not *māṇi*)'; plural, K 49·3·3-4 *ñānauvā visva bījairma* 'pure outstanding treasures'. See *nyaneī*, *nyānaa*.

ñāṇḍā 'destroyed', III 75·227 *ṣai bura nū ñāṇḍā bī* 'it (the *rasāyana*-elixir) destroyed for him here its (the missile's) poison (*bī*, *yī*)'. From *ni-kan-*, see also *buvañ-* 'destroy'. For *ni-kan-* 'place', see *ñāña*, *ñāṇḍi*. Here *ñāṇḍā*, middle **nikunda-*.

ñāṣa 'low, humble, despised', III 123·66 *aśūrai ñāṣa satta* 'unclean low person', BS *aśūca hīna satva*; with suffix *-aka-*, K 155·55 *būmavi ñāṣaki ye idrre nvāṣkye* 'having become poor in power, deficient in faculties'. See *niyas-*, *nyas-* 'to scorn'.

ñāṣṭa 'deficient', SuvP. 64r1-2 *vyaysanvā cu hīsci beḍa, cu pvaṣṭāñā cu ra vā ñāṣṭa haṇḍarye kastarā ṣṭāna, cu ji dīra yuḍi ime pūtcā* 'what (evil deed) in the time of falling into bad states, what in danger, what also in deficiency, being subject to another, what evil I have done then'; BS *vyasanāḡama-kāle* 'snin *kāmānāni bhaya-hetunā, anaiṣvarya-gatēnāpi yat tu pāpaṇi kṛtaṇi mayā*. Participle to *niyas-*, *nyas-* 'be low, deficient, despised'; but with negative *añāṣṭa-* 'not deficient, fully equipped'. See *nyāṣṣ-*.

ñāṣya 'stopped', I 177, 93v5 *u aśmārya-mūttira cū va utca ñāṣya haṇi* 'and stone-urine disease, in which the water is checked', BS *aśmāri-kṛccakra-*; one of the *prameha*-diseases. From **niśad-*, **niśas-* 'to end'. Printed *utcaña sya*.

ñāha 'cure (?)', K 155·59 *pīrmātta ñāha* 'best cure (?)'; possibly to **ni-yah-*, see *jeh-*, *jatte* 'cure', text quoted s.v. *ñaharka*.

ñāhara 'suppression, contempt', K 26·133 *rāda hīya brrama va ñāhara āstada*, = K 35·81-2 *raudha hīyai brramaṇi anīmūñā īñiyi*, = K 18·203 *rrauda hīye prama avamauna iḍe* 'the Brāhmaṇa of the king made to injure him'; K 18·205 *ñāhara iḍa tsaiḡṣū* (read: *ttraikṣa*) *u aślūma padīne* 'he causes injury, severe, and makes mischief (BS *a-saṇḡloma-*)', = K 35·82-3 *ñāhira iḍi*. From

**ni-harga-* to *nihalj-* 'to suppress, hold back'. See BSOAS 19, 1966, 525.

ñaharka 'restraint', K 155·58 *ñaharka daji vīmausta haña ysīthi haurāki pīrmātta ñāha* 'in another birth painful from penalty, flame, giver of the best cure (?)'. Later form of *niharka-*, verbal *nihalj-* 'to hold, press down'. For *ñā-* from *ni-*, note also *ñatecūkā-*, *ñahalmā*.

ñahalmā 'reverent', II 4·49; 50; II 4·56 *ñahmā*, see v 113, 35v2 *nīhalamāñāna* inst. sing. BS *subahamāñena*; Z 278·92 *nāhalamāna*.

ñā 'river', v 167, 5a2 *khu gaṃgā ñā* 'like Gangā river', JS 7v2 *ñāṇi ttāji* 'on the stream of a river'; III 61·54-5 *biśūñā ñāvām* 'of all kinds of rivers'; see also *ñāva* 'channels'. From **ni-tāka-*, see *nūtā*.

ñā 'pouring down', II 39·17 *ñā ysiraka* 'the heart flowing' (in passion), from **nūtāka-* adjective intransitive or passive sense (see s.v. *pāta-*); but **nūtāta-* would also be possible 'placed down in' or 'deposited'. See the full text s.v. *ttādū*.

ñāṇ 'we shall place', II 84·10-1 *dva kamala jṣāṇi daṇḍā ñāṇi kṣṣi buri ciṃgavāṣṭā paṇḍa hīya phara ri haṃāve* 'we shall place two persons so that wherever there may be rumour of a way to China. . .'. Causative to *ni-śād-*; or possibly rather to base *nay-* 'to conduct', see *āñāña-*.

ñāña 'is to be seated', Sid. 8v2 *u paḍaṇi hālaināṣṭā ñāñā* 'one must sit towards the wind', BS *vāta-niṣevapaṇi*, Tib. *bser-bu* ('breeze') *phyogs-su lduḡ-par byaho*. See *nāṣad-*.

ñāña 'occasion(?)', II 44·53 *tta ñāña ñāña hīrā raustāṇḍā* 'so they lost the property on various occasions'; II 44·58 *tta ñāña dasau paṇiṣṣūṣā haḍā parya* 'so on the occasion ten, fifteen days passed'. Loc. sing. from *ñāna-<* **ni-yāna-*.

ñāña- 'plan (?)', II 128·46 *vīña hā biśā ñāña paryāṇi biṣṭe* 'now we deign to restrict the whole plan (?)'. Possibly from **ni-kānya-* from *kan-* 'to put'.

ñāña 'plant name', oblique to *ñāna-*, Sid. 14r4 *ñāna spyakā* 'the flower *ñāna-*', BS *śaṅkhini*, Tib. *saṅgini*; Sid. 127v5 *ñāna spyakā*, BS *śaṅkha-puṣpī*, Tib. *smān sāṅge-puṣpī* (ed. Pekin, *śaṅka-puṣpī*), the andropogon acidulatus, canscora decussata'. With *ñāña*, K 145, 3r4 *ñāña bhīṣe grathani parsāña* 'the *ñāña* twigs must be passed in a knot'; III 46·29 and III 37·13 *ñāña spūlakimā*, III 34·19 *ñāña spūlakimā* 'the budded *ñāña*'.

ñāña buṣāra 'proper name', v 305·5, 2a2 *tī rruṣa ñāña buṣāra jista* 'then Ñāña Buṣāra asked for barley'.

ñātai 'name (?)', v 305·5, 2b3 *haṃtsa ñātai*|||.

ñāttara- 'inferior', Manj. 357 *tva ñāttaira yāna baitsāga stāvā vaska prracai* '(knōws) the two inferior vehicles, a means for the alleviation of the weary ones' (*tva=dva* 'two'); Manj. 383 *dva paṣyai ñāttarai yāna* 'he abandons the two inferior vehicles'; Manj. 404 *buttai dva ñāttarai yāna baitsāga stāvā kaiṇa* 'he understands the two inferior vehicles, an alleviation for the weary ones', = Z 9·25 *tīari dva yāna biṣyāṅgya kye mara stāsindā saṃtsera* 'those two vehicles are the awakening of those who are here weary in *saṃsāra*-migration'. These are the two vehicles *śrāvaka-yāna* and *pratyekabuddha-yāna-*, inferior (BS *hīna-*) compared to the *mahā-yāna-*. See *nyāttara-*.

ñāḍai 'he brought down', K 34·65 *tvi ñāḍai śi jasta amaṅgā ahā: prrabhāvna* 'he has brought down (captured) this

one *devī*-goddess by the power of his unfailing noose (BS *amoghā-*). From **ni-kan-* 'to put down', preterite **ni-kān-ta-*. See also K 155-57 *nyāṇḍi* 'he established, secured'.

nāna 'plant name', see oblique *nāna*.

nāna (*-n-* uncertain) 'put', 2 sing., II 85-31-86-32 *klwam nā bīdā tvā-m ttrvānā nāna* 'if for them he does not carry it, put it for me (them?) in the *ttrvāna-*' (possibly 'garden').

nāma 'sitting', Sid. 102v5 *styādām āysinām bīmdā nāma* 'sitting on hard seats (BS *āsana-*)', BS *kaṭhina-*, Tib. *stan mkhīran-po-la ldag-pa*; see *nāṣad-* 'to sit'; *nāma* from **nīśadāmātā-*.

nāma 'support (?)', II 128-62 (translation AM, n.s., II, 1964, 19) *miri kūṣḍḍi jaṣṭām a rriysdvarām a rripārām jsi nāma ni paryām byaude* 'here in the Palace we have not deigned to obtain the support of queens and princesses and princes'. Possibly from base *nai-:nī-* 'to conduct'.

nāmadai 'uncertainty', v 246, 11b2; *ṣi-nauhyā aṣadī na tcerā nāmadai tta tta*, =K 97, 184-5 *aṣadī ā ṣa-nauhye tcerā nāmadai tte* 'so doubt or unbelief (BS *asāddha-*) is not to be made, likewise uncertainty', BS *na... kākṣā na vicitsā na vimātir atpādayitavyā*. From *nī-tam-*, see *bitam-* and *pātam-*.

nāme 'it is injected', Sid. 153r5 *khu hā haṇḍāna* (= *haṇḍaṇna*), *nāme* 'when it is injected within', BS *pāraṇāt*, Tib. *phyr pho-na* (*hbo-ba* 'pour out'), the medical term *pāraṇa-* 'injection of fluid'. From **ni-am-* 'to force in' (*am-* 'to use force') or *ni-yam-* 'to hold in, insert'. To IE Pok. 778 *omā-*, O.Ind. *āmiti*, *ānta-*; *ama-* Av. *ama-* 'force'; or IE Pok. 505 *iem-* 'hold'.

nāya 'in the river', Manj. 232 *prīya vā karmyau nāya pasveda vajsyāre atca ma*; =Z 5-75 *prīya karmyau jsa nīṭāya ūlca vajsyāre padīyo* 'the preta-ghosts, because of *karma*-acts, in the river see burning water' (with *vajsy-* 'to see'). See *nā*, *nātāya-* 'river'.

nāysai 'you are defeated', K 24-89 *ṣera ādara yaṇa khu jsa na nāysai* 'give good heed that you are not overcome thereby'; =K 32-41 *||ādari yaṇ khwa jsi ni nīyāysi*. Plural present, Manj. 334 *nāysārai harbaīṣa māra* 'all *Māra*-demons are defeated'. Noun v 215-6-4 *nai ṣe nāmysā lieḍe* 'he does not give him offence (?)'. See *nyauys-* 'be defeated'.

nāysara- 'devoted', see *ṇauysira-*.

nāva 'channels', IV 11-2 *mulaki hiye mulu nāva parstai vistāti u vaṇa buri* (*pa*)*rya* 'Mulaki, you deigned to place your channels for me; and now deign to do so'. Ibid. 4. sing. *nā hūhina haṇḍīḍi* 'the channel is filled with a dam'. See *nātāya-* 'stream'.

nāvām 'streams', gen. plural, III 61, 55 *bīṣṇā nāvām* 'of all kinds of streams', see *nātāya*.

nāṣṭa 'bound', Manj. 39-40 *pere bīra (jsa) nāṣṭa* 'bound by the leash of thought (desire)'. See *nūṣṭa-*, *nūṣṭa-*.

nī 'buttermilk', see *ne*, *nye*.

nīdā 'they make sounds, sing', from base *nud-* 'to sound', cognates s.v. *panāy-*. References quoted s.v. *nāda*, present participle 'sounding'.

nīṇḍi 'they throw off', K 68-197-8 *khu vā ni tti karma nīṇḍi bīṇḍa tti khu garkhā pāsā* 'if he does not throw off these *karma*-acts, they are upon him like a heavy load'. See s.v. *pāsa-*. From **ni-kan-* 'place down'.

nīvūṭca, *nāvatcana*, see *ṇelatcā* 'water of buttermilk'.

nūṣṭa 'bound', Manj. 39 *tcāhu-padya jśirja-hanāsa tcāna ma nūṣṭa satva* 'fourfold is deceit's grasp, whereby beings here are bound'; beside Manj. 40 *nāṣṭa* 'bound', see s.v. *draa-* 'grasp'. See older *nāṣṭ-*.

nūcā 'thread, thong (?)', II 75-59 *ysarimje nūcā jśa pyaṣṭā* 'adorned with a golden thread'; II 91-95 *ijimji nūca u dva paṣamjsana* 'a leathern thong(?) and two *paṣamjsana*-tools' as presentation gifts. Possibly from **ni-hūyaṣṭi-* to Oss. D. *xujun*, *xud*, I. *xūjyn*, *xūd* 'to sew', to IE Pok. 915-6 *siā*, O.Ind. *stoyati*, *syūtā-*, Got. *siujan*, Lit. *siavū*, *siāti*, *siātas*, O.Slav. *šijo*, *šiti*, Greek *ὕμην* 'thin skin, sinew'. See *hīya-*.

nūj- 'to teach', intransitive *nūs-* 'be taught, be accustomed, dwell', K 58, 2713-4 *prīyāṅga-mārgānai jśa kūṣalām dharmaṇ pāramyām vīṇyām nūjāna baysuṣṭāṣṭa* 'by the *prīyoga-mārga-* ('road of practice') by him (yi of agent) it must be taught, to the disciples, of the good doctrines (*dharma-*), the *pāramitās* (perfections) to bodhi knowledge'; IV 23-14-5 *paṇaādā ra paṇṇe brī nāṣi-salā paṇa-v-i nūjāne satva* 'full of merit, dear to everyone, having soft speech, may I teach beings his merits'; K 33-51 *śairkāṇ jsa nūve yāmdā hā pāṣim tsiri* 'he was well accustomed with them, they went to him at all times', =K 24-99-100 *śaka jsa nūve y(ā)da hā pāṣa tsira*; K 16-159 (*ca*) *va vara nūve raṣgya pharāka bāḍa* 'the sage (BS *rṣi-*) had dwelt there a long time', =K 33-50-1 *cū mī vara mūde raṣgyi phirākā bāḍi*, =K 24-99-100 *ca va vara nūve raṣaya pharāka bāḍa*. Participle with negative, Sid. 104v4 *aṇṭa lvaḍa khaṣṭa* 'unusual food and drink', BS *asāmya-*, Tib. *snon ma goms-pahi kha-zas dan*. See *nyūj-*, *nyūta-*, *nūska-*.

nūḍāji 'covered (?)', II 85-17-8 *būna ṣā tcarga mase nūḍāji bāṣkala dvī-ssa* 'a *baudana*-censer(?) of the size of a *tcarga* (face, disc?); two hundred *bāṣkala* (cups?) with covers (?)'. Possibly from *ni-vṛta-*, see *nyūrr-*.

nūna 'from the north', Manj. 192 *raṇye nūhṇjsada nāna* 'from south, west, north', ablat. sing. from *nyāva-*, see *nyāvajsa-* 'north'.

nūysja- 'explanation, display', Manj. 148-9 *cu savra hāṣa beraṣṭa nūysja keṇa satvā vaska kha vajsyāre ttaṭva artha* 'who explained the *saṇvṛti-* (conventional) truth by way of expositions for the beings so that they may see the meaning of *tattva*-essence'. Possibly from **ni-baza-dya-* or **ni-vaza-dya-* 'spreading out, expounding' or 'pouring out', to Oss. D. *ivāzun*, *ivazun* 'to expand' or *vaz-* 'to move'. See also *nūysdyi*.

nūysdyi, with *nyāysdyi* below, 'display', III 61-50 *śūbhavyūha: nūysdyi mūṣḍi āḍiṣi bustum biṣā* 'Śūbhavyūha expounded in mercy; I realized all'. Here *nūysdyi* is preterite to *nyūys-* from **ni-baz-* or **ni-vaz-*. See *nūysja-*; but possibly the base is *ni-baud-* with *-sd-* < *d-t-*.

nūrā 'equipment', II 111-20 *pharākā vā nūrā haṇḍrī* 'much equipment was collected here', older *nyūrā-* from **nīvarna-* 'covering, harness'.

nūṣka 'simpleton (?)', III 124-87 rendering of BS *muddha-* for *mugdha-* 'simple, foolish'. From *nūska-* 'usual' by suffix *-ya-*.

nūṣṭ-, *nūṣṭy-* 'to wrap up, bind', Sid. 144r2 *kūham: thau jsa nūṣṭānā tirā ṇḍā* 'to be bound up in an old cloth, it makes it well', Tib. *ras-la sogs-pas dkri-ba ni bzang-ste*;

Sid. 128v3 *ñuṣṭimā* 'they bind'; III 18·35 *kamgyā bimā* *ñuṣṭyānā* 'to be bound upon the skin'; Sid. 153v1 *ysicvā perwā ñuṣṭyānā* 'to be wrapped in yellow leaves', Tib. *la-ma ser-pahi nan-du phur-la*; preterite, 3 sing. fem. K 46·49 *purakā ñuṣṭyā* 'she wrapped up the son'; participle, K 67·153 *kāmyāñ jsa ñuṣṭye basti* (dyadic) 'wrapped up, bound in thoughts', = K 70, 4v3 *kaumyau jsa ñuṣṭe basta*; K 66·137-8 *tcañna mara ñuṣṭye basti*, = K 69, 2r2-3 *tcana marā ñuṣṭe basta* 'whereby here they are wrapped, bound'; K 105·242 *kāmyau jsa ñuṣṭai bastā* 'wrapped up, bound with thoughts'. From **ni-yauṣṭa*- to base *yaug-* 'to join'. See *jūṣū*, and *parajūṣṭa* 'surrounded'. Above *ñūṣṭa*, and *ñūṣṭa*.

ñūs- 'be accustomed, be taught', IV 23·17 *ñūsāñde satva muhu jsa* 'may the beings be taught by me'; II 39·25 *ñusa ñusa* 'be accustomed (?)', 2 sing.; adjective, *ñuska-* 'accustomed, usual', see also *añuta-* 'unaccustomed'. Older V 171, 2v4 *kāmo diṣa aysinū nyūste* 'in what region the mind is accustomed'. See *nyūj-*, *nyūta-*, *nyūs-*. From **ni-yauk-* or **ni-auk-*, **ni-yauṣ-*.

ñuska- 'accustomed, usual', Sid. 9v3-4 *ñuska u ttarañdarū dai strihā hanāte u hauva jsa hañphwe hamāte* 'normal and the bodily heat is severe and he becomes possessed of force', BS *sāmyād dīptāgner balavān iṣa*, Tib. *goms-pa dan, mehi drod ḥa-ba dan, ñams-stobs ḥe-ba-la ni*; II 115·28 *tī jśā naḡāra ñuska ṣaika aysmū hatca* 'then also the old normal good mind together'; JS 37r2-3 *sahyai purāna ñuska briyū strehā* 'you endured the usual great love of children'. See *ñūj-*, *ñūs-*, *nyūj-*, *nyūste* to base **ni-yauṣ-*; cognates s.v. *nyūj-*.

ñūhūñjsadā 'west', K 144, 1v1 *ṣi ciga ḡṣira jsa ravye pa ñūhūñjsadā samyasa ysāye* 'he was born in the south-west from China in Samyas'; III 22, 12a2-3 *rravyi pata niḡhūñjsadā nyūñjisa* 'south, west, north', BS *daḡṣiṇa-paṣcīma-uttara-*; V 62·21 *ñūhūñjsamdyi diṣiṇa* 'from the western region'. See also with initial *ni-*, *nyi-*. From **ni-faug-* to base *baug-* 'to bend, move away'.

ñe 'buttermilk', Sid. 100v4 *tīrā ñe*; Sid. 9r3 *ñye jsa hañtca* 'with thick milk', BS *dadhmā*, Tib. *ṣa*; Sid. 142v1 *tīrā ñye jsa murāñā* 'to be crushed with sour milk', BS *dadhy-amlā-mardita-*, Tiḍ. *ṣa skyur-po dan sbyar-te*; III 90·188 *tīra ñyena*; III 93·258 *tīra ñena*; III 92·237 *tīra ñena-ñ jśā*; I 161, 76v3 *tīra ñi*; compound, Sid. 131r1 *ñetutcā*, BS *mastu*, Tib. *ṣa-kha-ḥlu* 'water of curds'; I 169, 85v4 *ñivūtca*; inst. sing. I 171, 87r4 *ñāvutcana*. From *nai-*: *ni-* 'to churn', **nitā-* or **niyā-* 'buttermilk', see also *niyaka-* 'butter' from **nitaka-*. See cognates s.v. *niyaka-*.

ñehūṣṭa 'ceases', see s.v. *niḡj-*.

ñō 'surely not', III (ed. 2) 140v5 *<tītā> mā cu ñō jūmā aysu* 'then I am one who shall surely not live', BS G 37, 34b3 *tata ātmānañ tyajāmy ahañ* 'then I will abandon life'; Z 13·81 *khveī ña khā pau vātā ggeiḡa* 'surely the piece of wood would not hurt his foot'; Z 23·7 *cu ñō ṣṭāka sarvañi balysā nirārthā hvāñā salāva* 'surely necessarily the omniscient Buddha would not speak senseless words'; Z 274·38 *||ṣāñā kha ñō vā balysā||*. From **na-id uta*, to O.Pers. *naiy*, Av. *noit*, O.Ind. *nēd*.

ñauñau 'tender (?)', II 114·14-5 *atvaḡarū ñauñau-ysīraka yvamañtcana māvara* 'of the exceedingly tender-hearted (?) mother Yūmañtcana'. Possibly with trajected umlaut

from **nauna-* with double suffix *-y-āva-* (or *-āva?*), to *nauna-* 'soft' from **namna-*, **ñāmna-* to base *nam-*, Av. *namra-*.

ñautcai 'pungent' in a list, II 115·27 (subscript) *ysaujsa khaṣa ṣaika brruna tī jś(ā) ñautcai* 'tasty drink, excellent, fine, likewise pungent'. From **ni-aus-ḥi-*, base *aus-* 'to burn, be pungent', inchoative *aus-* (as *aus-* 'shine', inchoative *byūs-*, Av. *us-*, O.Ind. *ucchati*) whence *-ṣḥ->-tc-*; similar *añuska-* 'unaccustomed' from inchoative *ñus-* to *nyūj-*, *nyūta-*. For *aus-* 'burn' see *byūḡāre*. Note that **ni-taṣṭ-ḥi-* to base *taṣ-* 'heat' might also result in *ñautca-*.

ñauys- 'overcome, defeat', intransitive middle, participle *ñauṣṭa-*, K 16·145-6 *ṣera ādara yañā khva jsa na ñauysa* 'take good care that you are not overcome by it', = K 24·90 *ñāysai*, = K 32·41 *ñyāysi*; participle *ñauṣṭa-*, III 76·247 *tīye jśai ṣā ñauṣṭā* 'by it (death) he was overcome'. See *nyauys-* 'to be defeated'.

ñāuysira- 'devoted, intimate, loving', II 75·59 *bastā hūbastā hvaramḡai ñāuysirā grathā* 'bound, well-bound the right hand, an intimate knot'; III 101·45 *auda mara vai sa ñāuysira hamañnai* 'up to here indeed may I be intimate for him'; V 384, 9a1-2 *ysājū ūstyā ñāuysera bīyṣe hvāñḡinaṣ rana* 'I hold firmly as an intimate adherent, the jewel of men'; V 66·14-5 *duṭakā ñāñysirā tsumam(ḡa u) kharūkā ḡṣama* 'it pleases the daughters, becoming intimate, and being loving (?)'; V 66·8a *ñāñysirā-vāḡa pūra du(ṣa)* 'lovingly nourished sons, daughters'; II 82·58 *ñāysaira-vāḡa vūtvayau drūpaḡa* 'Drūpaḡa lovingly reared, the princess (so *vūtvayau* from **baga-yauma-*)'; = II 79·12 *ñāñysaira-vāḡa vūvayū dryapaḡā (-ya- for -ñ-)*; *Drūpaḡa* from BS *Draupadī* with secondary *-ḡ-*; V 243·34 *ñāñysaira dīryai khvā jsa na gvañi* 'I have held intimately so that I shall not part from you' (*-ā = -ñ*). If the older form is *ñauys-*, the base may be **ni-yauṣ-* 'be excited in love or intimacy'; if the older is *ñāys-* the base could be **ni-āṣ-* 'to tie tight'. For *yauṣ-* see *jūh-* 'to be enamoured' from **yauṣṭ-*.

ñauvā jsa 'with plants (?)', III 104·50 *ṣaika bādā pvūṣṭi ṣṭai ṣaika paṣāñt habaḡa ñauvāñ jsa* 'the autumn, the spring time is good for him, filled with plants (?)'. Possibly *ni-ava-* to *avah-* 'food', Av. *avā.xvarəna-* 'manger', Nūristāni Aṣkun *au* 'bread', O.Ind. RV *avasā-*, *oṣadhi-*. See s.v. *durauṣṡ*.

ñauṣṭa-, see *ñauys-*, *nyauys-* 'be overcome'.

ñye, see *ñe* 'buttermilk', Sid 20v4 *amāṣṭā ñye* 'unfermented buttermilk'.

ḡausvera 'covering (?)', II 110·19-20 *kaucāḡara ā ṣan hatca ḡausvera jsa* 'one covering (?) together with *ḡausvera* covering'. Uncertain, possibly *ḡausa-* from **draṣṡa-* to base *drap-* 'put on, wear', beside Av. *draṣṡa-* 'banner', *draṣṡaka-* 'fringe, streamer of dress' (used of a *puṣā-* 'crown'), Zor.P. *drap-* 'to wear', gloss to Av. *vah-* 'to wear', O.Ind. *drāpi-* 'mantel, clothes'; and **vārya-* from *var-* 'to cover', Av. *varəna-* 'cloak', Zor.P. *vī* **varr*, Armen. *lw var* 'mantle'; hence a dyadic 'garment' or part of a garment'. Neither Chinese nor Tibetan seems to have such a word. For *ḡ-* from **rḡ-* from *dr-*, note medial *-ḡ-* from older *-rt-* as *ḡṣṭa-* in *kaḡḡāna-* 'act'.

n-, initial only in later Khotan Saka texts.

na 'food of immortality, BS *amṛta-*', K 49·4·4 *na riyāyānnā hamamge* 'equal to the elixir *anausa-*'; K 25·115 *na*, = K 17·177 *ne*; I 163, 78r2 *ni mānānda* 'like *anausa-*', BS *amṛtopama-*; JS 37r2 *ne* 'with *anausa-*'. See older *nāṣa-*, *nāta-* from **anausa-* 'deathless'.

natsū 'he went out', K 25·112, *byaha natsū* 'he went out to hunt', = K 17·173-4 *byaha natsūe*; = K 33·62 *byahi natsue*; 3 plural, III 107·3·4 *netsāmdā jāmyāṣṭi vaysāna* 'they now went out to the fight'. Older *naltsuta-*, from *niš-* and *čyuta-*.

nāsta 'it ends', Manj. 242 *kūṣṭi būrai ja kalpa na nāsta* 'where the *kalpa*-age does not yet end', = Z 5·83 *kāmā na ru kalpā nāṣṭā*. See *niṣas-* 'to end'.

nasta 'seated', K 110·3·40 *nasta tityā āysanau vira* 'seated on the seats' (BS *ūsana-*).

naste 'he placed', Manj. 121 *naste gaṇḍa* 'he set up a gong', present K 72·19 *gai niyi u bui padaṣṭa* 'he sets up a bell and burns incense'. See *nāste*.

nastyāmnā 'end', Sid. 156v5 *jsiñi nastyāmnā padimāre* 'they put an end to life', BS *hanti jivitañ*, Tib. *srog-la yun hlab-par byed-pas-na*, see *niṣas-*.

nastyauñā 'end', Manj. 243 *nastyauñā tādī* 'only the end', = Z 5·85 *u paryañṭi tādā* 'and only its end' (BS *paryanta-*). Formed with abstract suffix *-auñā-* from the participle *nasta-* to *niṣas-* 'to end'.

nahiṣe, see *aṇahiṣe* 'unoppressed'.

nāṣta 'to sit', infinitive, III 71·131 *parya nāṣta sve biṇḍā maṃ* 'please sit on my shoulder'. See *niṣad-*.

nāṣta 'to sit (?)', II 109·9·4 *nāṣta u bāma* 'sitting and riding (?)', if *bāma* is the *bvāma* 'mounting' of Sid. 102v5, Tib. *zon-pa*. But here perhaps read *bāma* 'dumb' as Sid. 11v5 *bāma-*.

nāste 'he placed', III 67·46 *rruṇḍa jse brraṇmana nāste* 'he slew kings, he set up the brāhmaṇas'; K 40·8-9 *aṣṭi nāma rre nāṣtā rruṣṭa*, = K 43·129 *aṣṭi nāma re nāṣta rruṣṭa* 'a king by name Aṣṭi (Aśoka) established the sovereignty'; III 75·217-8 *ṣve nāṣtā ṣaṇḍe biṇḍā* 'he struck him to the ground'; III 75, 227-8 *daśagraivā rakṣaysā nāṣtā* 'the rākṣasa-demon Daśagrīva was seated'; III 75·228 *ṣve nāṣta pñnyau ttu, na vā pastā saṇi tta tta nāṣtā* 'he struck him with arrows, he did not fall, just so he was seated'; III 75·232 *tcaṇḍalai nāṣtāṇḍā dva* 'they secured his two elbows'; III 67·61 *rakṣaysāṇi nāstyā jṃga* 'she was destined to be the ruin of the rākṣasa-demons'. From **ni-ṣādaya-*, see *niṣad-*.

nā 'our', v 78, 4r4 *hañibēra nā āysaganu* 'fulfil our desires', Tib. *bdag-čag bsam-pa rdzogs-par nḍzod*. See *nā*, Av. *nō*.

niteampha 'ruin, calamity', III 83·24-5 *ttū kālā niteampha bādā klu kṣira ākṣū jīye*, = ibid. 28 *ttū kālā niteampha kālā klu kṣiri ākṣū dū jīye* 'that time the time of ruin when the country begins to fail'. From **niṣ-sāmb(h)a-* to *tcaṇḍh-* 'be disturbed', see *naciph-*, and *palcinuph-*. Parallel BS *antardhāna-*.

nimiysa 'contact, following', I 179, 97r3 *biva va pīrmāttaṃ nva nimiysa vi itāka* 'for the wind best, suiting it, being necessary', BS *vātānulomana-*. See III 23, 17a2 *ṇamaysāna*, from *nimalys-*.

niyi 'he sets up, places', K 72·19 *gai niyi* 'he sets up a bell'; K 73·51 *ṣau piṇḍai niyi* 'he places one lump (of clay)', see

neye 'he places' to participle *nāsta-*, from *niṣādaya*, see *niṣad-*.

niysūn- 'to flow', I 179, 98r3 *nāysūnāma*; I 171, 87r5 *niysūnāma*, BS *srāvana-*; I 183, 101v1 *strisāna tti niysūnāma* 'making stiff, then flowing', BS *stambhana-*, *prasravana-*; I 191, 111r3 *niysūnāncā* 'flowing', BS *prasruta-*. See *ysūn-*, *ysūma*, *buysu-*, *ysotta*, *nyysva-* to base *zau-* *zu-* 'flow', Av. *zaotar-*, *zaōthrā-*, *āzuti-*, M. Parth. T. *wzw-* *wzwd* 'quench', Oss. D. *āwzujun*, I. *āwziḡyn*, *āwzyd* 'fall out (of hair)'. IE Pok. 447-8 *gheu-* 'pour', O. Ind. *juhōti*, *lutā-*, *āhuti-*, Greek *χεω*, *χυτός*, *χεύμα*; *gheu-d-*, Got. *giutan*, O. Eng. *gēotan*, Lat. *fundo*, *fūsum*.

nīhiṣā 'one who arrests, punishes', plural to adjective **nīhiṣāa-*; *nāhiṣ-*, older *nīhiṣi-* 'to restrain'; II 106·122 *nīhiṣā hamārai* 'they become those who check', translation AM, n.s., II, 1965, 117. See *nīhalj-* and *aṇahiṣe*.

nīhejāra 'suppress', 2 plural, K 149·11 *nīhejāra biṣa diṣaṃ byinadāra* 'suppress all the maintainers of obscurations (BS *āvaraṇa-dhara-*) of the regions'. See *nīhalj-*.

ne 'immortal food, BS *amṛta-*', K 148·48-9 *tai jsaṃ hā baudhasatvau uvāra ttaradira beḍi ne vi rauṣta vijsāṇḍe* 'may they see the lordship of the *amṛta-* upon the noble body of the bodhisattvas', parallel to Sid. I bis v3 *aurga i ne biṇḍā rrāysanaudā viraṣṭā* 'may there be homage towards the lord over the *amṛta-*'. See *nāṣa-*, from **anausa-*.

netsāmdā 'they went out', III 107·3·4 *netsāṇḍe jāmyāṣṭi* 'they went out to the fight'; K 33·62 *netsue*, = K 25·112 *natsū*. See *naltsuta-* from *niš-* and *tsva-* (**čyuta-*).

ṇemām 'end', JS 34v3 *se veña tte kṣīre yanide ṇemāṇi beṣna* (MS *beṣta*) 'that they may make now an end altogether of the land'. From **niṣamāna-* to *niṣam-* 'to end, become quiet'.

naiyi 'he may not have', see s.v. *hāmura-* (K 144, 1v4).

neye 'he places', III 104·37, see *niyi* 'he places', to participle *nāsta-*, from base *niṣādaya-*.

ṇesta 'seated', K 60, 36r3-4 *u cī maṃ bāṇḍiasatva bayuñavuyṣai dī bāṇḍhamāṇḍa tsāṣṭa akhāṇṣṭa samāhauṇa* *ṇesta hemye hime* 'and when the bodhisattva (dyadic) has seated himself under the bodhi-tree in *samādhāna*-trance, quiet, immobile'. From *niṣasta-*, *niṣad-*.

ṇehvasta- 'crossed, triumphed over', K 64, 82r1 *ṇehvast(ā mī)me* 'may I be able to cross'; K 144, 1v2 *ṇailhvastai* 'he crossed'. See *ṇailhvaste-* from *niṣ-* and *hwah-* *hwasta-*.

ṇvāya 'grasp', K 105·244 *ttu artha vā vaiṇa ṇvāya* 'now grasp this meaning'; = K 110·331-2 *ttu artha vā vaiṇa ṇvāya*. See *ṇvāy-*, BS *abhinīhar-*.

ṇivistyi 'diarrhoea', I 191, 111v2-3 *aviysāra vasujāka ṇivistyi bāma va pīrmāttaṃ* 'diarrhoea clearing, best for diarrhoea (BS *atisāra-*), vomiting', BS *sarvātisāra-vināṣana-*; I 191·112v2 *ṇivistyi vasujāka u niysūnāmi* 'clearing diarrhoea and flux'; I 191, 113r2 *ṣi nā biṣiñi aviysāra jṃḍā ṇivistyā bañā uskyāṣṭā grrahaṇi padauṣa bañā* 'this *amṛta*-medicament checks all kinds of *atisāra-*; it binds diarrhoea; it binds up *grahaṇi*, *padauṣa-* (dyadic)', BS *grahaṇi* 'chronic diarrhoea'. From **ni-vṛsti-* to base *vart-* 'to roll', with *n-* changed from *n-* by the former presence of *-r-*, rather than **ni-pasti* 'falling down'. Parallel to *padauṣa*, and I 151, 61v3 *padauṣṭa-* from *pa-* and *dau-ṣ-*, the form with suffix *-ṣ-* to base *dau-* *du-* 'to run', see *padauṣa*.

nveysdyā 'bow-case', III 81-167 *yasikā*, *nveysdyā hame* 'the Turkish *yasīq* "bow-case" is the *nveysdyā*'. Possibly from base *barz-* 'to cover', with *n-* due to former *-r-*, through **nibalzdyā-* (*-als->-ez-*). Base *barz-*, Av. *barəziš* 'cushion', *barasman-* 'strew of stalks, a bundle of stalks'; IE Pok. 125-6 *bhelgḥ-* 'to swell; bellows, cushion', O.Ind. *barhis-* 'strew', *upa-bārhaṇa-* 'covering, bolster', Celtic Ir. *bolgaim* 'to swell', *bolg* 'sack', Got. *balgs* 'bag', O.Eng. *bielg* 'belly', O.Pruss. *balsinis* 'cushion', Slav. Serb. *blázina* 'pillow, bolster'.

t- preverb, *tsue* < **tsuta* 'rubbed, ground' (V 211:39:3; 4) with Av. *tkazša-* 'teaching' (see s.v. *kšī'a*), and Sogd. Bud. *tkwš-* 'observe' (s.v. *kuš-* 'observe').

ta, usually *tta* 'so', V 40, 63b2 *tcera khu ta iyā* 'it must be done so that it is so'; K 54, 14v2 *ta ta khu* 'so that'. See *tta*.

tta 'so', *tta tta* 'so', V 68, 8r4 *gyastā balysā tta hvate* 'the *deva* Buddha so spoke', BS G 37, 4a6 *bhagavān āha*, Tib. *bčom-lan-hdas-kyis bkah-scal-pa*; Manj. 271 *sūha dūkhū tta vā upekṣa* 'pleasure or woe, indifference', = III 39, 42b3-4 *sūha dūkhā tta vā upekṣa* (BS *sukha-*, *duḥkha-*, *upekṣā*); *tta-tta-nāmana-* 'of a man so-named, so and so', II 123:7 *mistye tta-tta-nāmana hvaṇḍye* 'of a man so-named'; III 129:13 *tta-tti-nāmani dānive bayysi himāmane* 'may we the patrons (BS *dānapati-*) so-named become Buddhas'; III 107:9-20 *tta-tta-nāman (d)āunavaq* 'a patron so-named'; III 129:14 *tta-tti-nāmani dānive*. See BSOAS 13, 1950, 655 BS *evan-nāmā*, *amuka-nāmā*; fem. *evan-nāmikā*; Kuci Sanskrit inst. sing. *itthun-nāmena*, *itthan-nāma*; Pali *itthan-nāma*; Tumšug Saka 12 *tomvo thara nāma*; 21 *mare tharā nāma*. From **tā* inst. sing. to pronoun *ta-* 'this'. See *tta-* 'this'.

tta- 'this', pronoun with nom. sing. masc. *ṣg*, *ṣā*; with *-ka-* suffix *ttaka-*, plural K 64, 8or4 *ttaka*; passim; V 353:19, 1r5 *ttakyi kādānai* 'for this', *ttikye* and frequently. The accusative *ttu*, *tu*, *tū* continued in use in later texts; V 339, 77v5-6 *ṣā hvṣ ttu ne butte se* 'he does not know that, that...'; BS G 37, 72 bis b6 *sa ca puruṣo na jāntiyāt*; Sid. 1 bis r3 *ṣi tu śāstrā jśāṇṇakyi ṣṭāṇi rrovi vī haiṣṭe* 'he humbly presented this treatise to the Court'; Sid. 16r4 *dr̥r̥m̥ ttavai cu hūṇā bame tū jaidā* 'such a fever which vomits blood, that it cures' (printed *bānetū*), Tib. *khrag lud-pahi rims sel-zin* (but K 43:174 *rre-t-ū pasti si* 'the king ordered them, saying', = K 41:56 *rre-tt-ūṇi pasti si*); Z 22:308 *bilsaṅgya hūḍā ttu hoṣṭāndi purandāndi ysātāndi* 'that given to the *bhikṣusamgha* they took away, removed, plundered'; inst. sing *ttāna*, *ttena*, *ttina*, K 56, 19v4 *tana* (so); acc. sing. V 64:40 *tvuā rakṣa* 'this protection' = *tvā*. Pronoun from *ta-*, Av. *ta-*, O.Ind. *ta-*, IE Pok. 1086-7 *to-*, Greek *τό*, Lat. *istum*, *tam* 'so'; Got. *ṣata*, Lit. *tās*, O.Slav. *tū*. The *ṣā* is Av. *aēša-*, O.Ind. *eṣa-*.

ttagata- 'wealth', V 115, 63v6 *ttagatā*, BS *dhana-*, SuvO. 54v6 *ttagatāna*, BS *dhaneṇa*, I 251, 119r5 *uysuaira biṣūnina ttagatna tsāta himāri* 'beings become rich with all kinds of wealth', BS *sattvāni sarva-dhana-dhānya-samṛddhāni bhaviṣyanti*; V 335, 33r2 *biṣūnina ttatana*; V 72, 39v2 *biṣūni ttagā*; III 128:12 *ttamta*; Z 15:1 *ttate*, Z 2:30 *ttata*, K 45:7 *ttaye*. Adjective SuvO. 36r5 *ttagatinei*. Possibly from **takata-* 'mobile', to *tak-*

'to move, run, flow', in meaning like Greek *πρόβασις* 'property', *πρόβατον* 'sheep'. Later 'wealth' is expressed by *hira-*, for BS *dhana-*, *vastu*. For base *tak-* see *ttajs-*.

tamka 'so much (?)', III 147, b8 *biṣe tamka rruṣi hamye* 15 *kāsi* 8 'all in total barley amounting to 15 *kāsa*-measures (and) 8 (*ṣamga*?)'.

ttamga- 'thin, small, sparse, scanty', JS 38v2 *kleṣa ttamge himāre* 'the *kleṣa*-afflictions become rare'; compound, Sid. 7v3 *ttamga-tcamṣai* 'with scanty hair', BS *alpa-keṣa-*, Tob. *skra srab-pa*; comparative, V 30, 42v4 *ṣi karmā kādyānā ttamgāttarā hāmāte* 'for him the *karma*-act becomes rarer'; with suffix *-laka-*, III 84:39 *ttamga-lakaṇa pemakaṇa* 'in a thin piece of wool'. By loss of *-m-*, *ttaga-*, III 40:24 *ttagyau khaivām jsa pviṣṭa ttunām aniga* 'their thick limbs covered by thin dresses'; II 107:149 *ttagalaka hiraṇa* 'in thin condition'; abstract, JS 30v4 *ttamda keṇa* 'for thinness', from **tanakatāti-*. From **tanaka-* to base *tan-* 'to stretch'. See also *ttani-* 'skin'. Oss. DI. *tānäg* 'thin, small', Oss. D. *tānā*, I. *tān* 'string'; I. *t'ang* 'intestines'. Av. *tanū-* 'body', *tan-* 'to stretch', Zor.P. *tan*, N.Pers. *tang* 'narrow', Balōči *tanuk* 'thin', N.Pers. *tanuk*, Sarikolī *tanūk*. IE Pok. 1065-6 *ten-* 'to stretch', O.Ind. *tan-*, *tatā-*; Greek *τείνω*, *τείνω*, *τενός*; Lat. *tenuis*, *teneo*, Celtic Welsh *teneu*, O.Ir. *tanæ*, O.Sax. *thunni*, O.Slav. *tīnākū* 'thin'. See also *thamj-*, Av. *θang-*. With *vi-*, see *byāñ-* 'extend'.

ttajarastra or *tta jarasttra*, V 312:26 ||*ttajarastra n(ā)ma yūd(ā)mda* 'they made the name *Ttajarastra*' (or *tta* 'so', and name *jarasttra*). The name is given at the (line 25) *jāttamaha* 'birthday feast', BS *jāti-maha-*.

ttajs- 'to flow', I 149, 59r3 *haysga-ttājsāa-* 'running nose', BS *pīnāsa-*; 3 sing. Sid. 131v5 *ttastqu byāsde* 'drips and melts', Tib. *hdzag-čim hjiḡ-pa*; present participle K 21:7-8 *ttāja ṣṭāre tcāmlasa kṣāriṣe ttajsace* 'rivers there are fourteen, alkaline, flowing', = K 28-9:182-3 *ttāja ṣṭāra tcaulasa kṣā(ri)ja ttajsaca*, = K 37, 123 *ttāji ṣṭāre sudāsā kṣāriṇji ttiṣṭaidi* 'rivers, eleven, alkaline, flowing violently'. Noun SuvP. 69r4 *ttājā* 'river', BS *nadi-*. With preverbs, Z 292:16 *ātajsandā* 'overflowing'; *ava-*, Z 17:12 *ggaryau vataysde ūca hā pītā biṣṣa* 'from the mountains flows down the water, all falls there'; *ni-*, *nātā* 'river', see *nātā*; *vi-*, K 90, 743 *khu hamāñāṇi māṣṭāṇi garvā baura byaiṣṭā* 'as in the summer months the snow melts on the mountains'; causative, Sid. 109v2 *byājāñā* 'making to melt', Tib. *bzu-ste* ('melt'), K 154:43 *byājara* 2 plur. imperative; *ham-*, see *hamdajsāre*. Base *tak-* 'to run, flow', Av. *tak-*, *tačaiti*, *taxš-*, noun *taka-*, Zor.P. *tač-*, *tāč-*, *tāxtan*, *tačak*, *vitāxtan* 'melt', M.Parth.T. *tē-*, *wdē-*, *vedxtn*; M.Pers.T. *tz-*, *wdē-*, *prdx*, *bdxtn*, *txtn*, 'd'xt', *bdē-*, *hndē-*, N.Pers. *andāxtan*, *gudāxtan*; Sogd. Bud. *teyt'yēt* 'melts', *tyyḥ* 'stream', 'nt'č 'troop'; Oss. D. *tādsun*, I. *tādsyn*, *taɣdtān* 'drip, well up', D. *tādsun*, I. *tādsyn*, *taɣdtān*, *taɣd* 'make drip'; *taɣd* 'swift', DI. *tāx* 'stream', D. *tāxun*, I. *tāxyn*, *taxtān* 'fly', D. *tāxsun*, I. *tāxsyn* 'fly'; Pašto *tōe* 'stream' (**tāka-*), *cəm*, *dzəm* 'to go', *tə* from **taxta-*, *war-tag* 'going', *rā-tag* 'coming'; Sarikolī *tedz-*: *tūid*, Waxī *taɣd* 'went', Šuynī *tiz-*: *tūid*. IE Pok. *tek²-*, O.Ind. *tākti*, *taktā-* 'tun', Celtic O.Ir. *techiid* 'flees', Welsh *go-dep* 'flight'. Got. *ṣius* 'servant', Lit. *tekū*, *tekēti*

- 'run, flow', O.Slav. *tokū* 'flowing', Tokhara B *cake* 'river'.
- ttajsāḍai 'you surpassed', JS 13v4-14r1 *ttajsāḍai tte jsa thu urmaysdān ttiṣṇa* 'you surpassed thereby the sun's brilliance'; with negative, *attajsāḍa*, JS 6v2 *nysānā diṣṭai ttiṇa dāṃṇa pasvaṇu attajsāḍa eṣṭāme tvī ttā orga* 'you cast yourself into that burning fire, to your unsurpassable endurance bommage'. From **ati-ḥar-*, causative *ḥar-*, see also *pajsāḍa-*; cognates s.v. *ḥar-*. See *ttājsera* 2 sing. imperative.
- ttāṇā 'skin', III 18.30 *ṣi peḍai hiya ttāṇā haṣā jeṇḍā* 'this painḍaka-medicament cures skin swelling'; Sid. 105r2 *ttāṇā*, Tib. *pags-pa*. See *ttanā*.
- ttam-cchatā 'skin', dyadic, v 93, 17r6 'skin', from *ttani*- and *chavi*-.
- ttatara- 'partridge', N 169.3 *bāysā paḍiyā varā ttatara-ṣṣikā vātī* 'there the forest blazed, you became a partridge young'; JS 29v2 *tere ṣike āstiye* 'you endured as a young partridge'; Sid. 17r2 *ttarā*, BS *ttitiri-*, Tib. *sreg-pa*. From *tatara-*, Median-Greek *τέταρος* 'partridge', *ταρῦρος* 'pheasant', N.Pers. *taḍaru*, *taḍarj*, Sogd. Bud. *ttr'w*; Pašto *tārū*, plur. *tārūgān*, and lv *tanzarai*, Orm. *cindzarai*. IE Pok. 1079 *tet(e)r-* of various birds like the hen, O.Ind. *tittira-*, *tittiri-*, Greek *τετράων* 'heath-cock', Lit. *tetervā*, O.Slav.Russ. *tetrei* 'pheasant', *teterev* 'heath-cock', Armen. *tatrak* 'turtle-dove'.
- ttattī 'here', v 329, 7a6 *ttattī*, BS G 36, 5a5 *iha*; K 6, 144v2 *ttattī* (printed *tta ttr*); v 261, 10a, b2; 4 *tattī*; with *-ka*, K 4, 141r5 *ttattika* 'here', Tib. *hdīr*; v 160, 11 *ttattika*, BS *iha*. To pronoun *ta-*.
- ttattitā 'then', v 341, 83r2, BS G 37, 77a7 *atha khalu* 'then'. See *ttitā*.
- ttatye 'this', v 173, 1a5 *[[[ttatye se khu]]]*.
- ttadi 'only', Manj. 279 *ttadi śā* 'only one'; Manj. 86 *sattsāra ttadi artha* 'of *saṃsāra*-migration the only meaning'. See *ttamdi*.
- ttadiyu 'only for them', v 244, 2a3 *satva bihi muysga-jṣinya ttadiyu ssa-sali jṣina* 'the beings are very short-lived, only, for them, life is of one hundred years', = K 94.102 *satta bihi mvaysga-jṣinā ttadiyū ssa (sa)li jṣina*, BS *manuṣyā alpāyuskā varṣasatāyusaḥ*; II 37, b2 *pūḍaka haudeṇi ttādiyū parya pajsauḍe* 'I have given letters, only deign to collect them'. From *ttamdi*, *ttadi* 'only' with pronoun *-ū*.
- ttadrāma 'such', K 136.874 *ttadrāma nijsaḍna māṇamda* 'in such a manner, like'. See *ttandrāma-*, *ttāndrāma-*.
- ttadrāvā 'loom, warp (?)', II 76.3-4 *tta būra pvaicai cū ttadrāvā bāstadū paḍāmya paḍāya pvaica tsvā śā* 'these so many *pvaica*-coverings which we had drawn upon the looms (?), in the first way one *pvaica*-covering came'. Possibly **tantra-* to N.Pers. *tār* 'thread'. From *tan-* 'to stretch', O.Ind. *tāntra-* 'weaving tool'. See *ttan-*.
- ttan- 'to stretch', Manj. 41 *aysinvīnai drrauna ttanvāre* 'they are drawn by grasp of the mind; see *astān-* 'to stretch (the musical instrument)'. IE Pok. 1065-6 *ten-* 'to stretch', cognates s.v. *ttamga-*.
- tan- 'to do', see *yan-*.
- ttanā 'skin', Z 3.49; Z 20.37 *birṣṭa ttani* 'the skin bas burst', = v 343.36 *ttana ṣṭan baiṣḍa*; oblique, Sid. 105r2 *ttāṇā*; BS *chavi-*, Sid. 148r3 *ttāṇa biṇḍā* 'upon the skin', Tib. *pags-pahi sten-du*; JS 7v3-4 *guṣṭa ttāṇā*. See also *ttam-*
- cchatā*; *śāttana-*. From **tani-*, Oss. D. *tānā*, I. *tān* 'loins and 'string'. Cognates s.v. *ttamga-*. See *ttiṇa*.
- ttanā 'therefore for you', JS 16r2, 22r1, 23r3, 26v3 from *ttina* inst. sing. with *-ā* = *-ū* 'you'. See pronoun *tta-*.
- ttani cu 'therefore that, because', K 152.7 *ttani cu vīna ttiṇa na hama vivā-varga* 'because without seed no ripening (and) fruit occur' (BS *vīpāka-*).
- ttanī 'therefore for him', K 74.52 *ttani vāṇa ṣada jsa ṣirka pūṇa tcira* 'therefore by him now with faith good merits must be achieved'; JS 14r2 *ttini* 'then'; JS 37r2 *tteniyum* 'then to them'; III 75.226 *hūḍāṇḍā rāmā ttani* 'they then gave to Rāma'; JS 27r2 *ttanīyā* 'then you'.
- ttane 'therefore for you (te sing.)', JS 5r1 *ttane ttā orga buḍa* 'then to you reverence was offered'.
- ttanai 'then by him', K 16.141 *ttanai āstana brraima lāmḍrrai pana*, = K 24.85-6 *ttanai āstada brraima lāmḍrrai pana* 'then she began to weep before him, the hunter', = K 32.38 *samāi āṣṭamdi brraima laidrrai* (or *lau-?*) *pana* 'but she began to weep before him, the hunter'.
- tanka (with dental *-n-*) 'so much', v 246, 14a1 *tanka masi haurā hauri* 'he may give a gift only of so much value', = K 98.207 *dalaka mise haura hūri* 'he may give only a small gift'; BS *ekam api kārṣāpāṇaṃ dānaṃ dāsyati*; III 22, 17a2 *tta hve ni miḍāna gyasta bāysa ttinka (ma?)sa hārna haṇṣhve ttina* 'so he spoke, gracious *deva* Buddha, he is not possessed of only so much wealth'; Bcd 57v2-3 *cu mara haṃjsāṇḍā puṇṇā ttinka namasūṃ* 'what here merits are accumulated, so many I revere', BS *yat kuṣalaṃ mayi saṃcita kiṃ cit*. See *ttidanka-*.
- ttanda- 'so much', Lat. *tantus*, v 296, a2 *ttanda āspāta* 'so great a refuge'; Z 22.245 *ttamdu ttamdu*, *ttandi*, *ttamdi*, *ttadi* 'only (so much)', like Lat. *tantum*, Z 5.4 *ttandi*, plural Z 23.16 *ttamdiya*, fem. Z 15.6 *ttamdiya*; K 51.6.8 *ttiika yinimā ttamdi śūka* 'these I do only, alone'; III 76.255 *hū ttamdi puṇa tsiṇḍā kirā* 'thither only acts of merit go'. See above *ttadi*. With *yi*, K 5, 142r5 *candye*. . . *ttamdvī dātā hvatuimā* 'as much. . . , so much for him we preached the *dharma*-doctrine'. See also *ttidamda-*.
- ttamḍā 'thinness, smallness', JS 30v4 *ttamḍā keṇa* 'for scarcity', see *ttamga-*, from **tanakatāti-*.
- tande 'he makes', v 52, 3a2 *āysda yande* 'he protects', *ibid.* b5 *āysda tamde*, see *yan-*.
- ttandrāma- 'such', v 338, 62r6 *ttamḍrrāme prātāhālye diyāre* 'such wonders appear', BS G 37, 58b1 *imāny evaṃ-rūpāni*. . . *prātihāryāni saṇḍṣyante*, Tib. *cho-kphrul hdi lta-bu*; v 142, 13v4 *ttandrāmā usāvīyū salāvu pyūṣṭe* 'he heard such urgent speech', BS G 37, 7b2 *tad utsāhaṃ śrutvā*; K 2, 136r4 *ttandrāmāna bahuśrutānāna uspurri* 'you are perfect in such polymathy', Tib. *man-du thos-pa-rnams-kyi mchog-go*; v 132, 58b3 *ttāndrāmye byaudye aysinui*. See also *añādrāma-*, *añārāma-*, *trāma-*, *crāma-*.
- ttanv- 'to stretch', Sid. 1 bis v4 *tta tta khu tanvāme hivi piṣkalā* 'just as the chapter of the *tantra*-theory', repeated in 2v4 *viṇa ttā tte paḍā ttanvāme hivi piṣkalā paḍā uysdiṣṭam* 'now we will first expound the first chapter of the *tantra*-theory', Tib. *de-la rgyud-kyi lehu bsad-par bya-ste*. Here *ttanvāme* renders literally BS *tantra-*. Manj. 40-1 *aysinvīnai drrau na ttanvāre* 'they do not stretch the

grasp of the mind', a metaphore like Manj. 40 *uysānā hīvi drau* 'grasp of the self'. From base *tan-*, present *tanau-*: *tanv-*, Av. *tanav-*: *tanu-*, O.Ind. *tanōti*, *tanu-*, *tatā-*. See cognates s.v. *ttanga-*. Parallel K 100-298 *nera hvastai tcajsa thūyai* 'you beat the wife, pulled her hair'. See also *patta* 'stretched (?)'.

ttanye 'theory', II 6-94 *phara vira ttanye vira u haiysdai dascui sañai vira gūmāva* 'much skilled (plural) in speech, in theory and in ready skill, expediency' (translated SDTV 27). Here *vīrū* for *vira + ā = u* 'and' repeated in the following *u* 'and'. From **ttanā-*, or *ttanyā-* or *ttauvā-* 'theory', like *ttavvāme* '(medical) theory' gloss to BS *tantra-*, Tib. *rgyud*. See *ttauv-* and cognates s.v. *ttanga-*.

ttambirā 'coriander', Sid. 123r5 *ttambirā, kalirū* 'coriander, myrobalans', BS *tumburūni*, Tib. *ldum-bu seyaba*; I 151, 61v1 *ttambirā*, BS *kastūburū*; O.Ind. *kastūmburu*, *kastūmbarī* 'coriander'. See also *hīysamām*. The *ttambirā-* may derive from a Prakrit form. Tibetan *se-yab*, *bse-yab*, *se-g-yab* is explained by 'fig' (Jäschke, Das, Tibetan-Tibetan-Chinese and Tibetan-Mongol dictionaries).

ttaye 'warp', II 109-93 *ysidā-ttaye vāṣṭa pā vū bauñāe hīstā nau-ttaye* 'of yellow warp, they come here next as woven stuffs, of nine warp'. Possibly, *ttaya-* < *tata-* 'stretched, woven' (base *tan-*, see *ttavvāme*, BS *tantra-*) and *bauñe* (*bauñāe*) 'woven stuffs' (base *vaf-* 'wove') beside in lines 7 et seq. *benia* 'woven cloth' (base *vai-*).

ttaye 'wealth', K 45-7, see *ttagata-*.

ttara, pronominal words to 'this', 1. 'that', K 61, 42r4 *ttara harbeṣā parṣā hatsa jastā hvadā ysamaṣadi sira hamye* 'with that all the assembly, the *deva*-gods, men, the people were contented'; 2. plural, Z 22-318 *kha ttara haṃdāri yanīndi* 'if they change these'; v 259 Dv 3b2 *ttara gayseta haura* 'give these in Gaysāta'; 3. 'there', v 188, 75b4 *ṣi ttara hūstā* 'he sleeps there'; III 24, 22a1-2 *maññā sā śāstāra ttara āsti*, = III 28, 39a4-39b1 *maññā śāstāra ttara āsti* 'it must be thought that the teacher dwells (or was dwelling) there', BS *tasmimś ca. . . prthivī-pradeśe śāstā viharati*; K 27-150 *ttara sa kūṣḍa vī vasva kaidara āsta* 'there precisely (*sa = saṃ*) in the palace the pure *kiṃnarī*-fairy dwells', = K 35-96 *ttara kūṣḍi vīri vasva kaidara āste*; 4. 'so', K 46-30 *ttara khū tī hadarye bādā parsāmai jsa* 'so when then with the passing of further time'; K 46-33 *ttara khū ṣi eysānai vāṣṭa hūṣā* 'so when the boy grew up'; v 355, 294v3 *anācā hīstā ggāmā ttaru ṣkaugye vāte* 'the impermanent thing, swift-moving, comes thus upon the *saṃskāra*-acts'. Similar K 46-34 *yāva ttira khū*. From **ta-tara-*, **taθra*, to pronoun *ta-* 'this, that'.

ttarra- 'herb, grass', III 81-38 *bimvā ttarā baysgā* 'herbage thick among the rocks'; Z 20-64 *samm kho dai huṣkā ttarre* 'just as a fire (burns) dry herbs'; N 169-6 *padīyāndā kho dei huṣke ttarre* 'they burned as fire the dry herbs'. Note *-ṛn-* to *-arr-*, but *-aru-* to *-ārra-* in *kārra-* 'deaf'. Not in O.Iranian texts, Zor.P. *tlk* **tarrah* 'garden herbs', N.Pers. *tarrah*, *tarah*. IE Pok, 1031 (s) *ter-n-*, O.Ind. *tīṇa-* 'herb', Greek *τέπναξ* 'artichoke; cactus stalk', Got. *þairms*, O.Norse *þarn*, OHG *daru*, O.Slav. *trūnū* 'thorn', *strūnī* 'stalk'.

ttarra- 'thirst', Z 22-127 *hṣṇ ttarrā* 'hunger, thirst'; *ttara-*, Sid. 2r2 *ttarā hīvi piṣkalā* 'chapter on thirst', Tib. *skems-*

pahi lehu; Sid. 12r1 *ttarā hīvi āchai* 'the disease of thirst', Tib. *skom-pahi nad*; inst. sing., Z 22-274 *ttarna dukha kṣūna barīndi* 'they bear pain through thirst, through hunger', JS 17v1 *kṣu ttarna duṣpya* 'weak through hunger, thirst'; SuvP. 71v2 *cu kṣuna ttarna dukhauttā* 'who are pained by hunger, thirst', BS *kṣut-tarṣa-pīpāsā-pūḍita-*; JS 34r3 *kṣu ttarna khejauttā* 'fatigued by hunger, thirst'; III 59-22 *ttarina* 'through thirst'. With *yī*, Sid. 136v2 *ttarai biyistā* 'thirst seizes him', Tib. *skom-dad*; Sid. 134r2 *ttavamdye jsa hamye inau jsa ācheṃ hīya gūnā ttari hame* 'for him thirst is symptoms of disease caused by liquor induced by bile', Tib. *mkhris-pa-lus byun-bahi chan-uad-kyi mchan-ma ni, skom-dad che-ba dan*. Adjective, *ttarraa-*, Z 9-8 *ttarrā rrau vātā āska* 'thirsty deer on the plain', = Manj. 256 *ttarrā rrai vī āska*; v 328, 7r2 *uuu. . . dātu vātā ttarrā mā* (or *ttarrāmā?*) 'we thirst for the *dharma*-doctrine', BS G 36, 4v6 *dharma-paritṣita-*; *dātu vātā ttarrai hāmāte* 'he becomes thirsty for the *dharma*-doctrine'; JS 24r4 *ttarrai dāvaska* 'thirsty for the *dharma*-doctrine'. Verbal, *ttarrāy-*, v 296, 14 *ttarrāyātā*; JS 6r1 *ttarrāye kṣuna paṣṭisayudai demna* 'thirsted with hunger, burning in the fire'; Manj. 260 *ttarrai vī*. Dyadic, Manj. 65 *ttṛṣṇai tvī ttara jṣā hvūle* 'this thirst for him, indeed thirst, both'. From **tarṣ-*: *tṛṣ-* 'to thirst', Av. *tarṣna-* 'thirst', *tarṣu-* 'dry', M.Pers.T. *tš* 'dry, firm'; Zor.P. *tyšn*, *tyšnk*, N.Pers. *tiš*, *tišnah*, *tišnagi*; Sogd. *čšn* 'thirst', *čšn'utk* 'thirsty' (Vim. 134; Dhyaṇa 105), Pāsto *taṣāi* Wanetī *tarṣa*, Yidya *trušnē*, Orm. *trunuk*, Waxī *taṣ*, Šuynī *tuṣna*, Sarikolī *tūr* 'thirsty', *turaydz* 'thirst', Balōči *tun* 'thirst', *tunnag* 'thirsty'. IE Pok. 1078-9 *ters-* 'to dry', O.Ind. *tarṣ-*: *tṛṣ-*, *tarṣa-* 'thirst', *tṛṣṇā* 'thirst', *tṛṣyati*, *tṛṣṭā-*; Greek *τέρσομαι* 'become dry', *ταρσός* 'drought', Lat. *torreō*, *tastum*, Got. *þairsan*, *þairsmān*, 'to dry', *þairsjan* 'to thirst', *þairstei* 'thirst', O.Eng. *þurst* 'thirst', *þyrre* 'dryness'. Possibly however 'to thirst' is from *tar-* 'be moist', *tar-ṣ-* 'wish to drink', to Oss. D. *lādarun* 'weep', I. *lādaryn* 'flow out', *lādaryn* 'make flow away', *lādārsyn* 'flow away', Ingūš lw *ladar* 'flow'; Parāčī *ter-*: *thōṛ-* 'to drink', Ormurī *tr-* (*trīm* 'I drink'): *tatak*.

ttaradya 'vegetables (?)', III 136-7 *ttaradya vā bara* 'bring me vegetables' (traveller at an inn), rendering Chinese *sū*, K 820-3 *su* from *sua* 'vegetables'. Base *tar-* in *tarra-* 'herb'; form like *ttavamdye* 'bile', see also *tcārbandye*.

ttarandara- 'body', v 69, 8r5 *ttarandaru gukei* 'he strikes the body', BS G 37, 11b5-6 *duṣṭa-rudhira-cittam*; SuvP. 64r4-v1 *cn ttaramdarāua biṣṇa aysinūua asidā ī* 'what may be evil (BS *asiddha-*) by body, tongue, mind', BS *kāya-vāṇ-mānasam pāpam*; K 62, 76v1 *ttarandharā*; Sid. 131v2 *ttiramandara-*; v 246, 13b2 *staiñā ttaradarā* 'woman's body', BS *strī-bhāva-*; K 98-204 *staiña ysatha* 'birth as a woman' (printed *ttaina*), Manj. 7 *ttaradara nyāśka masūna* 'the body only contempt'; K 112-381 *ttaradara* (with abuse). Adjectives, SuvO. 3v1 *ttarandariyā āchā* 'bodily diseases'; Sid. 3r1 *ttarandaraṇa āchā* 'bodily illnesses', Tib. *lus-kyi nad*; II 107-161 *ttaradarajvye harva* 'bodily force'; Sid. 6v2 *ttarandaru dai*, Sid. 8r1 *ttarandaru dai* 'fire in the body', BS *jaṭhara-*, *analaḥ*, Tib. *mehi drod*. From base *tar-* 'dry, firm', **tar-ani-ara-* (with *-ara-* as in *maysdara-* 'nipples'), see s.v. *ttarra-*, and

pattarra. Possible also would be base *tar-* 'be moist', Av. *θrima-* 'nourishment'.

ttarūṇa-, *ttarūna*- 'reddish, madder-coloured', v 342, 84v3-4 (hā) *tānje*, *ṣṭyīnā*, *ttarūṇe*, *spāyata-gūne ālisa-gūne* 'red, white, reddish, crystal-coloured, silvern', BS G 37, 79a6 *lohita-avadāta-maṃjiṣṭhā-sphaṭika-rajata-varṇāni*, Tib. *le-brgan* (for *ttarūṇa*-); Sid. 145v3 *ttarūna*, BS *tāmra*-, Tib. *dmār-ṣiv*; III 105.11 *cha ttarū vaiysna hamaga* 'skin red like a lotus'. From **tara-gaana-* with *tara-*, attested in Zor.P. *tērak*, N.Pers. *tērāl*, Balōēi *tēray* 'dark' (if not from **tanḍrya-*). For 'dark', note Khotan Saka *rrāṣa* 'reddish', N.Pers. *raxs* 'red', Kurd. *raš* 'black'. See *tāra*-.

-ttarrva-, *-ttarva*-, second component, K 68.190 *styūdi kiḍi attarrve baysgā* 'firm, exceedingly, unbroken, compact', = K 71, 10v2-3 *styūda kiḍa attarve baysga*. Dyadic with *styūda*- 'firm, hard', hence possibly to base *raag-* 'to break' (see *narāj*:-*narrva*-), and so **ati-ruxta*-, with negative *a*-, above.

ttala 'halls (?)', K 99.255-6 *bisa prrūva ysīmā ttala gaṇḍye śalaba ysīni nāmda iye* 'may he have taken into his charge houses, fortresses, covered places, halls, edifices, abodes'. Base *tal-* in N.Pers. *tāl* 'chamber, hall on columns', M.Parth.T. *tl-*, *t'l-* in *tlw'r*, *t'lw'r* 'hall', Armen. *lw talauar*, -*ac* 'tent, cabin'; N.Pers. *tālār* 'wooden edifice on pillars', see KT vi 87-8.

ttav- 'be hot, ripen', 3 plural, Sid. 136r3 *agai ttavāre*, *ttavai-v-ī hame* 'his limbs are hot, fever is of him (= he has)', BS *dāha-jvara*-, Tib. *lus cha dan*, *rims-kyis hdebs-pa rnams yin-no*; Sid. 136v2 *aṃga tteväre*, BS *dāha*-, Tib. *lus cha-ba dan*; participle, Sid. 5v5 *sādā ttauda svabhāvai vī*, 'with his cold, hot nature', BS *śiṭoṣṇa-lakṣaṇa*-, Tib. *gras-ba dan cha-bahi mchan nīd-do*; abstract, Sid. 142r2 *aṃgva vī ttaudā hame*, BS *dāha*-, Tib. *lus cha-ba*; oblique, Sid. 12r5 *ttavai mistye ttaude hatcānāka* 'destroyer of great heat of fever', Tib. *rims drag-po hjom-s-la*. Incohesive see *ttaus-*, *ttausai* 'heat'. Noun, *ttavai* 'fever', Sid. 5v2 *ṣi ttavai u ttarā ācllai jinākā* 'this is dispeller of fever and the disease of thirst', Tib. *rims dan*, *skom-pahi nad sel-pa dan*; v 339, 77r1 *ttavai āchai* 'fever disease', BS G 37, 72b5 *jvara*-, adjective, Manj. 307 *ci jā lve āya ttavājsa* 'when a man may be feverish' (printed separate syllables). With preverbs, SuvO. 5v1 *ustanda* 'heated', BS *attapta*-; Z 22.294 *ustode*; Sid. 140r1 *naṣṭausai āchai* 'phthisis', Tib. *skem-pahi nad* (= BS *śoṣa*-); Z 5.28 *naṣṭo-sāte*; v 243.35 *naṣṭauṣka*-; Z 5.49 *naṣṭauda*-; K 149.9 *naṣṭev-* (so); with *nā-*, Z 5.49 *nātauda*-; with *pa-*, Z 13.152 *pattauda*-, see *pattav*-; with *ham-*, Sid. 142v1 *hamdavañāka*, BS *pācana*-, Tib. *rnags-par bya-bahi sman*; Sid. 142v2 *hamdevāka*-, Tib. *smiṇ-par byed-pahi*. From *tap-* 'to heat', Av. *tap-*, *tafnu-*, Zor.P. *tp*, *tpšn*, N.Pers. *taff*, *tāftan*, *tābidan*, *āftāb*, Sogd. Bud. *tp'kh*, *tph*, 'nuph', Oss. DI. *āntāf* 'hot; heat', Waxī *andav* 'fever', Yidya *idou*, IE Pok. 1069-70 O.Ind. *tap-*, *taptā-*, Lat. *tep-*, Germanic O.Norse *þefa* 'to smoke', O.Slav. *tep-*, Russ. *tēplyj* 'hot', O.Slav. *toplū* 'hot', Hittite *tapašša* 'fever'.

ttav- 'be sour', *ttavamdyā*- 'bile, gall', Sid. 4r1 *ttavamdyā*, BS *pitta*-, Tib. *mkhris-pa*; Sid. 6v4 *ttavamdye jsa*, Sid. 107v5 *ttavadye hwi*; Sid. 4v2 *ttavadya*; adjective, Sid. 7v3 *ttavamdyūda*, Tib. *mkhris-pahi*; Sid. 131r2 *ttavam-*

dyūda, Sid. 138v3 *ttavamdyūde*, Sid. 12r5 *ttavamdyūdye ttavai* 'fever from bile', BS *pitta-jvara*-. Base *tau*:-*ta*-, Oss. D. *tauāg*, I. *tūag* 'sour'; D. *tauāg* *t'affā* 'sorrel' (= I. *xurxāg*), DI. *āntaan* 'make sour, brew', D. *āntad*, I. *āntyd*; D. *āntad*, I. *āntyd* 'lees, distiller's grains', D. *āntaān*, I. *āntān*; Av. *tāiri-*, *tāyuri-*, Zor.P. *tyl* **tēr*; Pašto *tomna*, *toma* 'rennet, ferment, yeast', (Russian script) *tuvmna* 'ferment, leaven'. Outside Iranian, Nūristāni Waigali *ta'ā* 'sour milk, curds'; O.Ind. *tāvāra*-, *tavāra*-, *tubāra*-'astringent'; Prakrit *tavāra*-'astringent', Apabhraṃśa *tāra*-'cheese', Marāṭhī *turaṭ* 'astringent', see R. L. Turner, Comp. Diet. Loanword in Greek βούτυρος 'butter', Turk. *tārāq* 'cheese'. See *tāra*, *ttaujai*.

ttavamga 'moth', Z19.90 *ttuṣṣe jsāte sama kho dāña ttavamggā* 'perishes as the moth in the fire'. From **papanka-* (or *papanga-*) with *pap-* > *tap-*, Lat. *pāpiliō* 'butterfly', O.Engl. *fifealde*, Lit. *peteliškė*, to IE Pok. 800-1 *pel-*; rather than from BS *patanga*-.

ttavadya 'ardour(?)', II 115.28 *jāhāja ttavadya* 'amorous ardour', to base *tap-* 'be hot', see s.v. *ttav*-.

ttaša- 'thread (?)', K 63, 79r2 *ysara-ttašanī maṇḍālyān* 'with gold-threaded cloaks'. Possibly with *-tt-* for *-d-* to *dasā-* 'thread' with *-ya-*, but rather from *tak-* 'to weave', through **tax-s-* (> *tas-*) to Lat. *texō*, *textus*. See s.v. *tī-raha*, and *ttaṣakana*.

ttašti 'flows', see s.v. *ttajš-* 'to flow', from older *tačati*.

ttaṣakana 'dress', II 78r, b *śau jsā jāṣḍi-kaga ttaṣakana va hūde* 'he gave one ibex-skin *taṣkan*-covering', Armen. *lw t'aṣkinak*, *t'arṣinak* 'handkerchief, towel', rendering Greek σουδάριον; Zor.P. *tṣknk* or *tṣkwk*, glossed by *šapṭk* 'shirt'. From base *tak-* 'to weave', Oss. D. *taxun*, *taṣḍton* 'to weave', DI. *āndax* 'thread'; possibly D. *tax bidta* 'he plaited firmly', if dyadic. See also *tī-raha*, and *ttaša*-. IE Pok. 1058 *tek-* 'weave, plait', Armen. *t'ek'em* 'turn, weave, plait', Lat. *texō* *textum* 'plait, weave'; Germanic OHG *tādt* 'wiek, rope', O.Norse *þátrr* 'rope in a sail'. Uncertainty between Zor.P. *tṣknk* and *tṣkwk*, may compare with Oss. D. *āxsauk'ā*, I. *āxsānk'* 'flea'.

ttā 'directional abverb, towards the person addressed', beside *vā* 'to the speaker' and *hā* 'to the absent', without equivalent in BS or Tibetan texts. Parallel to the three directions of Armen. -*s*-, -*d*-, -*n*- and Pašto *rā*, *dar*, *war* from *aθra*, *taθra*, *avaθra*. So II 127.39 *u khu jsām ttā saṃ ttāṣṭā muṣḍā paryāmināte hajsānde* 'and if we should deign to send presents there'; III 7, 15r2 *biṣṣe ttā riṣaya sidha-vidyādhara byauja bāyūm* 'I care for all the sages (BS *rṣi*-), *siddha-vidyādhara* (sorcerers and charmers)'; with *ttā* once, III 7, 15r1 *biṣṣe ttā srautāvaṃna sakṛdā-gāma*... *byauja bāyūm*; Bcd 44r2-3 *tī ttā aysā vanūm biṣā aharīna* 'I revere all those without residue', BS *tān ahu vandami sarvī aṣeṣān*; Bcd 44r4 *ttā tsūm biṣā aurga* 'I go to all with homage', BS *karomi prajānam*; Bcd 44v4 *aysā ttā hvānū stava namasūm nāmda* 'I utter praises to them (BS *stava*-), I worship with homage', BS *tān sugatān stavamī ahu sarvān*; Sid. 16v2 *veṇa ttā guṣṭi hīya peṣkeci uysdīsa* 'now I expound the chapter of meat', Tib. *da ni śahi bye-brag ṣad-do*; v 244, 2a2 *pu ttā vaṇa*, = K 94.101 *pā ttā vaṇa* 'now listen', BS *ṣṇu*, Tib. *ñon-čig*. From **tāk* (or **tākā*?), see *vā*, *hā*, *cā*, *bā*, *paḍā*. With suffixes, *ttāṣṭā*, *ttālaa*-, *ttālanāṣṭā*.

ttāka 'pool', K 21.6 *dīja ttāka* (written *ttāṃka*) 'down, pool', variant to *āṣaija* 'pool', K 28.181 *dījanāṣṭa āṣaija* 'downwards, pool'. From **tākaka-* with lost interior vowel, formed like *nvāka* 'song' from **nivākaka-*, to base *tak-* 'flow', hence *ttākā-* 'place of flowing to', see s.v. *ttājs-*.

ttākā 'girth-strap' II 81.172(173), gloss to Turkish *kālūmnā* (*golun*), hence from base *tang-* 'draw tight', beside *ṭang-* (see *ṭaṃj-*), by suffixes **tāgaka-* with -*ū* from -*āka-* as in *mījsā* 'marrow'. See also from *ṭrang-* 'to draw tight', Waxī *trāṅg* 'girth-strap', Yidya *trōk* 'girth', *trōk* 'narrow', *trōyo* 'tight', beside N.Pers. *tang* 'narrow', *tarānj* 'narrow pass', *tarānjūdan* 'to be drawn together', see s.v. *ṭraṃj-*.

ttāgutta- 'Tibetan', *passim*; although no direct bilingual text has been found, it was pointed out in BSOAS 10, 1940, 605 that a wrong translation of Tib. *ḥha* 'part' as *ḥha* 'salt' occurs in Sid. 145r2 *nīmve māṇaṃdai ttā bakalaka* 'like salt, a little', Tib. *ḥha ḥam ṣig* 'only a part', for BS *tasya leśaḥ* 'a little of it'. This makes certain that Sid. 1 bis r3 *ttāgūtto* 'in the *ttāgūtta-* language' is 'Tibetan'; the Khotan Saka translation in fact follows the Tibetan closely. See also the translation in Sid. 140v3 quoted s.v. *stada-*. Then *ttāgutta-* is from **tōḥut-*, the -*g-* resembles the similar O.Ind. *jāguda-*, Zor.P. *zābul*.

ttāja 'stream, river', SuvP. 69r4 *saṃsūrrva ttājā* 'rivers of *saṃsūra-* migration', BS *saṃsāra-nadyah*, Z 17.15 *ttājā paṣṭāndā* 'rivers start'; II 1.16-7 *rañjai ttāja baida* 'on the Jewelled River', that is, the Jade River, parallel to BS *śailodū*, the river of Khotan; JS 15r2 *gara-ttājā* 'mountain streams'. JS 7v2 *nūm ttāji* 'river stream', JS 15v2 *vahaiṣṭi ttāja* 'you went down into the river'; K 64, 82r1 *tvā raiscyā satsārva gaumaṇa ttāja* 'that sharp swift river of *saṃsāra-* migration'; Manj. 97 *khu hūṇa detta ttāja* 'if a river appears in a dream'; III 68.65 *miṣṭāṇa ttāja* 'in the great river'; III 68.66 *vira biṃdā ttāja gvaḥaṇa* 'there upon the river (the box) floats down'; III 70.127 *ttāja rraṅgā* 'the river bank'. From **tāci-* from *tak-* 'to flow', formed like O.Pers. *bāji-* 'tribute' from *bag-* 'to spare'. See cognates s.v. *ttājs-*.

ttāñāka 'strengthening', Sid. 12r3 BS *vṛhaṇa-* (= *brhaṇa-*), beside the older Sid. 16v3 *tvāñāka-*. See *tvāñ-* 'to strengthen', base *tau-*: *tu-*.

ttāñi 'of that place (?)', Z 17.20 *ku vātco ttāñi sye varata tsindā hava* 'where those geese go to the breeding grounds'. Adjective to *tta-*.

ttāña 'that' loc. sing., v 180, 29 *mū-ysamthā u ttāña ysīntha* 'this birth and in that birth'; to Z 5.80 *ttārña*. To *tta-* 'this, that'.

ttāñai 'then for him', K 42.106 *ttūnai pejsi virā bāysiyā* 'then for him she conceived strong enmity'.

tāṃjerā v 202, 513 (mā)sca *tāṃjerā* 'month *ttuñjāra-*'; v 215.6.5 *ttāñjere 10mye hadai* 'month *ttuñjāra-*, 10th day'. See *ttuñjāra-* 'first autumn month'.

ttādā 'darkness', JS 19r4 *ttādā*; *ttāde* 'darkness', K 67.151 *ṣṭi ttāde vī ṣṭāṃ saṃ puṣa ttrāme ṣamāri myāña* 'he though being in darkness, yet at once enters into the counting'; Manj. 156 *savū j[s]v[ā] ttād(ā) j[ī]y(e)* 'with the night darkness vanishes'; Manj. 10 *ttādā śuma* 'only darkness'.

ttādā darkness', Z 5.79 *ku ttādātā nāhuṣdā* 'where

darkness descends'; loc. sing. Z 23.99 *ttāña ttādetā*; JS 25v1 *ttādetā kaṣṭye ysamaṣaṃdai vaska* 'for the world (= BS *loka-*) involved in darkness'; Sid. 127r3 *ci avasmārā ṣṭe ttādāvai aysmu neheje u āphide* 'the *apasmāra-* diseased, darkness presses down his mind and distracts it', Tib. *brjed-byed ni mun-pa hdra-bas sems non-nas*. From *ttāra-* 'dark' with suffix -*tāti-*, to **tanṭra-tāti-*. Cognates s.v. *ttāra-*. *ttādū* 'I woo', II 39.16-7 *ttiña ysītha khva gīsta khva ttādū kṣādu vī bāsti ka-ṇa dvūnā ttādū*. . . *tti vaṣṭi jauhya nā ysīraka paña gāsti* (interpreted in a context of *jūhā-* 'amorosity', this may be rendered tentatively as follows:) 'when arrived in this birth, when I woo, controlled in pleasure, if I do not woo with force; then I stand in love (= become enamoured), the heart pouring down at every coitus'. This takes *ttādū* as **ati-art-* > *t-art-* whence *ttāda-* present base and -*ū* 1 sing. to older -*unā*. The base *art-* 'to woo' occurs in Tokhara A *art-* 'to love' (= BS *bhuj-*), *art* 'suitor', B *urt-*, *art-*. For the other words, see sub vocibus. Earlier reference to *art-*, Annals, Bhandarkar Institute 48-9, 1968, 71-3. This is a complete replacement of the proposal in SDTV 119.

ttāte 'thieves', see *ttāṣe*.

ttāde, dāde 'proper name', II 110.8 *pveca hīya ttāde* (read *ttāde hīya*) *bema nāva* 'the covering-cloth Ttāde's (wife, with *nāra* as line 24) received'; ibid. 16 *pātea ttāde bema nā jā pveca* 'next Ttāde received one covering-cloth'; ibid. 27-8 *ttāde hīye jā* 'Ttāde's (wife took) one': ibid. 28-9 *pūtea dāde sū* 'next Dāde (took) one'.

ttāmā 'fatigue', III 81.37-8 *parādvoyai ysairka klu ma jsā dyaiyi ttāmā* 'I wept bitterly when in me I felt fatigue'. From base *tam-* 'be weary', see *pātam-*, *pātaunda-*; M.Parth.T. *t'm'dg* 'faint, languid'. IE Pok. 1063 *tem-* 'be dark, confused', O.Ind. *tāmyati* 'is confused', *tāntā-*, causative *tamayati* 'strangle', *tāmati* 'be strangled', *timītā-* 'still'; Armen. *t'm(b)rim* 'become confused', Lat. *tēmētum* 'intoxicant drink', *abstēmīus* 'abstemious'; Celtic Mid.Ir. *tām* 'swoon, death' (from **tōmu-*), Mid.Welsh *taw* 'death', Slav. Russ. *toniti* 'to torment, weary'.

tāmu 'there', v 332, 24v4 *ttūmu...hu...* 'as far as', BS G 37, 21b5 *yāvād*; Z 5.83 *ttūmu buro*, = Manj. 242 *ttā bura*.

ttāma 'then', III 76, 25.1-2 *tta-m ttāma ttuṣye bāysa cu ma rrūmā pānyāṃ baista* 'so for me, O Tuṣita Buddha, then, Rāma who shot me with arrows'; III 59.30 *aciṃḍya ttāma klu aysā mari rre vyem* 'inconceivable then when I became king here'; JS 16v1 *lobhā pracaina ttauma raṇnūṃ vaska* 'by reason of greed (BS *lobha-*) then, for the jewels'. Adjective *ttāmaa-*, Z 22.201 *ttāna hvandā ttāmai ṣṭūni puṣṣo briye kṣīna paṣṣūṇa* 'therefore by the man being of that time must be made renunciation of love'. Form like *kāma-* 'where', from **ta-tāma-*.

tāmye indefinite pronoun, III 125b3 *kvatā tūmye*; III 25, 27b3 *ni tāma ja hārā vajiṣṭi* 'he sees nothing', BS *na kiṃ cid api paṣyet*; III 25, 28a2 *cu ni tāmye hārā vira pūrauttā ṣṭāna haurā hāḍā* 'who being not based on any thing gives a gift', BS *avastu-patito dūnaṃ parityajati*; K 142.1045 *hva tāmye dūrañānā hīvya pata hvāṃdā* 'of themselves they recited some verses (BS *pada-*) of the *dihraṇi-* formulas' (Tib. omit.).

ttāra- 1. 'forehead, top of head', JS 35v3 *gvaṣṭai ttāre bekhaṭe* 'you split the forehead by digging in'; III 39.66

hauda piškala ttūra gvāṣṭā 'the bead split into seven pieces', parallel to the BS cliché *saptadhā sphalet*; from oblique *ttēra-*, JS 4v1 *braha tterā* 'top of the back'; K 136-886 *gyastā baysā tteri māñāṇḍā aviṣijya tti dārañinā mañḍrāṇ pata cu vaña gyastā baysāna hvata* 'besprinkled like the top of the *deva* Buddha's head, these *dhiuraṇi*-formular charms (BS *mantra-pada-*) which have been spoken by the *deva* Buddha. . .', Tib. *de-bzin-gsēgs-pas spyi-bo-nas* (*spyi-bo* 'crown of head') *dban bskur-bahi gzuṇs-saṅs-gāi rñams bkah-scal-to*; SuvP. 68v2 *ttērā jsa-m namasūṃ biṣā* 'with my head I revere them all', BS *mūrdhnā cu tān sarva-jinān namāmi*; Bcd 44r4 *didamḍyau tteryūṃ ttā tsūṃ biṣā aurga* 'with such forehead(-prostrations) I approach all with reverence'; BS *sarva-jināna karomi prañāmaṃ*; SuvO. 54r7 *ttātā tteru vātā aviṣijjāta* 'these are besprinkled on the head'; Z 5:40 *ttērā jsa pvaṃ namasindā* 'with the forehead they revere him at the feet'; v 159, 193v2 *gyastā bahysā ttere jsa pō|||* '(revcre) with the forehead the *deva* Buddha's feet'; II 124-6 *tteṇṇra baida* 'upon the head'; K 53-9:1 *aurga tsūṃ ttera jsa* 'I come with reverence with the forehead'; Manj. 5 *ttēra jsa namasū aysa* 'I revere with the forehead'; with *ttira*, III 85-66 *myāṇ ttira vīna jīmḍā* 'it cures pain in the forehead'; K 64, 81v4 *ttira baidā nāsi tta dukha satvā būja* 'upon my forehead I take the pains as payment for the beings'. From **tāra-*, Sogd. Bud. *t'r* (Dhyāna 402; P 5:57), N.Pers. *tār, tārak*, Šuynī *tōr*, Yazg. *tūr* 'top', Orm. *tūlāk* 'top of the head'; lw in Turkish III 81:174 *ttāḍai* (**tālai*) glossed by Khotan Saka *chaskām* 'top'. IE Pok. 1029-30 *ster-* 'spread', OHG *stirna* 'forehead' (**sternya*), Oss. DI. *tār-* in the compound D. *tār-nix*, I. *tār-nyx* 'forehead' (dyadic, from *tara-* and *nahva-* 'front').

ttāra- 'dark', III 25, 27b2-3 *khu hve ttārā vi traṇḍā hamā ni tāmū ja hārā vajiṣḍi* 'when a man has entered darkness, he sees no thing at all', BS *tad-yathāpi nāma subhūte puruṣo 'ndhakūra-praviṣṭo na kiṃ cid api paśyet*; Manj. 76 *hana ca rruḍū ttāra na butte* 'the blind man who does not understand light (and) darkness'; Manj. 59 *ttāra tta khu ṣiṃya* 'dark as at night', Z 4:10 *pūtcu ṣṣavo nārmāte ttāru ṣuvv haḍā* 'then he created night, dark, at mid-day'; Z 24:193 *ttāru haryūsu jaḍi harbiṣṣu jāṇḍā* 'it dispels black darkness, all the ignorance'; Z 2:122 *ttērā ṣṣve* 'in dark night'; v 154, 184b2 *ttārāna ṣṣava-mūrā* 'night-time with the dark'; ibid. 184a2 *hastamo daju ttūro* 'the best flame, darkness'. From base *tam-* 'be dark', see *ttāmā-*, *pātam-*, *bātam-*; **tanθra->*tāra-*; Av. *tomah-*, *taθra-*; Zor.P. *tūr, tūrik, tārtom*; N.Pers. *tūr, tārik*; M.Parth.T. *t'r, t'ryg*, M.Pers.T. *t'r, t'ryg*, adjective *t'ryn*, Sogd. Bud. *t'r'k*, Man. *t'ryy, t'rē*, Yāyn. *tōra*; Oss. DI. *tār* 'dark, darkness', D. *talingā*, I. *talyng*; Pašto *tōr, tyāra* 'darkness' (from **tanθrya-*), Yidya *tīro, tiro*; Surikolī *turik*. Possibly Zor.P. *tērak*, N.Pers. *tērah*, Balōči *tēray* may come from **tanθrya-*, but see also s.v. *ttārūna-* 'reddish', with *tara-*. IE Pok. 1063-4 *tem-*, O.Ind. *tāmas-*, *tāmisra-*, *timirā-*, Lat. *tenebrae*.

ttāra- 'that', v 72, 40r2 (=v 335, 33v2) *cu tti puña himāre, ttārā vā puña māstara hāmāre* 'what is this heap of merit, he produces a larger heap of merit than that', BS G 30b2 *yah purya-skandhaḥ ayaṃ tato bahutaraṃ purya-skandhaṃ*

prasavati; v 72, 40v4-5 *cu tti puña himāre ttūrye vā puñinai haṃbīsā buḍarā hāmāte* 'what are these merits, his heap of merits becomes more'; K 9, 43r3 *ne ttuto tcalco, u ne ttāro, ne myāñō* 'not this boundary, and not that one, and not the middle one'; K 61, 39v3 *ttāra tcaṇa nehvastā yūḍa iḍi* 'he could cross to that boundary'. Manj. 72 *tti ttūre hūsada dva* 'then those two sleeping ones'. To nom. sing. *ṣūra-*, masc. *ṣārā*, fem. *ṣāra*, gen. sing. *ttārā*, *ttārye*, nom. plur. *ttāra*, *ttāri*, fem. *ttāre*, *ttāri*, loc. sing. *ttārāna*, *ttārāna*. From base *ta-* 'this', **ta-tūra-*.

ttāṃra 'mouth', see *tturra-*; II 1:10 gloss to Chinese K 419 *k'ou* 'mouth'.

ttārrā 'dark', E p. 353, 330 *ttārrā ttiyā purvatī byūṣṭā ṣṣava* 'then in the Pūrvavideha-continent the dark night is illuminated'. From **tarna-ka-* to base *tar-* 'to dry up, scorch, burn', Let. *torris, ttorrus, torres* 'firebrand' from base *ter-s-* (see s.v. *ttarra-* 'thirst'). Similarly named 'dark' colours in *sauk-* 'to burn', Av. *suxra-* 'red'; O.Engl. *blæc* 'black' from *bhleg-* 'shine, burn'. Possibly also in *ttārūna-* 'reddish, madder-coloured' from **tara-gauna-* with **tara-* or **taru-*. Here *-ārra-* from *-arna-* as in *kārra-* 'deaf', N.Pers. *karr*, Av. *karma-*; *phārra-* 'high position', O.Pers. *farnah-*.

ttālāa- 'directed hither', II 93-6-7 *māra vā-m ttāle hāmācu au thai-ṣi ū* 'here to us in this direction from Kan-ṭsou the great teacher came (Chinese)'; II 96-88-9 *nara vū ttāle kamacū au māṣṭa dvāsamyai haḍai thai-ṣi ā* 'here in this direction from Kan-ṭsou on the twelfth day of the month the great teacher came'. From pronoun *ta-* and *-alaa-* from **arda-ka-* 'place'. See also *ṣālai*, *hālai*, *vālai*. *ttālanāṣṭā* 'to this side', Sid. 138r5 *ṣai hasvaca ttālanūṣṭā u aḍaraṣṭa tsūmaṇca hame* 'the swelling part is moving to and fro', BS *calan syāt pīḍanān nimno*, Tib. *skran-ba-ñid phan-čhun-du hpho-ṣin* (*hpho-ba* 'change, shift'). See also *kālanāṣṭa*, *ṣālanāṣṭa*; and *ttālai*.

ttāva 'crown', II 104-76 *jñāñinai ttāva jsa* 'with crown of knowledge', parallel to ibid. 75 *jñūñinai maula* (see AM, n.s., II, 1965, 113). From **tāga-*, Syriac lw *t'g-*, *tg-* **tūg-*, N.Pers. (Arabicized) *tūj* 'crown', *tūq* 'arch, cupola', Armen. lw *t'ag*. M.Pers.T. *t'g*. IE Pok. 1013-4 (*s)teg-* 'to cover', O.Ind. *sthaḡati* 'conceal', Greek *στῆγω* 'cover', *στῆγος*, *τέγος* 'roof', Lat. *tegō, tectum*, O.Engl. *þeccan*, O.Norse *þekjan* 'cover', Lit. *stiegiu, stiegti* 'to roof', Celtic O.Ir. *tech*, O.Welsh *tig* 'house'.

ttāva- 'burning', II 104-73 *ḍūkhinai ttūvāna naṣmāvā ṭṭysdaimākā* 'cooler of painful burnings, conflagrations'. Possibly read *naṣṣāvā* for *naṣmāvā*; II 41:12 *pasāña ttāvai* 'remove the pain'. From base *tap-* 'to burn', see *ttav-*.

ttāvai 'then', II 100-235-6 *khu vā kamacū rrvī ṣkyāisa hyi mvaiṣḍa na habūsana ttāvai khu vā tṭyau pā ṣā hīya mvaiṣḍiṃ haraysdai* 'if in Kan-ṭsou the royal favour of present (Tib. *skyes*) is not suitable, then when he offers to them his own present. . .'. From pronoun *ta-* 'this'.

ttāṣe 'thieves', *ttāṣṣā, ttāte*, SuvO. 24r1 *kho ṣā āvū tcam(ā)ña kṣāṣa ttāṣe āre* 'like the village wherein there dwell six thieves', BS *ṣūnya-grūme ṣaḍ-grāma-caurebhi samāṣṛitāṣ ca*; parallel K 56, 20r2-3 *khu ṣiña vyahera kṣa dyūka*; Z 6-24 *kho ju hamāña āvuvv ttāṣe kṣāta ni ṣṣūṭye bvāre* 'as in the same village six thieves do not know one another'; v 41, 56v3 *caṇḍāla hvāṇḍa-ṣanā ttāte* 'Caṇḍālas,

man-slayers, thieves'; Z 22·130 *ne vara kathamjsuva ttāte* 'there not burglars, thieves'. Sing., Z 24·174 *ttāmu mānandā dātā, vaska kho ttāṣṭā* '(of Maskarin-) just so, like a thief for the dharma-doctrine'. From *tāsi- to base (s) tā- 'to take stealthily', Av. *tāyu-* 'thief', *tāya-* 'theft'; Tumšūq Saka *štenāna* 'from theft' (BSOAS 13, 1950, 667); M.Pers.T. *t'yy* 'theft', Sogd. Bud. *t'y* 'thief', *t'ywny* 'theft', Man. *t'ywnyy* 'theft', Bud. adjective VJ 339 *t'y'yēk* 'furtive'. IEPok. 1010 (s) *tāi-*, O.Ind. *stāyū-*, *tāyū-*, *stāyāt*, *stena-*, Greek τῶσιος 'idle', τῆτῶ 'to rob', Celtic O.Ir. *tāid* 'theft', O.Slav. *tati* 'thief', *taj* 'secret', Hittite *taiezzī* 'steals'. The -s- may come from older -šša-. *ttāṣṭā* 'hither', III 123·51 *ttāṣṭa vāṣṭa na tsa* 'do not go here and there', BS *attaś ta mūttas ta na gatsa* (= BS *ataś ca amutaś ca na gaccha*), from proooun *ta-* and -āṣṭo 'direction', found together with *ttā*.

ttāsai 'fever', Manj. 169–70 *brtvinai ttāsai jeda* 'it dispels the fever of love'. See *ttausai*, base *ttaus-* 'be hot'.

ttāha- 'excellent', K 18·196 *śau satta ttāha aunadai pajsamiyaudda śeka* 'they honoured her sitting alone, admirable', = K 26·128 *śau saha* (read *satta*) *ttāha auna(dai) pajsameyaudda śeka*, = K 35·79 *śau satta śānai pajsimevyādi śairkā*; possibly here *ttāha-* 'dress(?)', see next *ttāha-*; SuvO. 4r6 *ttāhā śāratete jsa* 'with excellent goodness', BS *śri* (printed *tā hā*); Manj. 44–5 *tteña ttaradara hvi baiśā aysmyajai hajsara ttāha* 'in this body separately (= *hvātā?*) all the spheres of the mind (= *manas-*, or *vijñāna-*) are right'; Manj. 211 *ttaradara aysmvīnai abaśika u baysa ttāha ttuśā* 'of the body, the mental *abhiśeka-* (water consecration) and of the Buddha right, empty (= BS *sūnya-*)'.

ttāha- 'apparel (?)', II 77, 17 *pada-bayai ttāhā hūdāmdū* 'we gave apparel (?) for use on the road'. From *tāxa- or *tāxha- to the base *tak-* 'to weave', see s.v. *tti-raha*, and *ttāṣakana*, to Oss. D. *taxun*.

ttāharaa- 'proper, excellent', Bcd 43v3–4 *hamamgte dyūma vara samamta-bhadrā ttāharai aśtā avārauttā akhausā* 'the one good in general vision, Samantabhadra (BS 'universally good'), excellent, unbased, immobile is he' (parallel BS *apratishṭhita-*, *aneya-*); Sid. 2v1 *u ttāhirai hie padāmākā sidhasārā* 'the Siddhasāra, the creator of excellent good (BS *hita-*) by etymology, BS *saṃhitā sidhasārā iyaṃ*; Tib. *yan-dag phan-pa gēs-grub hdi*; Sid. 15v2 *piškica ttāhirā birāśgṃ* 'we will expound thoroughly the section', BS *vidhis tasya nigadyate*, Tib. *bye-brag des-par bśad-do*; III 21, 6a1–2 *ttāhirau-hvāñākāna* 'by the one rightly preaching', BS *tathāgatena*; III 21, 6a4 *ttāharā-tsūkana* 'by the one rightly moving', BS *tathāgatena*; III 25, 27a4 *ttāharā-vyāraṇa ni aña* 'speaking rightly, not other things', BS *tathā-vādī ananyathā-vādī*; K 152·9–10 *jñāna-pārāma pīrmāttama hvāṣṭa, ttāhirji mesta vasva adī agūṃ pā* 'perfection of knowledge, first, best, excellent, great, pure, without woe, without defilement, purified'; Manj. 145 *attāhire hvāñ(ā)me jsa* 'with bad preaching', ibid. 145–6 *ttāhire artha* 'excellent meanings', Manj. 371–2 *baiśa ttāhīrai rraṣṭa payseda* 'he knows all correct, right'; Manj. 320 *ttāhairai satva nai aśta* 'the proper being does not exist'; SuvP. 75r1 *bgysūnū ttāhire bujse* 'the Buddhas' excellent qualities'; K 56, 21r3–4 *tte biśā dharma pīracada ṣṭāri attāhīrā*

svabhāvana ttuśā 'these are all the dharma kinds, not excellent, empty of nature (BS *svabhāva-*)' with *pīracada* = *pacada*, hardly BS *pracaṇḍa-* 'violent'; K 111·360 *kāma hvāñe ttāhaira satva ne ida* 'where it must be known, there are no excellent beings'; Manj. 264 *ne ja ttāhare ttatva ida* 'there are no proper essences', III 29, 41b4 *ttai ja (ttā)harā ttatva na ida* 'so of it there are not proper essences'; III 130·37 *ttāhire śimagri* (BS *saṃagra-*); III 128·7–8 *ttāhare baysūsti* 'right bodhi-knowledge (= BS *saṃyak-sambodhi-*)'; Manj. 254–5 *ttāhīrai sā masī neṣṭa beśa cetta-mātrā ṣṭāre* 'there is not one right, all are thought only'. See also *ttāha-* 'good'. Hence *ttāharaa-* renders BS *saṃyak*, *saṃ* of *saṃhitā*, *tathā* of *tathāgata-*, and *tathā-vādī*, *vidhi-*; Tib. *des-par*, *yan-dag*. The negative occurs *attāharaa-*. It occurs with *pīrmāttama-* 'best', and *hvāṣṭa-* 'chief', *rraṣṭa-* 'right'. Probably from the pronoun *ta-* 'so' and hence 'right'. If *ttāha-* 'good' (dyadic with *śāra-* 'good') is brought in here, the words may be compounds with base *hā-*: *h-*, *hāy-* *hi-* 'have special character', as in Khotan Saka *hītala-*, *hīvala-* 'strong or the like (of princes, heroes)', Buxārā dialect Iran. *haital* 'strong' (with *sai-* of Got. *saiwala-*, O.Engl. *sāwol* 'soul'), and *hai-* of Av. *haēm* to *haya-* 'character', Zor.P. *hēm*, N.Pers. *xēm*, Armen. lw *xem* 'character', and suffix *pancō.hya-* 'of five kinds'; Khotan Saka *banhya-* 'tree', and *pharhya-*, *phara* 'pot, jar', possibly Zor.P. *hwk* **hōk*, N.Pers. *xōy* 'character' from **h-ava-ka-*. The -ara- of *ttāharaa-* may be either secondary suffix -ra- (as in *maysdara-* 'nipple', Av. *bāzura-*), or from -a-tara-, or -a-kara-. BSOAS 13, 1950, 655 must be reseeded; it was written before *ttāha-* was recognised.

tā 2 sing. pronoun, enclitic, see *te*. Z 2·58 *ka tā mulydsā ttatvatu iyi* 'if your favour really exists' (BS *tattvataḥ*).

tā 'these', V 30, 73r1 *baśdā tā garkha* 'these heavy sins'; V 64·46 *tī biśā maṇ parauya ṣṭāri* 'all these are under my command'. See *tta-* 'this', and *ta*.

tti 'then', K 142·1041 *tti mī ttiña beḍa* 'then at the time', Tib. *de-nas*; K 138·941 *tti vā ttiña haṇḍrri vya* 'then within the time', Tib. *de-nas*; = ibid. 944 *ttiya vā ttiña haṇḍrri vya*; see *ttiā*, *ttiya* 'then'. With *jām*, *tti jām* 'also, likewise', K 68·203 *māva tti jām puri* 'mother and son', and often.

tti, *ttiṃ* 'seed', see *ttiṃa*.

tti 'abode, covered place, nest', III 70·115–6 *śe ṣāṃda hīvi tti* 'the nest of one raven', from **taxta-* to base (s) *tag-* 'to cover', N.Pers. *taxt* 'sitting or sleeping place above ground', *taxtah* 'bed'. IEPok. 1013–4 (s) *teg-*, O.Ind. *sthaḡayati*, *sthaḡati*, Greek στεῖγω, στεῖγος, τέγος 'roof, house', Lat. *tegō*, *tectus*, Celtic O.Ir. *tech*, O.Welsh *tig* 'house', O.Norse *þekja* 'to cover', Lit. *stiegu* *stiegti* 'to roof', *stogas* 'roof', see *ttāva* 'erown'.

ttājsera 'overwhelm, surpass', III 9, 18r2 *ma ma ttājsera ma ma ggūpha ma ma ahamāñ* 'do not overwhelm me, do not abuse me, do not condemn me'. From **ati-cārāya-*; see also *ttājsāda-* 'surpassed'.

ttiña 'in this', K 6, 146r5 *ttiña sūraṅgamo aysm(u) i raṣ(t)e-mā(ṭe)* 'in this sūraṅgama-samādhi'; Z 5·55 *ttāteña*, loc. sing. to *tta-*.

ttiña 'on skin', Sid. 147v4 *karā tcimaññi ttiña biṇḍā saṃkhalāyāññi tciṃña hā ni paśānā* 'it must be smeared

on the skin round the eyes, but (-ām = -u) it must not be allowed into the eye', Tib. *pags-pahi sten-du* 'on the skin'. See *ttani*- 'skin'.

ttidātā 'bitterness', v 132, 58b1 *ttidātā* o *śūdātā* 'bitterness or salinity'; ibid. b4 *kleśānu dukhijo ttidetu* 'bitterness of the pain of kleśa-afflictions'. From **ttiratāti*-, see *ttira*-, BS *tikta*-, Tib. *skyur-ba*.

ttiḍi 'crossing place', II 56-18 *ttiḍi va magala-cakrā naumā* 'at the crossing place there (*va*=*vara*) by name Mangala-cakra'; ibid. 20 *ttiḍi ānā ravye pa* 'from the crossing place southwards'. From **tartiya*- to *tar*- 'to cross'. For the form note also *hviḍa*- 'food' from *hvaḍa*- 'eaten'. IE Pok. 1074-5 *ter*- 'to pass over', O.Ind. *tar*-, *tīrṇā*-, Av. *tar*-, Greek *τέρμα* 'aim, final point', Lat. *termin* 'terminus', Armen. *t'arm* 'end piece', O.Ind. *tīrtha*- 'ford', Waxī *turt* 'ford'.

tātā 'these', v 262, 243 *cu rro ja nase nātu īni tātā ne paṣidi* (so) 'what I can get as shares, these they do not despatch'. See *ta*, *tā*, *tī*, *tātā*.

ttātā 'these', v 265 Dum. 722 *haṣṭa ttātā akṣara kṣāṇa* 'these eight syllables must be pondered'; v 266 Dum. 124 *ttātā vā gyastā ba(lyśā)*; inst. sing. K 5, 143v2 *ttātāne ja aysu māḍāna śāriputra padaṃgye ja varā ttātā*. . . *para-nārvātemā* 'with this practice I then there, O gracious Śāriputra, was quenched', Tib. *bḥun-pa śārihi bu rnam-gras des*. . . *kho-bo*. . . *yons-su mya-nan-las hḍas-te*; K 5, 142v3 *ttātāna śāriputra padāna* 'by this way, O Śāriputra', Tib. *bḥun-pa śārihi bu rnam-gras des*; genitive absolute, v 388, 191 *ttātāye hvatye hvanaī* 'this speech having been spoken', BS G 37, 13b6 *atha khalu* (but v 330, 20v6 = BS *evam ukte*); v 346, v4 *ttātāye hvatāye (hvanaī)*, Tib. *de skad-ḥes bkah-scal-pa dan*; III 21, 722 *ttāye hvayē hvanaī*, BS *evam ukte*; gen. plur. v 330, 20v5-6 *ttātānu nyanḍānu* 'to these nirgrantha-sectaries', BS G 37, 18a1 *nirgranthānāṇi*; v 235, 622 *ku ye ttātānu*||.

ttitā 'then', *ttiyā*, *ttī*, v 339, 77r5 *ttitā ttey āchānāi mārā-pātara vāna tsindā* 'then the parents of the sick man go into the temple', BS G 37, 72 bis 22-3 *atha tasya tau mātā-pitarau deva-kulaṃ gatvā*. With pronoun *yi*, K 74 52 *ttitī śi māva gūṣṭā* 'then the mother called him'. See also *ttiyā*, *cītā*, *ciyā*, *cī*. From pronoun *ta*-.

ttidanka 'so many' with dental -n- before -k-, *tanka*, K 90-748-9 *ttidanka mittrā* 'so many kind acts'; without -k-, ibid. 750-1 *caṇḍa mī*. . . *ttidaṇḍa mī*. See *ttanda*-, *daṇḍa*-, *canda*, *canka*, *didanda*.

ttādaṇḍa 'so many', v 315, Aqur 22 *vāṇṇā ra jśāṃ arahaṇḍā ṣṭāna ttādaṇḍa ava(śiṣṭa ?)* 'now also the arhants (aspirant monks), so many remaining'; for *avaśiṣṭa*-, see K 90-750 *avaśiṣṭau* in context with *harya* 'remaining'. See *ttidanka*. To BS *avaśiṣṭa*- 'left over'.

ttādiyū 'only', II 37, 12b2, see *ttādiyu*.

ttādāra 'so' with adjective v 132, 1b2 *ttādārā bulṣyayṣera* 'so much to be praised'; 'so many', v 158, 193r2 *ttāderā kalpa* 'so many ages'. Also *ttedārā*, *ttederi*, *ttāderi*, *ttidiri*, and with *d*-, III 24, 2122 *didira lovaḍāta hamāri* 'so many worlds exist' (BS *loka-dhātu*-), BS *tāvato lokadhātūn*; III 25, 2424-b1 *didira gaṃbhīrā dā pyūṣṭā* 'having heard such profound dharma-doctrine', BS *evaṃ-rūpo dharma-paryāyāḥ śruta-pūrvāḥ*; III 22, 1022 *dādirā avamāta satva*

'so many countless beings', BS *evam aparimāṇān api satvān*; III 20, 2b4 *dādārā pārṣa uvāra* 'so revered, noble'.

ttina 'with that', inst. sing. to *tta*-.

ttinu 'through', Z 4-56 *ttārānu aysmū tṭṣṇā cu mā pari-kalpāte rūvā o ttaura ttinu ni tsindā* 'the thirsty mind of them (men, deva-gods, preta-ghosts and bhūta-demons) wherein the form is imagined, or they do not pass through walls'. Taking *cu mā* 'which here' = 'where, wherein'. From **tarina*-, **ttirnu* by loss of -r- (familiar loss as in *tcuīruu*, *tcuīnu* 'of four') to base *tar*- 'to cross, pass over'. Note Z 3-45 *dīna* 'beneath' to *dīna*, *dī* 'below', *dīra*- 'lower' (**(u)darya*-). The allusion is to the magic power of penetrating walls, BS Mahāvvyutpatti 219 *tiraḥ-kudyaṃ tiraḥ-prākāraṃ*, as in Z 4-38 *avacchoda tsindī ttaura vaṣṭa* 'unimpeded they go through walls'. For *tar*-, Av. *tarō*, Zor.P. *tar* 'across, through', Pahlavi Psalter *tl- *tar*; Pašto *tar* 'from; up to, until'; *tēr* 'passed' (**trya*-), Orm. *tar* 'passed'; Yidya *patarē* 'roof-beam' (**pati-taraka*-), Waxī *patari* 'rafter', N.Pers. *tir*; Armen. *utar* 'opening in the body'. See also s.v. *ttiḍi* 'crossing'; and s.v. Manj. 108 *hūttarya*.

ttāndāka- 'only so much, little', Z 14-98 *ku aysu ttuto ttāndāka thiyaimā bataku* '(in the sūtra-texts) where I have drawn out so little'; Z 22-121 *panā ṣṣīve ttāndiku beḍā* 'in every night so little it rains'. See *ttanka* (with dental- n-), *canka*, *ttidanka*. Isolated word v 289, 9, 321 *tāndāka*.

ttāndrāma 'such', v 381, 2v1 *ttātā ttāndrāma śśara gga*|| 'these, such good signs', BS *etāni nimittāni*; v 132, 58b3 *ttēy ttāndrāmye byaudye aysmū balysūṇāvayse*|| 'of the so-arrived (= BS *tathāgata*-?) mind, the bodhi-sattva. . .'; v 133, 2b4 *ttātā ttāndrāma puvaṇa* 'such fears'. See *ttāndrāma*-.

ttīma- 'seed', and 'cause', v 389, 19v4 *bata ku jve ttīma pārendā* 'where one scatters (sows) little seed', BS G 37, 1427 *bijam alpam yathā vāpya*; ibid. 19v4-5 *ku karā ttīma ne jīye* 'where the seed fails not at all', BS G 37, 14b1 *uptād bijān mahāphalaṃ*; Sid. 104v1 *viśāviṣṭi ttīmi* 'the seed of (BS) *vatsa*-' , BS *vatsa*- 'holarrhena antidysenterica', Tib. *dug-nio-ñuṃ*, with 1 191, 112r5 *vatsaka-bijā*, BS *vatsa*; Sid. 132v3 *ttī*, Tib. *sa-bon* 'seed'; III 29, 4324 *ttīmañam pracai diysdai hārvaidā pryaurā prabhāvāna* 'it holds the cause of seeds, they grow by power of the cloud'; ibid. 43b2 *biṣūṇā ttīmañā diysedā*; Manj. 242 *ttena cu vejñāni ttīma* 'because the *vejñāna*-thought is its seed', = Z 5-84 *ttāna cu viñāni nā bijā* 'because the thought is their seed'. For the meaning 'cause', SuvO. 5v4 *cu ttīma u cu pracai* 'what cause and what reason', BS *ko hetuḥ kaḥ pratyayo*; SuvO. 5v5 *dvī ttīmañā, u dva pracya* 'what two causes and what two reasons', BS *dvau hetu dvau ca pratyayau*; hence read SuvO. 36v4 *tta ce (ttīmā)na*, BS *tat kasya hetuḥ* 'for what reason?' (BS *hetu*-); dyadic Manj. 86 *ttīma hetta kāma ṣṭāve* 'what is the cause, reason?'. From *tauk*:-*tuk*- 'to produce seed', if -au- through -ñ- to -ī-, to Av. *taoxman*-, O.Pers. *tau(h)man*-, Armen. *lw tohm*, Sogd. Bud. *tym*'k in *nirtym*'k 'mankind', Zor.P. *tōxm*, *tōm*, N.Pers. *tuxm*, Šuynī *tōym*, *tūym*, Yidya *tuyum*, Waxī *tayum*, *taym*, *tēym*, Sanglečī *tiēym* (-ē- from -au-), Pašto *toma*, *tonna* 'seed'. But *pattīmā* 'result', with *pattaj*:-*pattīya*-.

ttiyā 'then', v 329, 13v1 ttīyā, BS *atha khalu*, Tib. *de-nas*. See *ttāṣ*, *ttī*.

ttiye 'this', = *ttāṣ*, K 6, 146v1 ttiye *śūraṅgame*, parallel to K 6, 146r4 *ttuto śūraṅgame*, ibid. 5 ttīṇa *śūraṅgame*; Z 12.33 ttiye; Z 24.251 ttīvā.

-tīysde 'shines', Z 16.33 *cviysarrnai ttorākye hul-ci hā hatīysde* (uncertain-d-) 'of which the top is golden which everywhere shines out'; from **fra-taijati* to base *taig-*: *tig-* 'to shine; be pointed', to O.Ind. *tejas-* 'brightness', beside 'sharpness', IE Pok. 1016-7 (s) *teig-* 'be sharp', see s.v. *ttira-*. *ttirā* 'so much', see *ttira-*.

ttira- 'bitter', v 116, 65r4 *ttira dajsāka bātāṃjsa hāmāre* 'the fruits become bitter, pungent, astringent'; BS *tiḥṭaḥ kaṭuka eva ca* (omitting *kaṣāya-*); Sid. 104v4 *ttira a šura* 'bitter and saline', BS *āmīla-lavaṇa-*, Tib. *skyur-ba dan*, *lan-čhva dan* (*skyar-ba* 'sour'), Sid. 5r2 *dajsaṃḍai u ttirā a byaṃjsā* 'pungent and bitter and astringent', BS *kaṣa-tikṭa-kuṣāya*, Tib. *cha-ba dan*, *kha-ba dan*, *bska-ba*; Sid. 134v3 *ttīrye ūce jsa* 'with bitter water', Tib. *skyur-čhuhi naa-du*; Sid. 142v1 *ttirā ŋye jsa* 'with bitter curds', Tib. *zo skyur-po dan*; Sid. 101r4 *ttirāṃ rriysāṃ jsa* 'with bitter tastes', Tib. *kha-bahi bug-las*; Sid. 10v5 *ttirā ahaudā* 'bitter gourd', BS *bimba-* 'momordica monadelphæa' (with a red gourd), Tib. *bal-ba*, ed. Pek. *bi-lba*. Abstract v 132, 58b1 *ttiḍātā* 'bitterness', see separately. BS *tiḥṭa-* 'bitter', but Tibetan *kha-ba* 'bitter' and *skyur-ba* 'sour'; for 'sour' Khotan Saka *āhvaraa-*. From **tigra-* 'sharp, bitter', to base *taig-*: *tig-* 'be pointed', Av. *taēya-*, *taēza-*, *tiyri-*. Zor.P. *tēy*, *tēz*, *tīr* 'arrow', *kan-tīr* 'quiver' (*kntyl*), Armen. lw *tēg* 'lance', M.Pers.T. *tyzyh* 'sharpness', M.Parth.T. *tyrg* 'swift', *tyrgystr*; Sogd. Bud. *tryh* 'pointed', Oss. D. *ciry*, I. *cyry* 'sharp, pointed', *cyry-āngyst* 'strongly fermented'; Yidya *tiry*, Mūnjāni *tīryo*, *tārya* 'sharp', Waxi *teyd*, *tayd* 'sharp', Sarikoli *ceṛ* 'bitter', *tayd* 'sharp', Oss. D. *ciyd*, I. *cyxt* 'cheese', Šuyni *ciš* 'sharp, bitter'; Pašto *tērā* 'sharp'. IE Pok. 1016-7 (s) *teig-*, O.Ind. *tejate* 'be sharp', *tiḥṭa-* 'sharp, bitter', *tigmā-*, *tikṣṇā-* 'sharp', *tējas-* 'sharpness, brilliance'; Greek *στρίγω* 'prick', *στρίπτω* 'pricking'; Lat. *stīg-*, *instīgūre* 'to spur', *distīgūō* 'to mark', Got. *stiks* 'point', O.Engl. *stician*. See also *hatīysde* 'shines'.

ttira ku 'there where', K 137.912-3 *ttira ku mara ttīṇa sahelovadetu āta* 'there when they have come into the Saha-loka-dhātu (world)', Tib. *hjiḡ-rten-gyi khamis mi-mjed hdir byin-nas* ('reach').

ttirahā 'cloth', iv 68b1 *thau haura u ttirahā karā va rāysai himārā* 'give cloth (silk) and they are pieces of cloth as gift for the *karā*-official'; iv 39a2-b1 *mūri himye 375 ttiraha 13 karā va rāysai va biye hvaḍe 3* 'the *mūrā*-coins amounting to 375, 13 pieces of cloth as gift for the *karā*-official, 3 men weavers'; iv 53a3-b1 *še hvaḍye hambā pārrue 61 mūri ttirahām 2 karā va rāysai hiye biye hvaḍā 2* 'for each man the amount paid over, 61 *mūrā*-coins, two pieces of cloth gift for the *karā*-official, men weavers 2'. For *rāysai*, possibly = Prakrit *prahāṇaji* 'earnest money' (II 14, 2b2), see s.v. *karā*. In *ttiraha* a compound has been conjectured from **taxta-* and **rava-*, base *tak-* 'to weave', see *ttāha-*, *ttāṣakana*, to Oss. D. *taxun*, *taydton* 'to weave', Lat. *texo*, *tectum*. For *rak-* 'to dress', N.Pers. *rast* 'clothes', see below *rraha-*.

ttiranda- 'entered', v 184, 1v5 *kho jseindama ggurōica ttirandu vyata|||* 'as the smallest grains have entered. . .', later *tranda-*, see s.v. *trām-* from **uti-ram-*, see *ram-* 'to move'. The *vyata* from *vya* for older *vāta*, archaistic by addition of *-ta*.

ttirādānā 'medicinal plant', III 89.172; adjective, ibid. 171 *ttirādānīnui rūṃ* 'oil of the plant'. From *ttiraa-* and *dānā-* 'grain', see *dānā-*.

ttirai 'medicinal plant', Sid. 11r2 *ciṃgām ttirai hiya perā* 'leaves of the nimba-plant, azadirachta indica', hence 'the sharp-juiced plant of the Chinese', BS *nimba-*, Tib. *nimpu dan*; Sid. 10r5 *ciṃgām ttirai hīvi hiyārā ā vā perā* 'the fruit or leaves of the nimba-plant', BS *mahānimba-phala-*, Tib. *mahanimbahi hbras-ba*; Sid. 137v4 *cegām ttirai perā*. From **tigra-* 'bitter', see *ttira-*, with suffix *-aka-* for noun 'the bitter plant', as Oss. I. *xurxāg* 'sorrel' from D. *xurxā*, I. *xurx* 'sour whey'; D. *taūg* 't'appa' 'sour leaf' for 'sorrel'. The *nimba-*, modern *nīm*, is 'bitter bark'.

ttirai 'medicinal plant, bitter plant', Sid. 144r4 *buwāṃ ttirai u ambrāsā hiya cunya* 'powder of the bitter plant of the *buva-* and of *amrāstha-* kernel of the mango', BS *koṣa-amrāsthi-*, Tib. *šin-tog koṣa ham*, *šin lbaa-ko btags-pahi phyē-ma* (*lbaa-ko*, ed. Pek. *lpaṇ-ko*, not found in the dictionaries). BS *koṣa-āmra-* 'wild mango, mangifera sylvatica'. The *buva-* may be BS *bhūta-* 'demons', or an ethnic *buva-* from Tib. *bod*. See *buwāṃ*.

ttīla 'tree, shrub', K 64, 80v3 *vāṣaka ttīla sūmana cabaka ttīla* 'vāṣikā-jasmine bush, the *sumanas*-jasmine, the *campaka*-tree'. From either *tal-*, *tar-* of Oss. DI. *tala* 'sprout, young tree'; D. *toldzā*, I. *tuldz* 'oak tree', Hungarian lw *tölgy*, if from **tala-*; O.Ind. *tarū-* 'tree'; or from **tarθrya-*, see Henning Memorial Volume 31-2.

ttīla- 'thread, wire', K 25.122-3 *ysārā kūsa hvastāda ha bāḍa mīysāraka haudasai ttīla bīnaa(na) samautta* 'they beat a thousand drums all the time, huge ones, accompanied (BS *samarpita-*) by seven hundred stringed instruments', = K 17.188 *ysārā kūsa hvastāda ha b(ā)ḍa mīysāraka haudasai ttīlām bīmauna samautta*, = K 34.74-5 *ysārā kūsa hvastāṃḍi haṃ bāḍā maysairkā, haadase ttīle bīnānā sa(ma)rthā*. The thousand drums occur also in Uigurica IV 20, 239 *ming artuq kōwruklār*; II 85.20 *grathā ttīlā wī burakyā āspuri tcamḡiḍai grūhe:mā jsa* 'the knot, the strings and the rest complete, a harp with its holder'. For *ttīla-* 'string', from older **tēla-*, note Armen. lw *t'el* (5th century) 'thread, fibre, hair', *osket'el* 'with gold thread'; Oss. DI. *tel* 'wire', Ottoman Turk. lw *tel*, *tāl* 'wire' (from Iranian), with *-āl* as in Oss. *bel* 'spade', N.Pers. *bēl*, beside Armen. lw *bah*, Georgian *bar-i* from **barθra-*, hence *bēl* from **barθrya-*, see Henning Memorial Volume 30-3, and for other forms, see I. Gershevitch, Volume dedicated to H. Taqizadeh 78-9.

ttāvḡ 'in these', loc. plural to *tta-*, v 348, 12a3 *ttāvḡ kṣīruvḡ* 'in these lands'; Z 14.98 *ttāto sūtruḡḡ* 'in these sūtras'; Z 5.57 *tvo škojuḡḡ* 'in these *saṃskāra*-factors'.

ttāṣai 'empty', Z 4.87, see *ttuṣāa-*.

ttāṣ- 'to cut', Z 2.139 *kye mamā śsau bāysū malstā, śsau mā jūṣḍyāryau ttāṣḍā* 'one who presses my arm, one cuts me with thongs'. From base *taṣ-* 'to cut', with *-āṣ-* as in *kāṣ-* 'to think', and *tcāṣ-* 'to see', Av. *taṣ-* 'to cut, fashion', *taṣan-* 'carpenter', Zor.P. *tāṣtan* 'to create',

taš, *tēš* 'axe', Armen. *tašem* 'cut', *antaš* 'unhewn', *vima-taš* 'cutting stone', N.Pers. *taš*, *tēšah* 'axe', Zor.P., from participle, *tāštik* 'decisive, certain'; Sogd. Bud. *tš*- 'axe', *t's*- 'to cut', 3 sing. *t'št*, conjunctive *t's't*, 3 plur. *t's'nt*, Yagn. *toš*- 'to cut'; Pašto *tōšel* 'to shave', *tiyāš* fem. 'axe' (**tašyā*-); Waxī *tiš*-: *tāšt* 'to shave', *tūš*-: *tošt* 'to cut'; Munjānī *tīšm*: *taydam* 'to cut'; Šuynī *tāšt*, Sarikolī *tušt*, Yazg. *taw*-: *tešt* 'to cut, shave', from **tāšaya*-. IE Pok. 1058-9 *tekš-*, O.Ind. *takṣati*, *taṣṭi*, *taṣṭā*-; *takṣan*-, Greek τέκτων, OHG *dehsala* 'axe', Lit. *tašu*, *tašyti*, Slav. Russ. *tēs* 'sawn boards', Hittite *takš*- 'to join'. See also *bātāka*- 'wood-worker', BS *kāṣṭhakāra*-, from **abi-taš*-; *nīši* 'cuts down (?)' from *ni-taš*-; and *haštai* 'dress' **fra-taštaka*-.

ttišcyā 'medicinal plant, oldenlandia', Sid. 105v2, BS *parpaṭa*-, Tib. (ed. Pek.) *sbo-lo*, where *parpaṭa*- = *tihta*- 'bitter plant'; I 185, 103v5 *ttiṣcyā*, BS *parpaṭa*-; I 167, 82r4 *tīrṣṭya* (with *-ca* below to replace *-ṣṭya*), BS *parpaṭa*-; I 157, 72r2 *tīrṣṭya*, BS *parpaṭiṇi*; I 151, 63r2 *tīrṣṭya*, BS *parpaṭa*-. The name will render 'the sour plant' from **tīṣṣā*- to M.Part.T. *tryfš* 'sour', Yagn. *tišpa*, Balōči *trušp*, N.Pers. *turš*, *turuš*, Orm. *trūš*, Waxī *trešp*, *trešp*, Yidya *trišp*, Munjānī fem. *trišpaga*, Šuynī *tušt*, Yazg. *tašt* 'sour' and 'cheese', Sarikolī *tūšp*; Nisā texts *tršpk*, *wytršpk* (with *HLH* 'vinegar'). IE Pok. 1024 *trep*-, O.Slav. > Russ. *terpkij* 'bitter, sour'. The BS *parpaṭa*- survives in New Indo-Aryan for many plant names, R. L. Turner, Comp. Dict. 7935 Panjābī *pāprā* and the rest. The Tibetan *sbo-lo* is not in the dictionaries, but *šbor-lo* is rendered by *anemone polyantha*.

ttišdāidā 'writhing (?)', pouring over (?), K 37·121 *ājivaṣā* *bāysga vari ṣṭāna ttišdāidā* 'snakes there abundant pouring over'; K 37·123 *ttāji ṣṭāre ṣudāsā kṣārīmji ttišdāidā* 'rivers there are eleven alkaline, pouring over', = K 21·7-8 *ttāja ṣṭāre tcaṃlāsa kṣārīje ttajsace* 'rivers there are fourteen, alkaline, flowing', = K 28·182-29·183 *ttāja ṣṭāra tcaulāsa kṣā(rī)ja ttajsaca*. Hence *ttišdāidā* equates with *ttajsaca* 'flowing'. Possibly base *šan*- 'move, shake, pour over', pres. *šan*-: *ṣat*- whence present *ṣat*- with participle *-ant*-, to Zor.P. *aṣṭatan*, *aṣṣanēt*, Māzandarānī infinitive *da-ṣenian*, *da-ṣāndi* 'you poured out', = N.Pers. *nū-rīxtī*. See s.v. *ṣānūdi* 'they shake'.

ttiṣā 'an object in the context of incense', III 16v5 *ttrāmī ttiṣā ttrāmī byōā* 'such his incense (?)', such the perfumes'. Possibly a 'stiek' of incense wood. See *ttāsā* 'boat', meaning as in the connexion of O.Ind. *dāru*, *dru*- 'wood' and *drona*- 'boat'.

ttāsā 'boat', from the contexts, Z 20·65 *paraṣṭa tsīndi brītiṇgya vema jaḍa ttāsā nā ništā* 'drowned in the sea of love-passion, the ignorant depart; no boat exists for them'; Z 24·239 *klaīṣṭnā magara kye duru ttāsā panaṣṭa ṣā muho nve bāgyo ttāru tcalco ttuvāya* 'the makara-monsters of the sea of the *kṣeṣa*-afflictions through whom far away the boat has perished; do you convey me over to the other shore in a boat'; Z 24·173 *handaruai kūro ttāsau nāndā jaḍna* 'they took through ignorance its other deceptive boat'. Parallel Tibetan *chu-bo sgrol-bahi gru* 'the boat which crossed the waters' (Samghāṭa-sūtra, Tibetan ed. Peking 2941r). From **tisākā*- from **tisa*- 'stem of a tree (?)'. Possibly a base *tai*- 'to grow', whence,

here, with increment *-s-* from either IE *-k-*, *-sk-* or IE dental *t*, *d*, with *-s-* (as Khotan Saka *āhus-* from *āhvid-s-* 'sweat'), hence bases *tei-k-* or *tei-d-*, beside *tai-l-*, Oss. D. *tilläg* 'crop', O.Ind. *tilā*- 'sesame seed', *tilvāla*- 'fertile', see *ttiṣā*.

ttiḥysde 'moves', Sid. 129r1, but rather *tti hīysde* with resumptive pronoun. See *hīys-* and *pahīys-* with cognates. *ttāhvah-* 'tread over, cross', Z 13·21 *kho hastā nātū ttāhvaittā darrōṇa trāyāte satva ttrāmu māñandu mahāyāna saṃtsāri ttāhvaindā* 'as the elephant crosses the river, with boldness saves the beings, so by the Mahāyāna (Great Vehicle) they cross *saṃtsāra*-migration'; Z 13·20 *kho ju draya nitā ttāhvaindā* 'as the three cross the river'; Z 13·22 *samu kho uṣā nitā ttāhvaittā pharuī kāḍe khvūhātā ūtca nai rraṣṭo yīndi ttāhvastā* 'as the horse crosses the river, for him the water is greatly agitated, he cannot completely cross it'. From *hvah*-: *hvasta*- 'strike, tread', see cognates s.v. *hvah*-.

ttu 'this, that', III 83·21 *ttū hvam kṣi(rī)* 'this Hvatana land', K 2, 137r2 *ttu padī* 'in this way', K 46·43 *ttūm hīrā pyūṣṭā sa* 'she heard this thing that...', K 46·27 *ttūm āṣārī anarūda dye* 'he saw the teacher Anuruddha', to gen. sing. *ibid.* 28 *ttye-t-ī āṣārī haiṣṭādī* 'they gave it to the teacher'; K 46·25 *ttūm dākṣānyā haura haurām* 'we will give this *dākṣiṇeya*-gift'; K 45·20 *ttū-m nvāṣūm* 'I cry out for this of mine'; *ibid.* 21 *ttū-m brremū* 'I weep for this of mine'; II 111·21-2 *cu...ttu...'* what...that...'; K 46·50 *ttūtū pūra auda gīsara pīrṣṭā* 'she covered the son up to the neck'; K 4, 140v4 *ttutvī gverā* 'let him tell it to him'; v 265, 7a1 *ttuto dhāraṇu* 'this formula (BS *dhāraṇī*)'; *ibid.* 7b4 *tvo dhāraṇu*; K 41·72-3 *ci ttu vi ām va gamjisi bva* 'what do you know to be the defect in it?'. See the pronoun *tta*-. With *-ka*-, II 114·116 *ttukā*, II 88·12 *ttūkā*.

ttugarā-baira II 51·97, uncertain word, see s.v. *baira*-.

ttuṃgara- 'ginger', Sid. 101r5 *tuṃgara* (with *tu*-, not *ttu*-), BS *ṣuṇṭhī*, Tib. *bčah-sga dan*; Sid. 101v5 *tuṃgare*; Sid. 19r3 *tuṃgare*, BS *ṣuṇṭhī*, Tib. *bčah-sga*; Sid. 19r3 *ttāṃgarā*; Sid. 12v2 *ttāṃgare*, BS *nāgara*-, Tib. *li don-gra*; Sid. 130v5 *yserūnām ttuṃgarām hīvī raysq* 'juice of green ginger', BS *ārdraka*-, Tib. *sgeliu-gser-gyi kluu-ba*; Sid. 153v5 *ttugara*, BS *ṣuṇṭhī*, Tib. *bu-bran śin* (not in the dictionaries); Sid. 100v1 *hūndvāṃga ttuṃgara* 'Indian ginger' (no Sanskrit text so far traced). For *gra*- of *don-gra* Khotan Saka *-gara*-, compare also *khavara*-, Tib. *ga-bra*. Tolthara B *tvāṅkarai*, oblique *tvāṅkaro*, adjective *tvāṅkaracce*. Tibetan *li* 'Khotan' occurs before plant names, see JRAS 1955, 17-8. From **tuwam-kara*-, with **tuwa*- 'swollen, tuber, rhizome', hence the ginger root, to base *tau*:- *tu*- 'to swell', Lat. *tuber* 'swelling', IE Pok. 1080-5, see s.v. *tv*-.

ttuṇa 'thy', 2 sing. pronoun, III 105·55-6 *ttuṇe jūhē: jsa mīre i tvī hīsū* 'from love of you I die; I will come to you at once', but possibly rather 'from strong love'; JS 27r3 *yṣṭra puṇamḍai ttuṇṇa tta khu rene vīṣere* 'your heart is compacted like the diamond jewel', but possibly 'the heart compacted, strong, like the diamond jewel'; JS 18v2 *dukhya bajattye ttuṇṇe tsūm nū orga* 'to you unhappy, injured, I come here with reverence', but possibly 'to you unhappy, injured, strong, I come here with reverence'; III 109·11 *paskyāṣṭā ttuṇe jūhai jsa svī bujve* 'again from

great love of you (or strong love?) I revive in the morning'. See *tvānaa-*, *ttūnaa-* 'thy', and *ttumna-* 'strong'.

trumjāra- 'first autumn month', II 91:114 *ttamjeri māsti*; IV 8:4 *ttamjerā 17mye hadai* '17th day of Ttumjāra-'; Sid. 3r5 *ttāmjāra*, BS *īša-* 'the month āsvina-, September-October', Tib. *ston-zla hbrin-po* 'autumnal month, middle'; Sid. 3v2 *ttānjeri*; II 96:87 *ttānjuirā māsta*; II 116:39 *ttāmjaīrai māsta*; IV 18:1 *ttānjirā māstā*; II 23:21:5 *ttājerā*; II 26:32:21 *ttājirā šeye hadai* 'the second day of Ttumjāra-'; II 96:75 *ttaujaīrā*; II 125:1 *ttaujerā māsti*; II 57:43 *ttaujīmrā māstā*; V 388:93 *ttamjēra māste*. With adjectival suffix *-āū*, II 105:104 *ttāmjaīrañā māscu*; II 105:111 *ttānjāirañā māsta*, as in II 105:110-1 *saijsjāñā māsta* 'the Simjsinjā month'.

ttuda- 'carried across', participle to *ttuvar-*, K 41:58-9 *svaṇma ysai ysai hā tti kimala biši rrañdā pyamtsāttudāmdā* 'in the morning early they brought all these heads before the king', = K 41:176-7 *svam ysai ysai hā tti kimalai biši rrañdā pyatsi ttudāmdā*; II 111:21-2 *cu hve:hvu:rām hīvi herā ttu-v-am hañña bišu bišā jānvā ttudāmdā u pyasñāmdā* 'what was the wealth (hera-, BS *vasta-*, *dhana-*) of the Uigurs all that they conveyed into the rooms (?) of the same house (or within the house = *hañdanūna*) and sealed it up (?)'. Present Z 22:156 *ttuviḍā* from **ati-barati*, see *bar-*.

ttūda- 'carried off, plundered', participle to *tun-*, II 112:66 *a šaje hiya stāra bišā ttūdā yudāmdā* 'and they were able to carry off all one another's stāra-cattle'; IV 2:4 *mānai hirā ttude* 'he removed my goods'; IV 2:5 *nai bve sā ttudā ā ni vañña-m āspāta hiyaudāna* 'I do not know whether he has carried it off or not. Now my refuge is with the lord'. See s.v. *ttunda-*, base *tau:-tu-* with *-n-*; IE Pok. 1032-4 (s) *teu-*.

ttūda 'reverence', K 72:27 *ṣi cū biša ttūda jsāvi* 'he who goes with reverence to the *caitya*-shrine' (*biša*, older loc. sing. *balsā*, to *balsa-* 'caitya, stūpa-'); ibid. 16-7 *cū yi biša ttauda jsāvā* 'what one goes with reverence to the *caitya-*'; K 73:32 *ṣe cū biši tvada jsāvai* 'he who goes with reverence to the *caitya-*', ibid. 38 *cu biša tvada jsāvi*; ibid. 40 *ṣi cū biša tvada jsāvi*. The three spellings *ttada*, *ttauda*, *tvada* are from older *tvumdana* 'to revere', *tvamdanā*, *tvamdam*, *tvana*.

ttuda 'hot', III 73:179 *bīhī ttuda ṣṣa yūṣi* 'the soup will be very hot'. See *ttauda-* 'heated, hot', to base *ttav-*. For *-au-*, *-u-* see also *byūda-*, *byauda-*.

ttūnā 'epithet of Chinese', II 127:36 *ttūnā cingā*, and II 127:28; II 127:41, either 'powerful, important Chinese' or 'the local Chinese'. For 'strong', see *ttumna-*; for 'loal', adjective from the pronoun *tta-*.

ttunām 'fat', III 40:24 *ttunā aṇga* 'fat limbs', from *ttumaa-*, see III 41:25 *ttunākā ṣūñā* 'fat thighs', and Z 21:27 *ttone* of the *dasta* 'hands'. Base *tau-* 'to swell', See s.v. *tv-*.

ttūnaa-, *ttumaa-*, *tvānaa-* 'thy'; II 4:58-9 *ttunai ysaira mūnai ysaira* 'your heart, my heart'; II 49:11 *ttūnā mārāpyara* 'your parents'. See *tvānaa-*.

ttumna- 'strong, stout', Sid. 7r5 *cu hova ṣṣe hañdara ttumna u baka-hova pā idā*, *u hadura gauda u hawva jsa hañphwa pā idā* 'what is strength, some are stout and with little power, and others are meager and possessed of power', = V 316:27 *cu haute ṣṣe hañdarā ttāmna ā bakā*, *hawvā pā imdā*, *ā hañdarā gauda ā hauta jsa hañphwa pā*

imdā, BS *sthūlo* 'tyulpa-balañ *kaṣ cit kṛṣaś ca balavān narañ*, Tib. *ñams-stobs ni la-la ša che-la*, *ñams-stobs čhun-ba yan yod la-la ša skem-la* *ñams-stobs dan ldan-pa yod-pas-na*; III 72:167-8 *aša . . . hūvathāta tcarṣva ttamna* 'horses well-harnessed, handsome, strong'. See base *tv-*, *tvāñ-*.

ttumna 'porous stone (?)', II 85:21 *šau pajūkā ttamna cīñaka* 'one lid, a porous receptacle (?)'. From *tau:-tu-*, Lat. *tōfus*, *tāfus* 'porous stone, tufa' to Av. loc. plur. *tātuxšvā* 'loam'. To IE Pok. 1080-2 *teu-* 'to swell'. For *cīñaka-* 'cover', base *kan-* 'to cover', see s.v. *kañgū-*; *cīñu-* from **čanya-*.

ttunda- 'removed, plundered', participle to *ttun-*, Z 22:235 *jsatāndi ššūjāta satva ššūjye ggūsto hvadāndā ttundāndā drūjo hvatāndā käre dṛṣṣyate nāndā* 'the beings slew one another, they ate one another's flesh, they plundered, they told lies, they took up false opinions'. See above *ttuda-*. From *ta-n-* to base *tau:-tu-* 'to thrust, remove, plunder'. IE Pok. 1032-4 (s) *teu-* 'thrust, beat', only with inerelements. Oss. D. *tonan*, *tund*, I. *tonyn*, *tynd* 'tear away, up, pluck' (with *-on-* from *-āu-*, not the more usual *-ān-*). See *pattyāna* (Manj. 116), if *ya = u*.

ttumalsta- 'swallowed', Z 13:83 *tvī padī pattarra ttunalste ne ja handara khāysu pajāṣṭā* 'he swallowed the food in that way, he did not accept other food'. With *ttarra-*, *ttra-* in place of *ttu-*, JS 4r2 *cu brrīyaustā hastā, parve ayūlā ttramṣte* 'who was the amorous elephant, he swallowed the red-hot ball of metal (BS *ayo-gola-*)'; III 69:83-4 *mañḍa, ttralīnā hūñā jsa rausta, marā raute jsa ttramaste* 'the bird swallowed greedily the lumps of tin reddened with blood'. The spelling *ttra-* for *ttu-* may be scribal variant form or possibly retain *-r-* from the base *marz-*. From **ati-marz-* 'to rub through', and hence 'to swallow' (?). See *malys-*.

ttumāša 'large fields', V 389, 19v4-5 *ku ye ttumāša byehāte bulysāna ku karā ttūma ne jīye* 'where one gets large fields of Buddhas where seed fails not at all', BS G 37, 14p7-14b1 *buddha-kṣetre tu suḥsetre uptād bijā(n) mahā-phalañ*. Hence *ttumāša* may be rendering of *suḥsetre kṣetre* with *ttu-* for BS *su-*; note also Sid. 7v5 *phara-purai* 'having many sons' for BS *su-praja-*. After assuming *tta* for plural pronoun *ttā*, and deciding against **ttama-miṣṣa-* 'seed fields' (as if from *tuxma-*), it is proposed to see in *ttu-* the word for 'great', equivalent to O.Ind. *tuvi-* (frequent as first component), which can be seen also in the Greek Θο- of the place-name Θογαρα, in Kan-tsou, the home of the Gara people; in the Iranian name *to-but* for Tibet, that is, the Great Bod', Tib. *Bod čhen-po*, and in the Chinese rendering of the name of Kābul by *tu-mi*, older *tuo-miet* (K. 1187:23; 617:2), where *mit* is the Iranian **miθa-* 'settlement'. Details elsewhere. See also *miṣa* 'field'. From *taa:-tu-* 'swell', Av. *tavah-* 'power', O.Pers. *atāvayam* 'I could', IE Pok. 1080-5 *tēu:-tū-* O.Ind. *tavīti*, *tavās-* 'power; powerful', *tuvi-* first component 'greatly, powerful'; Greek ταῦς μέγας, πολὺς, Lat. *tōtus* 'whole', Slav. Russ. *týju*, *tyti* 'become fat'. For variation 'great' and 'good' in *ttumāša-* = BS *suksetra-*, note the reverse in *hudaha-* 'good man' = BS *mahā-puruṣa-*; and the use of BS *su-* in Sumeru, Hindu Sanskrit Meru, and Pali *sineru*. Sid. 7v5 *phara-purai* 'having many sons' renders BS *supruja-* (above).

ttura 'goat', K 100:297 *tcānai ttura būysai* 'three kinds of goat'. From *taura- or *tura-, to Oss. D. *dzābo-dur*, I. *dzābi-dyr* with first component *dzābo-*, *dzābi-* from older *jabaz- to Oss. DI. *dzābāx* 'excellent' (Inguš lw *zuq* 'joy' = Ingušo-čečensko-russkij slovar' 80 *zokx*, Čečen *zovkx* (*kx*=*q*) 'felicity, amusement'), hence the 'noble' mountain goat (like the use of German *edel-*); the same base *gab-* 'excellent' perhaps also in the name N.Pers. *gabr*, plural *gabrān* for the Zarduštī followers of Zoroaster, if the name was self-given. Possibly IE *gab-* beside *gab-* 'to appear', hence 'be conspicuous', with meaning as IE Pok. 587-8 (*s*)*ken-* 'to observe', Got. *skains* 'beautiful', O.Sax. *skōni* 'shining, beautiful', and Av. *fraša-* 'conspicuous', the compound *frašagar* glossed by Parsi-Persian *zālir*. IE Pok. 1083 to base *tēu-* 'swell', Greek *ταῦρος* 'steer', Lat. *taurus*, O.Pruss. *tauris* 'bison', Lit. *tāuras* 'bison', O.Slav. *turū* 'aurochs'. With *s-*, Got. *stiur*, Av. *staora-*, see s.v. *stūra-*.

ttūra 'cheese(?)', K 100:295 (obscure text) *khāysa ttaujai u ttūra phalau šau* 'food sour-stuff and cheese, one dish (?)'. From *tau-*:*tu-* 'to be sour', see cognates s.v. *ttavanāya*; the same *tau-* in *ttaujai*.

ttūr 'tightly (?)', III 70:125 *pūmye-v-ai tciṃaṇa ttūrā* 'her eyes were tightly closed (?)'. Possibly *tura- 'strong', base *teu-*, see *tturma-*. From *taura- or *tura-.

tturra- 'mouth', v 342, 84v2-3 *ttu scātū gyastānu gyastā balysā tturrāna haṣṭātā ysāre bāyā narande* 'at that time from the mouth of the deva of devas Buddha eighty thousand rays issued', BS G 37, 79a4-5 *atha tāvad eva tasmīn samaye bhagavato mukha-dvārāc catur-aṣṭi raśmī-śata-sahasrāṇi niścāranti sma*; Sid. 156r2 *ttora*, Tib. *kha*, Sid. 129r2 *ttaura*, Tib. *kha*; v 250-1, 801-2 *ysamthiwa-t-ti tturra vasva ūpalā spyē hīya buśā narāme* 'in his births from the mouth issues the scent of a pure lotus blossom'; Manj. 69 *tturā*; III 73, 178 and 193 *šau tturā* 'one mouthful', Z 20:57 *tturra* (*tturra* with suprascript -r-); suffix -ka-, JS 10r1 *viysam māṇāṇidā tturka* 'mouth like lotuses', II 75:60 *tturkā viysā* 'lotus mouth'; III 108:2 *tturka viysāṇū* 'on the lotus mouth'; adjective II 104:71 *ttūrinai viysa* 'lotus being the face' (identifying suffix -inaa-); suffix -aka-, III 48:66 *tturakā harāṣṭadai vaṇa ṣaṇḍa auṣṭakye* 'protruding the mouth, now sucks the lips'; compounds, JS 17r1 *sujsamāda-ttura nāta* 'nāga-snakes with burning mouths'; Sid. 103r2-3 *ssa-tturai viram* 'a hundred-mouthed wound', BS *śata-pāṇaka-*, Tib. *rma-kha brgya-pa šes-bya-ste*. From base *tar-* 'rub, bore through', *tur-* from *taru-*, whence **tur-na-* *tturra-* 'hole, mouth', IE Pok. 1071-7 *ter-* 'rub away, bore through', Greek *τεῖρω* 'rub', *τεπέω* 'bore', *τόπω* 'hole'; *tern-*, Greek *τρῆμα*, *τρῆμη* 'hole', *τρόω* 'to bore'. For 'hole' and 'mouth', as Armen. *berem* 'bore', *beran*, -oc' 'mouth', in IE Pok. 133-5 *bher-* 'to eut, split, bore'; Lit. *burnā* 'mouth', Lat. *foro*, *forāre* 'to bore', *forāmen* 'hole'.

tturakā 'covering', III 81:168 *kapūhakā, hūlaihā: hīvi tturakā hame* 'the Turkish *qapyaq* "cover, quiver", is the cover of the *hūlaihā*'. See BSOAS 23, 1960, 33 for base *tau-*:*tu-* 'to cover', O.Ind. *tūṇa-*, *tūṇi* 'quiver', O.Slav. *tulū* 'quiver', Oss. D. *āftaun* 'to cover', *āftaugā* 'horse-rug'. Not as in IE Pok. 1102 *tuō-* 'reed'. For the 'quiver'

as a 'cover', IE Pok. 554 *kel-* Mid. HG *hulft, holfte* to Greek *καλύπτω* 'conceal'.

ttuvar- 'bring over, into, carry across', 3 sing. Z 22:156 *rrundā pājiṇuvv ttuviḍā* 'he conveys them into the king's stores (treasury)'; IV 20:13 *neri pūra kīṃtha nāyidā u daha hvamḍā jsā tvaridū* 'let them take the wives, sons (=children) into the town and the men bring over also'; IV 20:8 <ci> *tty(e) stūra ni ide sūje hāyarā jsārū jsa tvaryari* 'who has not stūra-cattle, help one another (2 plural), convey the grain with them'; participle *ttuḍa-*, K 41:59 *ttuḍāṇdā*, II 111:22 *ttuḍāṇdā*, see above *ttuḍa-*. From *ati-bar-* 'to bear across, into'; for *ati* 'in', note Sogd. Bud. *tys-* 'to enter', present to *tyt-*, Yāyn. *tis-*: *taxta, tisna, tisak* 'enter', Yāzg. *dis-*: *dayd*. Noun *tvārā-* 'section of a text', loc. sing. *tvera*, see below. Yāyn. *divar-* 'to bring in', inf. *divarak*.

ttuvare 'exceedingly, surpassing', III 13:124 *ttuvare hastaru bārūnāre kho ysarṇe nā(kā)* 'exceedingly better they shine than a golden *niška*-ornament'; v 188, 9a4 *ttuvare māstā* 'exceedingly great'; Z 10:7 *atā ttuvare māstā* 'beyond exceedingly great'; comparative, v 81, 17r2 *ttuvaḍaru*; with *tva-* from *ttuva-*, I 250, 214r1 *vasutyau tvatare-hveyyau* 'pure superhuman', BS (Suv.) *viśuddhe-na-atikrānta-mānuṣyakena*; Bcd 47r3 *śirka parāśaudha vasva tvare uvāra* '(may they be) pure (dyadic), exceedingly exalted', BS *te parisuddha bhavantu udārāḥ*; III 20, 1br *ṣaḍi jsa tvarā* 'with faith exceedingly' (BS *śraddhā-*); Bcd 54b3 *tvada*, BS *viśiṣṭa-* 'distinguished'; with *ut-* from *ati-*, Sid. 8r1 *utvaḍare jsa* 'from excess', BS *ādhiḥyāt*, = v 317:39; Sid. 8r1 *ṣi utvaḍarvacā-orrara bastā ṣṭe* 'this is known to be beyond nature', BS *adhika-praṅṭikālī smṛtaḥ*, = v 317:38 *utvaḍarvatā*; II 128:52 *utvaḍira*; II 103:47 *ūtvaḍaryai jsa*; III 129:21 *ūtvaḍire jsa*; Bcd 45v2 *atvaḍirūve*; with loss of -ra-, SuvP. 61r1 *utvaḍi*, BS *atīva*; with suffix v 146, 12a3 *ttuvarīṣkyu* 'excess (?)', III 1, 5v5 *tvarisce*, III 8, 16r5 *tvatarisc(ā)te* compound, *tvadāna*, K 45:9 *tvadāna ttrikṣa ye* 'was very sharp'; K 46:32 *tvadāna dyena śakalaka pūra ysā* 'she bare a son very fine to look at'; K 46:43 *tvadāna sira saduṣṭā himya* 'she became very contented (dyadic; BS *saṃtuṣṭa-*). From *ati-bar-* 'to surpass', see *ttuvar-*.

ttuvāy- 'conduet across, save', Z 24:239 *ttāru tcalco ttuvāya* 'convey to the further shore'; Z 24:238 *ttu ma vānu tqāya ku ysamthiṇā beisa* 'convey me over this sea where are the whirlpools of birth'; preterite, Z 5:105 *rre gyastā balysā bil-saṃgu puṣṣo kūṣḍu vīri ttuvāste* 'the king at once led the deva Buddha's mendicant group (BS *bhikṣu-saṃgha-*) to the place'; infinitive Z 23:53 *rre yā hā parste ttuvāsti* 'the king ordered to conduct him'; adjective, N 90:33 *tvāyākī* 'you are the conductor', BS ed. Nobel 250:4 *nāyaka-*. From *ati-vād-* 'to lead over, across'. See, with intrusive -r-, *ttuvāy-*; cognates s.v. *bāy-*: *bāsta-* 'lead'. See also K 14:89 *ysāra śāya tta jsām śāṣaṇa ttuste* 'he so brought over a thousand Śākyas into the doctrine (BS *śāsana-*)', = K 22:50 *ys(ā)ra śāya tta jsā śāṣaṇa ttov(ā)ste*.

ttuvārā 'vehicle', v 350:17, 1a5 *dātā biṣṣā hālā ttuvārā* 'of the dharma-doctrine, on all sides the vehicle', BS *dharma-paryāya-*. See *tvārā-* 'section' of the dharma-doctrine, = v 68, 8v2 *dātu biṣṣā hālā tvāro*.

ttuśśaa- 'empty', SuvO. 24r5 *ttuśē āvū* 'empty village', BS

śūnya-grāmaḥ; V 77, 145r1 *u ttuśau ye uysānau vajiṣṣe ku ye ttuśāttetu āve yīndi* 'and one sees the self (BS *ātman-*) to be empty (BS *śūnya-*); where one can see the emptiness...'; Tib. *bdag kyan ston-par mthon-pas-na, mthon-nas...*; SuvO. 27r5 *ttuśāttete pāṣkalā nāṣgātā pūhā* 'the chapter of emptiness finished, the fifth', BS *śūnyatā-parivartaḥ pañcamah*; III 67. 54-5 *kuṣṭa ya mūmja, ttūśā* 'where the empty dwelling was'; V 139, 124 *ttuśā dharma hāra* 'empty elements (dyadic)'; III 129.9 *sarva-dharmi ttuśā paysānāmane* 'we recognise all the dharma-elements to be empty'; JS 32r1 *būṣe ttuśaṇṇā* 'in the empty wood'; Z 7.16 *kha ju ttuśai muṣṭā rrasā* 'like the empty (dyadic) fist', parallel to BS *rikta-muṣṭi-*; Manj. 279 *ttuśe abāve* 'empty non-existent'; compounds, II 46.94 *āṣṛya pā ttūśā-dastā tśīndā* 'then the teachers (BS *ācārya-*) go empty-handed'; III 59.22 *ttuśā-dastā tśīndā* 'they go empty-handed', K 33, 56-7 *pastāva kaidara-dvīpa ttuśā-yśīrūye* 'they departed to *Kinnara-dvīpa* (fairyl) empty-hearted'; abstract, V 132, 2b2 *ttuśāttātā*; Z 6.8 *ttuśāttetu*; K 54, 15r4-15v1 *haṣṭāsa-padya ttūśatte* 'eighteen emptinesses', parallel to BS *aṣṭādaśa śūnyatāḥ*; K 143, 1r1 *ttuśāttā*; adjective to abstract N 50.20 *ttuśāttetiḡye*. From base *tau-ṣ-*, Av. *taoṣaya-*, *tusa-*, Zor.P. *tuhik, tōṣēnūtan*, N.Pers. *tuhī, tih*; Balōči *tusag* 'be quenched', *tōṣay* 'quench', *tōṣenag* 'avoid'; M.Parth. *Nisa tūsyk*; Pašto *tuš*, Orm. *tusk*, Waxī *tōṣ-*, *tāṣ*, Sarikolī *tis-*, Šuynī *tas, tis*. IE Pok. 1085 *teus-* O.Ind. *tucchā-*, *tucchyā-*, Lat. *tesqua* 'deserts', O.Slav *tuštī* 'empty', Russ. *toščij* 'meager'. See also *tāśai*, *ttuśśīma-*.

ttuśśīma- 'empty', Z 24.440 *biśśo karyo merā ṣā hve ttuśśīma yīndā* 'the whole effort of the mother the man makes empty'; K 67.172 *karya-v-i ttuśśīma jśāte* 'his effort is wasted', = K 70, 7v3 *karya-v-i ttuśśīma jśāve*; III 11, 20r1 *ma-ṇ ttuśśīma padimā* 'do not make empty for me'; III 74.212 *saidā ṣai ttuśśīma tve* 'the magic (BS *siddhi-*) went to emptiness'; with *a-* negative, K 152.3 *tathattā-urrarā attuśśīmī, nāmai bayṣuṇa sarām* 'the lion of Buddhas having nature of suchness, with significant name', = II 53.2-3 *attūśśīma-nāmī bayṣuṇā sarau*. See *ttuśśāa-*; the suffix *-īma-* in *nīcarīma-*, *nīcīma-*, *naīcarīma-*, *handarīma-*.

ttuṣṣe 'struck, destroyed, ruined', *ttūṣa, tviṣṣe, tviṣā*, with *yan-*, *hays-* 'make', *tsu-*, *jśā-* 'go to'; SuvO. 24v1 *uṣkālsto ttuṣṣe tśīndā* 'they (the snakes) go upwards to destruction', BS *ūrdhva-gata-*; followed by 7 *biśśā vā jyāre* 'all perish', BS verse 12 *naṣyanti*; III 21, 6b1 *klaīṣṇānā sānānā tviṣā yanākāna* 'by the destroyer of the enemies, the *kleśa*-afflictions'; V 68, 8r5 *ce biśśā parrūṣka tviṣṣe yādāndi* 'who have destroyed all afflictions', BS G 37, 4a7 *arhatām*, by etymology *ari-han-*; III 23, 181a1-2 *muhuṣa arahamdaūñā byauḍa tcamna klaīṣṇā sāna ttūṣā yanūmā* 'by me the state of arhant was obtained whereby I destroy all enemies, the *kleśa*-afflictions'; Z 22.331 *ṣṣaddo tviṣṣe haysīndi* 'they destroy faith'. From **tauxṣayai*, or **tuxṣayai* to base *taug-* 'strike', Zor.P., N.Pers. *tōṣ-*, *tōxtan* 'to punish, make atone, repay', Armen. lw *touṣem, toyṣ, tougan*, Syriac *twgn-* 'vexation', Sogd. Bud. *twy* 'pain', **ut'wyč* 'sorrow', Zor.P. *handōh*, N.Pers. *andōh* 'pain', Armen. lw *ando-hakan* 'causing anguish', Sogd. Man. **ntwyc*, adjective **ndwxcn* 'k' 'anxious', Chr. **ntwxc* 'grief', Greek λυπη,

adjective **ntwxcn* 'q'; (wy)twydr 'he overthrew' (according to the Syriac). Without *-g-*, Sogd. Man. *t'w'n* 'guilt, atonement'. IE Pok. 1032-4 (s)teu, (s)teu-g- 'strike', O.Ind. *tujāti tunjāti, tunākti* 'press', Celtic Mid.Ir. *tūag*, *stūag* 'axe', O.Engl. *stocc* 'stick', N.Engl. 'to stoke'.

ttuṣṣai, see *ttuṣṣe* with pronoun *yī*.

ttuste 'he carried over' K 14.89, = K 22.50 *ttroveste*, see *ttuvāy-*.

te 'you', 2 sing. enclitic, V 333, 25v4 *aysu te... nāṣṣāte* 'I will show you', BS G 37, 22b6 *vayam te... darsayīṣyāmaḥ*, Tib. *nas khyod-la bstan-to*; V 75, 43r6 *pātco te... hvāñimā* 'I will state to you', BS G 37, 33a4 *āmantrayāmi*, Tib. *bśad-par byaho*; V 342, 84v2 *aysu te hvāñumā* 'I will state to you', BS G 37, 79a3 *vyākariṣyāmi*, Tib. *lun bstan-par byaho*; later *-e*, III 22, 11b4 *tta cue saittā* 'so what does it seem to you?'; BS *tat kiṇ manyase*, contrasting with the plural, K 39.158 *cvām saittā ṣamanyau* 'what does it seem to you, ascetics?' (*-ām* = older *-ū*); Manj. 154-5 *pū aye hvāñā dā* 'listen I will teach you the dharma-doctrine'. From **tai*, oblique to *thu* 'you', Av. *tōi, tē*, O.Pers. *taiy*, O.Ind. *te*, Greek τοι. See also *tā* (Z 2.58).

tte 'these', plural to *tta-*, Manj. 189 *ttarāma tte harbeṣa ṣkaje* 'so all these *saṃskāra*-factors'. See *tta-*.

tte 'so to you (sing.)', V 216r3-4 *tte hambusam ye* 'so for you it was suitable', from *tta* and enclitic *te* 'to thee'.

tte 'so to her', K 47.55 *ū tte hve* 'and so to her he said', from *tta* and pronoun *yī*.

ttai 'it is', II 94.29; 97.113 *mihai baraucām parau ttai* 'it is for us an order of the *barauca*-officials'; III 121.10 *ṣaika ttai* 'it is good'. From *attā* or possibly a pronoun (like Turkish *ol*).

ttai cai 'those who', Manj. 331 *kāma ttai cai kāhva tside tta māṛiṇa ahna bosta* 'they who are unstable in *kāma*-love, are bound (rather *basta*) with the *Māra*-demonic noose'. See *tte*. **ttederā bīsi** 'such a servant', V 28, 59r4 (fragment beginning of verse 8). See *ttādārā*.

ttainī 'at once', K 112.375-6 *ttainī paraiśudhvā kṣ(e)ttarā hīṣṭa* 'at once he reaches the pure fields', see *ttanī*, *ttēnī*. **ttēmdī masū** 'only so much', K 61, 40r2 *hambeca ttēmdī masū uysdīse yāde* 'the summary only so much he could teach' (misprint *ttamdi*). See *ttamdi*.

ttairā 'sharp weapon (?)', III 43.26-7 *saṃ khu jā hvai hagrriḥq ttairā da biysarā-vī* 'just as a man lifts up a weapon, terrifying to see'. From **taira-*, to base *tai-* 'be pointed', beside *taig-* 'be pointed', Av. *taēra-* 'peak', beside *staēra-*, Zor.P. *tērak*. IE Pok. 1015 (s)tei-, Lat. *stilus* 'pointed stake'. Pašto *tērā* 'sharp' from *tai-* or *taig-*. Note also *tī-* in O.Ind. *tīvrā-* 'sharp'. This Khotan Saka *ttaira-* could also be a later form from **tigra-*.

ttaira haraysā 'peak *Harā bṛṣ*', II 103.57-8 *mala ttraikha ttraikha sūmīra garānā rāṇḍa ttaira haraysā baidā* 'upon the rocky peak of Sumeru king of mountains, the *Taira Harā Bṛṣ*'; II 102.28-9 *ākūṣa-maṇḍāla harāyṣa vī* 'at the circle of the sky, the *Harā Bṛṣ*'. Dialectal *haraysa-* from *harā-bṛṣ-*, to Av. *harā bərəz*, *harā bərəzaitī*, *haraitī*, Zor.P. *har-burz*, N.Pers. *Alburz*, identified in this Buddhist text with the Buddhist world mountain *Sumeru*, Hindu Sanskrit *Meru*. For *harā* 'mountain (?)' see base *har-*, s.v. *haḍā*, *haḍai* 'day', For *-ai-* of *ttaira-*, see also s.v. *durauṣā*.

ttera 'on the forehead', oblique to *ttāra-*. SuvO. 5477 *tteru vātā aviṣijāta* 'consecrated (with pouring of water) on the forehead', BS *mūrdha-abhiṣeka-*; SuvO. 5611 *ttere jsa* 'with the forehead', BS *uttamāṅgena* 'with the best limb (=the head)'; K 154.36 *ttera bīdi ma beda* 'upon the forehead, upon me'; K 53.9.1 *aurga tsūm ttera jsa* 'I come with reverence with the forehead'; K 42.97 *tterā [tte] jsai aurye* 'he greeted her with the forehead'. See *ttārā-*. **ttere** 'partridge', JS 29v2 *ttere ṣike* 'the young partridge'. See *ttatara-*.

ttera- 'such, so many', v 334, 27v4-5 *u kyera vā tte kuṃṣatiṃgye dāne u tterā ju gyasta balysa hāmāro* 'as many as these sesame grains, so many may the deva Buddhas be', BS *yāvantaṣ te tila-phalakāṣ tāvantaṣ tathāgatā bhavēyuh*; v 335, 33r1 *cerā... u tterā...*, BS *yāvantaṣ te... tāvanto*; v 336, 35r3 *ttārā*; gen. plur. v 330, 13v6 *tternu balysānu*, variant *tterānu*; with *-ku*, v 299, 3r2 *tterku*, and v 330, 4a1. With adjective, v 250.791 *ttirā brrūñāṃḍai hime khu raṃñīnēṃ daṣā* 'becomes as brilliant as a jewelled banner (BS *dhvaja-*)'; similarly *cera-* with adjective Z 13.23 *ne butte ceri baysga* 'he does not know how deep'. With *buro*, Z 12.17 *tterburo*, *tterburo*; Z 22.100 *ttārburo... kuburo*.

-tairṣṭai 'split', JS 24v2 *ustairṣṭai* 'you torc out', see s.v. *ustairṣṭai*.

ttau 'from these', ablat. plural of *tta-*, K 156.11 *ttau būṛa ṣṭāṃ daṣau maiṣṭau baṣṭāṃ jsa parī pathīya* 'from these ten great sins he deigns to abstain', parallel to III 64.13-4 *ttāṃ būṛa ṣṭāṃ daṣau maiṣṭāṃ baṣṭāṃ jsa pathīṣāṃ* 'we will abstain from these ten great sins'. See *tta-*.

ttauca 'top', Z 6.26 *ṣkauṣānu ṣṣuṃñaha ttauca* 'the voidness is the acme of the *saṃskāra*-factors', parallel to Z 6.32 *ṣṣunnyaṣa noca hārānu* 'the voidness is the acme of the *dharmā*-elements'. From base *tap-* 'top', *ttauca* from **tāfā*, as *nauca* from **nāfā*-. To Waxī *tāpik* 'forehead', see BSOAS 26, 1963, 83-9.

ttauca 'hot', fem. to *ttauda-* participle to *tap-* 'be hot, heat', s.v. *ttav-*. I 161, 76r1 *hiṃja ttauca haṣā biṇḍa* 'upon the red, hot swelling'. But *astauca* 'dry land' is to base IE *as-* 'dry'.

ttaujīra 'the month *Ttunṣjāra-*', K 151.44 *ttaujīra māṣṭā*, II 57.43 *ttaujīra māṣṭā* (*-iṃ* = *-ai-*), see *ttunṣjāra-*.

ttaujai 'some sour food', K 100.295 (obscure text) *khāysa ttaujaṣ u ttūra phalau ṣau* 'food ttauja- and cheese, one dish'. From **tāvači-* to Av. *tāyuri-*, *tūiri-*, see cognates s.v. *ttavaṃḍya*; *ttūra*, Zor.P. *tēr*, Turk. *tūrāq* 'cheese', Greek βού-τυροῦ.

ttauñāte 'he may...', v 382, 4b1 *||ttauñāte kye tta-tta-nāmi ye* 'he may...who was so-named'. Uncertain fragment.

ttauda- 'heated, hot', participle to base *ttav-* 'to heat', from *tap-*, Sid. 103r4 *ttaudā*, Tib. *cha-ba* 'hot'. Abstract, Sid. 142r2 *aṃgva vī ttaudā* 'heat in the limbs', JS 6v1 *ttaudāna haṃilurri* 'oppressed by heat', Sid. 8r5 *ttodā*. From **tafta-* and **taftatāti-*. See *ttav-*. But Sid. 156r3 *ttaude jsa*, Tib. *kha-nas* 'from the mouth', hence read *ttaure*.

ttauda 'reverence' K 72.16-7 *cu yi biṣa ttauda jsāwā* 'what one goes with reverence to the *caitya*-shrine'. See also *ttūda*, older *tvamdanu*, *tvada*.

ttauda 'darkened', III 80.16 *ttauda brrathā* 'dark storms'. From base *tam-* 'be dark', see *pātām-*: *pātaunda-*, rather than *ttauda-* 'hot'.

ttauna-, *ttone* 'fat', Sid. 134v4 *ttauna*, BS *snigdha-*, Tib. *snun dan ldan-pa*; Z 21.27 (of the *dasta* 'hands' of the living being) *humo ttone* 'spongy and fat', JS 10v3 *ttina himye ttaunā gukṣapā aṃgna mayṣirkā* 'by that he became fat, large (?) in limbs huge'; III 41.25 *ttaunākā ṣuñā* 'fat thighs'. Base *tau-*: *tū-* 'swell', see *ttuṃma-* 'strong', and cognates s.v. *tv-*, *tvāñ* 'to strengthen'. IE Pok. 1080, Russ. *tyti*, *tyju* 'become fat'.

ttauma 'then', JS 16v1 *lobhā pracaina ttauma raṃñāṃ vaska* 'then through greed for the jewels'. See *ttāma*.

ttaura 'wall', Z 4.38 *avacchoda tsīndi ttaura vaṣṭa* 'unhindered they go through walls', Buddhist cliché, Mahāvyutpatti 219 *tiraḥ-kudyaṃ tiraḥ-prākāraṃ*. From *tau:* *tu-* 'to cover', see above *tturakā* 'cover', with BSOAS 23, 1960, 33-4, O.Ind. *toraṇa-* 'gateway'. Parallel text s.v. *ttūnu*.

ttaurā 'wall (?)' K 67.169-71 *ṣi saṃ drāṃ khu ji hve nāste uysmīnai piṇḍai dūrā, tteye jsa mī ttaurā nirūje, vīrai jṣāṃ saṃ khu ysaiye; cu vā haṃṣāri biysaṣṭe tti pyaṃṣi ttauri nī byehe* 'this is just exactly as when a man takes a hard lump of clay; therewith then he will burst through a wall, there for him it is just as he is born; he who grasps the change, then no wall is found before him', = K. 70, 7v1-3 *ṣa sa drau khu ji hve nāste, uauys(m)īnai piṇḍai dūra, tteye jsa mī ttaura narrūje, varai jṣāṃ tti khu ysaiye; cū vā haṣṣāra biysaṣṭe, tti pyaṭa ttaura na byehe*.

ttauraña 'picture', Manj. 35 *khu ttauraña hamadā striya pīrūna ha(ma)gyā ṣyausta* 'as in a picture (loc. sing.) indeed a woman is created like a painting', ibid. 37 *tvīra pīrūna hamaga* 'in a picture like a painting'. Here *ttaura-* from *tvārā*, loc. sing. *tvera*, *tvīra* 'scroll, text', Manj. 396 *saṃva khu pīrāka cu pvaitta tteye yakṣa cu tvara piḍe*, = Z 9.19 *samu kho pīrākā pvaittā tteye yakṣā cu tvera piḍe* 'as the painter fears the *yakṣa*-goblin whom he has painted'. See *ttuvārā-*, *tvārā-*.

ttorā 'peak', Z 16.33 *cvi ysarnnai ttorā kye hal-ci hā hattysde* '(Sumeru) whose golden peak which everywhere shines out'; plural Z 16.34 *ttaura*, variant *ttora*. From *tau:* *tu-* 'to cover' hence 'covering top'. See BSOAS 23, 1960, 33-4. **ttora-**, **ttaura-** 'mouth', see *tturra-*.

ttaurrjā 'anther (?)', or 'pollen(?)', II 75.61 *viysā khīysarā ttaurrjā* 'the pollen of the lotus filament'. Possibly with Tokhara B *taur*, A *tor* 'dust', BS *rajas*, to base *tau-* 'to cover', note below *pavanaka-* 'pollen' from *pau-* 'to cover, smear'.

ttaustā 'is injured', 3 sing. to base *ttaus-*, Sid. 103r3 *khaiyai trāmāre u ttaustā* 'is contused for him and is injured', BS *toda-*, Tib. *na-ba yin-no*. See *ttaus-*.

ttaus- 'be hot', Sid. 122v4 *nehā ttausāma hame* 'there is heating of the navel', BS *nābhau vidāhitam*, Tib. *lte-bahi phyogs cha-ba yin-nō*; Z 23.123 *kāṣcīnai ttausai māṣṭā panye ysāru vīrā uysdaundā* 'the great heat of grief in every heart is cooled'; Manj. 169-70 *brrivīnai ttasai* 'fever of love'. From **tafs-* to base *tap-*, s.v. *ttav-*; Yazg. *tifs-*: *ttūd* 'be heated, glow', N.Pers. *tafsidan*, Oss. D. *cāfsun*, I. *cāfsyn* 'become hot', D. *tāfsun*, I. *tāfsyn*, 'become hot, have fever, freeze'.

ttaus- 'to injure', 3 sing. Sid. 103r3 *khaiyai trāmāre u ttaustā*, BS *toda-*, Tib. *na-ba yin-no*; Sid. 128v2 *ttausace vīnauste* 'breaking, painful', BS *bhanga-*, Tib. *yan-lag chag-pa sñum-byed-pa dan*, *zug-pa dan* 'the limbs feel as if broken, and there is pain'; III (ed. 2) 140v6 *ttausau pātcu uysānye cūde yana* 'why then do you cause injury to yourself?'; BS *ātma-ghātun*. Possibly IE Pok. 1056 *tap-* distinct from IE Pok. 1069–70 *tep-*, as Zor.P. *tapāh*, N.Pers. *tabāh* 'injury'. O.Indian *tapas-* seems also to have two origins.

tca- 'preverb in *tcabalj-* and *tca-ršva*; *tcabalj-* 'to break, scatter', Tumšūq Saka *tsawargy-*, base *burg-* < *brag-*; *tca-ršva-* 'brilliant' from base *raux-i-* 'shine'. From *patiš-* by *ptš-a-*, or from *patiša-* to *pča-* to *tca-*. See also Sogd. Bud. *pčkwyr-* 'to fear', Yav. *čukayr-*, *čukēr-* 'to fear'; Šuyni *pāxtaj* : *pāxtoyd* 'to sift, filter' (**patiš-*, *tuč-*); Sogd. Man. *ptzβwš-* 'smell', elsewhere *pč-*; and Oss. D. *džubandi* 'talk', from **pač-bandiya-* to Sogd. Bud. *pčβnt βr-* 'to give an answer', beside *pčβnty* 'continuation', applied to talk (not with V. Abaev, Oss. Etym. Dict. from Arabic); possibly also Oss. D. *džinazun*, *džinast*, I. *džynazyn*, *džynäst* 'to lament, weep, rage (of a storm)', reversion preverb to *nāz-* 'to rejoice' or intensive preverb to *nāz-* 'be tender over' (not with V. Abaev loc. cit. from Arab. *janāsah* 'corpse'); possibly *nāz-* with *nad-* 'to make noise' (see cognates s.v. *panāy-*), as *khays-* 'eat' beside *khād-* 'eat'. See also s.v. *ššai*.

tcamgalai 'his elbows', III 75'232 *garša jsai bastāmdā thyau*, *tcamgalai nštāmdā dva* 'they swiftly bound him about the neck, they fastened down his two elbows', *tcamgala* with *yi*. From *čangala-* 'elbow', the *-l-* from older *-d-*, Av. *čankaša-* 'elbow' (W. B. Henning, BSOAS 11, 1945, 471, n. 3), Pašto *cangal* 'elbow', Oss. DI. *cong*, plural *cāngtā* 'arm', D. *cāng-ārīnā* 'cubit (elbow as a measure)' to base *kank-*, *kang-* 'be bent', N.Pers. *čang*, *čangal*, *-ah* 'finger, claw', Av. *čingha-* as second component *pāšō-čingha-* 'with spread claws'. IE Pok. 537–8 *keng-*, *kenk-* 'to hook', O.Norse *kaka* 'chin', Slav. Russ. *kogotī* 'claw'. tcamgiđai 'musical instrument (?)', II 85'20–1 *grathā ttilā vī burakyā ūspuri tcamgiđai grāhe:mā jsa ššstā* 'the case of the *tcamgiđai*-instrument, fitted with twisted strings'. If correctly rendered, note Sogd. Man. *čyngry* (W. B. Henning, Sogdica 36'30), with Chinese *cheng* (K. 1199'2 *ššong*, from *ššong*) 'harp', Zor.P. *čang*, *čag* (*čng*, *čg*), N.Pers. *čang*, M.Parth.T. *šng*, Arab.-Pers. *šanj*, *šajj*, *čang* 'harp'. See s.v. *ttila*.

tcāca, *tcēca*, see *tcalcā* 'edge, shore, bank', from **čart-čā-*. tcajsa- 'hair', see *tcamjsa-*.

-tcañ- 'to break', see *gacy-*, *gacasta-*; *valcasta-*; *nitcaste*; *bitcañ-*; *hatcañ-*, *hatcy-*, *hatcasta-*.

tcamjsa- 'hair', Sid. 7v4 *abāđai tcamjsā šyi nirāmimda* 'untimely his hairs become white', BS *akāla-palitī*, Tib. *dus-la ma bab-par skra dkar-ba dan*; Sid. 19r1 *tti tcamjsā hañtrānāre* 'they decrease the hair', BS *keša-ghnañ*, Tib. *skra lhyi-bar byed-do*; II 112'67 *tcamjsi musi* 'as much as a hair', like K. 105'247 BS *vāla-m(ā)ttra* 'hair only'; II 44'51 *še tcamjsā* 'one hair'; Z 22'146 *tcamjsi kādā mulysgā* 'the hair very short' (of the horse); K. 100'298 *tcajsa thiyai* 'you pulled out the hair', III 124'75 *tcajsai na thamjū* 'I do not pull out the hair', BS *kešanī na utpiṇḍayāmi*; K. 100'297 *tcajsa rrūmai* 'you pulled out the hair';

v 220'3'4 *|||gāđa tcajsau*; compounds, Sid. 7v3 *ttamga-tcamjsai* 'with scanty hair', BS *ulpa-keša-*, Tib. *skra srab-pa*; JS 1111 *hasprri-tcamjsa* 'with dishevelled hair'; I 177, 95r4–5 *širka-ñ jsa hīryāsa tcamjsa himi šya-m jsa jūri* 'by this (oil) the hair well becomes black, by it the white hairs disappear', BS *kṛṣṇa-palita-nāsana-*, the oil *keša-rohaṇa-*. From base *skank-* or *skang-*, **ścāncā-* or **ścānga-* to IE Pok. 923 O.Engl. *sceagga* 'hair of head, shag', O.Norse *skegg* 'beard'.

tcāđa 'vicinity, surroundings', K. 29'194 *šūka vara naista sūdana tcāđa vīysājai* 'alone there sat Sudhana beside the pool', K. 38'132–3 *bāšī nēstā ī kūšđi vari tcāđa vīysāñje* 'in the grove he sat there beside the pool of the palace'; III 69'95 *murrāmdā dīša vī tcāđa* 'they ranged over the district around'; II 74'62 *hai tha mūrā kakva jastūna mūra ka tcāđa mähāsamāmdrā* 'O you bird kakva (duck?), celestial bird if beside the great sea' (BS *mahāsamudra*). From base *kar-* 'to surround', *karā* 'circle', adjective *kara-* 'surrounding', to **čartu-*, Av. *čaratu-*.

tcāđa- 'practised, passed', Bcd 53v1 *tye namesā kūsala bišā kira tcāđamde* 'following him (Samantabhadra) may all good deeds be practised', *tcāđa* with *amde* 3 plural to base *ah-* 'be'; BS *nāmayāmi kuśalam imu sarvañ* (note also that Bcd *vyachūmi* 'I realize' renders BS *nāmayāni*); for this periphrastic verbal form note also JS 28r1 *ūdāmda raññau jsa* 'are covered with jewels'; and Z 23'128 *ka ne nā ūđāmdu* 'if they have not grown up (adult, and so qualified)', ibid. *šyādu dātu* 'the dharma-doctrine has been learnt'. With *c-* beside *tc-*, II 82'57–8 *šau badraihałpe šā jšīnq cađāve* 'in one Bhadrakalpa (present age) may this life be passed', with *cađa* fem. and conjunctive *āte* from base *ah-* 'be', base *kar-*, *čar-* 'to move, perform'.

-tcatta-, K. 32'44 *bitcatte*, K. 24'93 *bitcattai* 'pierced', = K. 16'150 *uhyāsta* 'he shot'. See *bitcatte*.

tcadā -? v 150, 4b7 *vātcu tcadā ti|||* in a text concerned with *osa- uysnaura* 'evil beings'.

tcana inst. sing., see *tcamāna*, *tcamna*, *tcane* 'by which', to *ca-*, *cu*.

tcana 'wrinkles', I 145, 54r3 *šyām u tcanām janāka* 'removing white hairs and wrinkles', I 171, 88v1 *tcanām šyām janāka*, BS *vali-palita-nāsana-*; Z 24'250 *ššyāñi ggūne tcanā ššāmāna kūsā* 'white his hairs, wrinkles, crooked in face'; adjective, Sid. 142v3 *tcinora*, BS *valimat*, Tib. *gñer-ma hdus-šin*. See also *kañjita-*. From base *skan-*, N.Pers. *šikan* 'twist, wrinkle, curl', and with increment *-k-* or *-g-*, base *sken-k-*, *sken-g-*, Zor.P. *škyneč* **škeničak* 'twisting, torturing tool; *škanč aš man karēnd kē bandēnd zēnān* 'they make from me the straps which fasten saddles' in Draxt asōrik 41; N.Pers. *šikanj* 'twist, wrinkle, curl', *šikanjah* 'torture'. Possibly IE Pok. 930 (*š*)*keng-* 'to limp, be oblique', O.Ind. *khanjati* 'to limp', O.Norse *skakkr* 'oblique, limping', O.Eng. *scanca* 'shank'.

tcabalj-, *tcabej-*, *tcabj-* 'to break up, scatter, separate', participle, *tcabrīta-*, SuvO. 68v2 *buišāñyau cunyau vāysyo tcabrīye hā rre āysanu vātā* 'the king scattered upon the seat (with) perfumes, powders, scents' (BS *cārṇa-*, *vāsita-*), BS *vara-candanaiś ca abhyākari rāja tad-āsanam ca*; III 131b2 *vāysāñyau tcabrītā* 'bestrewn with perfumes'; variant with *nñhīta-*, III 39'61 *yserā bišā tcabrītyi*, = III 42'9 *yserā baišā nñhītyi* 'he oppressed the

whole heart'; N 50.23 *nānera tcabaljātā* 'he breaks up (Sumeru) on his palm', parallel BS *pāṇibhaya grihya*; K 54, 15v2 *tcabrriya ttiśāttā* 'absolute void', BS parallel *anava-kāra-jānyatā* (hence 'separate' = 'absolute'); III 85.78 *haśū tcabeje* 'breaks up the swelling'; III 90.184 *stana-urridhi tcabaje* 'cures the *stana-vrddhi* disease' (BS *stana-vrddhi* 'swelling of the breast'); Z 24.643 *hiñi tcabaljāka purrāka* 'scatterer, conqueror of the army'; III 17.2 *hemje haśū tcabejākā* 'removing red swelling'. With *gu-*, K 22.49-50 *gujsabrriya beśa tta dāvīnā rana* 'he scattered all the jewels of the *dharma*-doctrine', = K 14.88 *gvāḍai dā(vīnā ra)na* 'he distributed the jewels of the *dharma*-doctrine'; Bcd 55v3-4 *gujsabaji mārā hiya tvā hiña* 'he scatters the army of the *Māra*-demon', BS *dharṣayi mārū sa-sānyaka*. With *pa-* 'upon' in the sense of 'beat', v 78, 149r1 *kūsu pajsabajiñdi* 'they beat the drum', Tib. *sgra lbyin-par hgyur* 'sound is produced'; III 72.156 *pajsabrriyāmdā cakerra u kūsa* 'they threw the discus and beat the drum' but III 130.24-5 *kiḍa būrām jśā štām patsam brriyā pachisāre* 'they greatly create generosity, love with them', see *patsam* 'generosity'). Incohesive, Manj. 31 *cī hvai ja harṣḍa tcabrrišta yadraḍa hva hva aga* 'when a man bursts, breaks severally the limbs of his bodily frame'; Manj. 33 *khu aysmva harṣḍa uys(ā)na tcabrrišta* 'if he bursts the mind, they break the self'. From base *brag-* 'break', whence 'separate, scatter, destroy, beat upon'; to IE Pok. 165 *bhreg-* 'break', Got. *brikan*, O.Engl. *brecan*, with nasal Lat. *frango, fractus*, O.Ind. *giri-bhrāj-* 'thrown from the mountain' (-*g-* or -*ḡ-*). Tumšūq Saka (ed. S. Konow, 49) *tsawargyandi*. See also *gabrrišta* 'they scatter'. Note also Pamir **braša-* 'to break' from IE *bhreg-s-* in Šuynī *viraṣ-*, Rōšāni *viraw-*, pret. *virušt* 'to break' intr., from **braša-*; and **brašaya-* in Sangl. *vrēl-vorēl*, Yidya *vri-vriṣ-*, Munjāni *vrir-vriṣky-*. See also II 81.36 *habrrišta* 'breaks'.

tcamañā (or *tcamañi*?) 'eyes', Manj. 263 *tcamañā āstanai anaice* 'impermanent things, the eyes and the rest', = III 29, 41b2 *tcemā āstanma anici*; K 73, 37 *saṭhāna dyina añaṣṭa vasvi šira tcamiña byihi* 'he gets stature (BS *saṁsthānā-*) excellent to see, pure fine eyes' (correcting Horner Volume, p. 17 *tcamiña* 'wherein'). See *teḍiman-*.

tcamāna 'by which', inst. sing. SuvO. 53r2 *tcamāna vaysiña*, BS *yena-ṣetarhi*; later *tcanna*, *tcayna*, *tcana*; Manj. 39 *tcana ma nūāṣṭa satva* 'by which here beings are bound'; JS 29r3 *tcane* 'from which (*dai* 'fire')'.

tcamph- 'be disturbed, be violent', Z 24.414 *pani śśando tcampha u dū* 'in every ground disturbance and trouble'; inst. sing., JS 34v1 *tcephine* from **tcamphāna* 'with tumult'; infinitive, v 64.48-9 *aysa vara ne hvi (<) škala nārā tcamphāti* 'I here utter not my own noise to destroy', if *nārā* 1 sing. to *nār-* 'to make noise', with allusion to the *siṁha-nāda-* 'lion's roar' (see *nārūñā*); from **tcāph-*, preterite II 10, 161-2 *u pakūṣṭa auna kau baida tcaultai* 'and from the palace (= BS *rājadhānā-*) he harmed the *kavi*-sages (= BS *ārya*-monks)'; ibid. b5 *ša hvai āṣṭu baida khu tcaultai* 'how the man harmed the *ārya*-monks'. With preverbs, 1. *pal-*, *pa-*, *pa-*, *pi-* (from *pari-*, Oss. *fāl-*), SuvO. 27v5 *palcimphūka*, BS *chedaka-* 'cutting, destroyer', ibid. 27v6 *patcihāka-*, BS *pranāśaka-* 'destroyer'; present, Sid. 15v4 *pitciphe* 'it destroys', BS

-ghna-; Sid. 127r3 *patcautta*, Tib. *ñams-sin* 'injured'; JS 29v2 *patcauttem* 'you checked'. With *nal-*, *na-*, *na-*, *ni-*, *ni-*, *ne-* (from *niš-*, Sarikoli *nal-*), Sid. 15v3 *natciphe* 'overcomes', Tib. *hjoms-pa byed-cin*; Sid. 129v4 *natci-phāka-*, Tib. *sel-to* 'remove'; I 177, 94v2 *natci-phāka*, BS *dhvaṁsa-* 'destroying'; JS 9r3 *natcapha kāla*; Sid. 16v3 *nitciphe*; III 83.24-5 *nitcampha bādā* 'troubled time'; III 83.28 *netcampha*. With *bi-*, Z 1.50 *bitcampha* 'troubled', Z 20.8 *māsta bitcampha britye jsa strīye daha* 'women and men intoxicated, troubled with love'. With *va-*, III 6, 13r2 *ma ma vatcimphu* 'do not cast me down'. With *ša-*, I 186-7, 105v3 *aysmyāja satcaphā* 'mental disorders', BS *manasā saṁsṛṣṭa-*; III 38.31 *brriye jsa satcapha* 'distracted by love'; III 69.88 *natca-ana hamya satcampha* 'became senseless, distraught'; JS 28v2 *satcampha*. For *ša-* see s.v. *śakṣautte*. Note Sogd. Man. *pw-skfty* 'without resistance' **skaft*. From base *(*s*)*čambh-*, or (*s*)*čamf-* 'to disturb, destroy, cut off', assuming a basic meaning 'break', the base may be IE *sken-*, *sken-d-*, *sken-bh-*, similar to IE Pok. 1064-9 *ten-* 'to stretch', *ten-d-*, *ten-p-*. Bud. Sanskrit *champ-*, *chambh-*, Pali *chanbh-* 'be afraid' seems not connected, the meaning being too remote.

tcara 'face', fem. -*i-* stem, Z 4.100 *kha tcari āyāna dātte* 'as the face appears in a mirror', parallel III 52.96-7 *sa khu āyāna sāma* 'as the face in a mirror', Pali *ādāse...* *makha-nimittan paccavekkhamāna* 'seeing the face in a mirror'; Z 15.123 *vasutāñā ātiña* 'in a clear mirror'; oblique, Z 24.489 *āyāna hvō āyāte tciru* 'the man sees the face in the mirror'; III 134a4 *khanamce tcire jsa* 'with laughing face'; with suffix -*gya-*, Z 21.13 *šāṣā tcargya* 'this face'; SuvO. 68r6 *hambaḍa purra tsargya* (with *ts-*) 'the full moon's face', BS *pūrṇa-śaśāṅka-vaktra-*. With prefix, II 102.21 *pitcira* 'in face'; compound II 129.77 *khijsā-tcīrika* 'with convex (?) face'. If the 'face' is named from 'a covering', Oss. D. *c'arā*, I. *c'ar* 'covering, bark of tree, thin skin' may connect here, from IE Pok. 938-47 *sker-* 'to cut', Av. *čarəman-*, s.v. *tcārma* 'skin', and *karasta-*.

tcaraṇa, read *tc(ā)raṇa* 'able' Manj. 159 *ne tc(ā)raṇa ttāra vi štuka* 'is not able in the darkness'.

tcarama- 'last; even', K 1, 135v1 *šau patā tcaramu* 'even one verse (BS *pada-*)', Tib. *chig gcig kyau*; Z 13.47 *ššau tcaramu ššāvai ništā* 'there is not of even one *śrāvaka*-listener' (= 'in possession'); Z 12.55 *pajsamā tcerā ttr-kālā tterā tcaramā brakya* 'honour is to be performed at the three times to the last limit' (see s.v. *rrāyā* 'times'). From **čarama-* 'last', base IE Pok. 640 *k^{el}-* 'distant', O.Ind. *caramā-* 'last', *cirā-* 'long', Greek *πῆλε*, *πῆλυ*. Celtic Welsh *pell* 'far'. See the BS *antinaśaḥ* and *antimaḥ* 'last, even', Khotan Saka lw *amdumaṣu*.

tcarkā- 'play, sport', v 116, 65r5 *tcarke būsā khanei* 'play, jest, laughter', BS *kṛiḍā-hāsyā-ratāni*; SuvP. 63v3 *nahuryānām tcarkām kiṇa* 'for sport, play', BS *kṛiḍā-rati-vaśāt*; K 152.12 *lāsā cu štāu tcarkāni vasva vīvā giṇni* 'Play (personified as a *devatā*) which indeed is sportiveness helped by pure *vipāka*-ripening', glossing BS *lāsā-*; Z 24.125 *ša vara avitsaryau tcarke yande* 'he there makes sport with the *apsaras*-nymphs'; III 105.8 *nera jsa hatca tcarkeye haryauna varaṣṭe* 'with his wife together he experienced sport, pleasure'; later forms K 33.52 *tcirkeye*, = K 16.161 *tcaṣkeye*, = K 26.129 *tcarakeye*; K 24.102

carskya; K 42·104 *cakyām*, III 72·169 *tcarkyām*. K 34·68 *tcirkyyam*; III 43·14 *tcarkyyau*; K 152·13 *tcarka naharyā*; II 105·119 *samāhūnyāṃ jsa tcarkya inārai* 'they may take pleasure in *samādhi*-trances'. From base *skar-* 'be sportive, play', see *ūyidetu*, *hayār-*. To IE Pok. 934 Greek *οκαίρω* 'jump, dance'; O.Ind. *krūḍati* 'to play, sport, jest' (**kr-is-d-*); probably also Tokhara B *kery-*, A *kāre-* 'to laugh' (not to Oss. D. *zarun* 'to sing', Lat. *garrere*). For 'play' note also Oss. D. *γazun*, I. *qazyn* 'to play, be sportive (with horse), dance', the aet D. *γast*, I. *qast* 'play'.

tcarga mase II 85·17, *būna śā tcarga mase nūḍāji bāṣkala dvīssa* 'an incense-burner as large as a disc (?), two hundred cups (?) with covers (?)'. See s.v. *nūḍāji*.

tcargya 'face', see s.v. *tcari*.

tcarrvā 'four', loc. plur., II 120·199 *tcarrvā dvīpūā* 'in four continents', older *tcūrvu*, see s.v. *tcahora* 'four'.

tcarsū 'brilliant', SuvP. 60v2-3 *ysara-gūnū tcarsu kūśā, cu biśā hālā pattaviya* 'a golden-coloured brilliant drum which was illuminating all regions', BS *dundubhī rucirā drṣṭā samanta-kanaka-prabhā*; SuvP. 68v3-4 *niṣīrīma tcarsva vīvaṇḍā aṅga* 'pure, beautiful, shining limbs', BS *sunirmalaṃ suruciraṃ suvirājītāṅgaṃ*; SuvP. 69r1-2 *anūvyamjanyau tcarsva biśā jṣiṇā vī ūḍa* 'all beautiful with subordinate marks, covered delicately', BS *anuvya-njanaiḥ suruciraiḥ suvirājītāṅgaṃ*; III 72·168 (*aśa...*) *kūvathāta tcarsva ttumna* '(horses...) well-harnessed, brilliant, sturdy'; Z 22·145 *aśī kiḍe tcarsū māsṭā* 'his horse very splendid, large'; Z 10·25 *aṅga vyamjanyau tcarsva vūḍa* 'limbs beautiful, covered with the marks'; K 49·3·4 *padmī-rāysaṃ jsa uskhasta, haṃbīsa tcarsva śairka* 'heaps, beautiful, excellent, piled with rubies (BS *padma-rāja-*)'; v 58, 128v4 *tcarsū kāḍe chate jsa* 'very beautiful in complexion'; abstract, Z 23·40 *cvī ttīśā tcarsvattātā tto ye ce yuḍu ttīndi padandu* 'what is the splendour (BS *tejas-*, dyadī) that of his (*ye=yī?*) who can have it made?'. From *tca-*, see s.v. *tcabali-* 'break', preverb *patiṣ-*, *patiṣa-*, with *rau-* 'to shine', s.v. *rrūndātā* 'light', here from *ruṣṣa-* with loss of *-u-* in a second syllable.

tcalcā- 'boundary, shore, side', SuvO. 56r4 *mahā-samuṇḍrā tcalcānu* 'edges, shores of the great sea', BS *samudraparyanta-*, parallel to K 40·10 *mahā-simuṇḍri raṃja* 'on the shore of the great sea'; Z 6·9 *kho rru rraṣṭa tcalca hārānu* 'like the straight shore of things'; Z 6·43 *cu rro paṃjimu skandhānu tcalca* 'which is the boundary of the *skandha*-masses'; Z 20·5 *ūtce pastāte ysarrūñe tcalce jahe* 'waters arisen, green borders, fountains'; Z 4·46 *cī tcalco ggāṅgye samudri o tcalco sādhdā baysāre* 'when they come to the bank of the *Gangā*, of the sea or the bank of the *Sindhu*'; K 9, 43r3 *ne ttuto tcalco* (so), *ne ttāro, u ne myāñō* 'not this border and not that and not the middle one'; v 245, 9ar *audā ustamāñsye tcaci bure kuṣṭa ha-cā ysyāle*, = K 96·171-2 **auda ustamāñsye* (*ha* for *mā*) *tecca būre kūṣṭa kuṣṭa ysyāve* 'up to the utmost boundary wherever he is born'; K 61, 39v3 *ttāra tcāca*. From **cart-ā-* (*-lc-* from *-rtē*), to base *kart-* 'to cut off', like O.Slav. *krajī* 'border', to Russ. *krojū*, *kroiti* 'to cut'. IE Pok. 946 *skerī-*, *skri-* 'to cut', base 938-47 (*s*)*ker-*, Greek *κεῖρω*.

tcavyā 'from states of being', Manj. 165-6 *aṣṭa neṣṭa*

tcavyā pūḍa 'separated from states of being, non-being'; = Manj. 319 *aṣṭa naiṣṭa tcavyau pūḍa*; parallel to K 62, 76v3 *aṣṭa naiṣṭe jsa pahaiṣṭa* 'without being, non-being'; as BS *asti-nāsti-bhavāḥ*. Possibly from **čap-*, **ščap-* or *skab-*: to IE Pok. 916 *skambh-*, *skabh-* 'to support', Sogd. *šk'np-* 'level, layer', rather than Pok. 930-3 *skep-*, *skebh-* 'to cut out with sharp tool', Got. *gaskapjan*, O.Engl. *scieppan* 'ereate', or Pok. 527-8 *kap-* 'to hold, contain'. **tcāṣṭa** 'bowls', K 106·256-7 *vijaya-sūkhī duṣṭa tīye baidā āchay nāsta ṣai ttī sve usthiye habaḍa arayau jsa barā tcāṣṭa tsīnū-v-ī bīḍa* 'Vijayaśākhī (was) skilled; illness settled upon him; he then was lifted on the shoulders; boxes, bowls were filled with medicaments; he is carried to his bed'. From base *čāṣ-* 'to drink', by *-ta-* **čāṣta-*, with Armen. lw *čāṣak* 'bowl', O.Ind. *caṣaka-*. If *t...* *-št-* has replaced *č...* *-št-*, Av. *tašta-*, 'cup', Zor.P., N.Pers. *tašt* belong here, together with the Arab.-Pers. *jūs*, plur. *jāssāt*; Arab. *taṣṭ*, plur. *tuṣūt* 'brass basin'; and the Romance Ital. *tassa*, Fr. *tasse*, Span. *taza*, Port. *taça*. For *č->t-*, note also M.Pers.T. *tasom*, Zor.P. *tasom* 'fourth', from **čabruma-*, N.Pers. *tasū*, *tasūj* 'fourth part'; and Arab.-Pers. *tasnizaj*, N.Pers. *čāsmizak* 'antimony'. See *cāsa*, *castāna*, *thāsaka-*.

tcasta- 'heaped up', see v 65, 24a10 *tcīṣṭa*.

tcasta- 'broken' with preverbs, present *tcañ-*, see *gatcasta-*, *vātcasta-*, *nītcasta-*, *bitcañ-*, *hatcasta-*.

tcahai 'leek', II 1·7 gloss to Chinese *kī tsaiyq* = K 405·2 and 1025·5 *kiu-ts'ai* from *kiau-ts'ai* 'leek vegetable' (note ibid. II 1·12 *dasta* 'hand' gloss to Chinese *ṣ* = K 895 *ṣou* from *śiāu* 'hand' with the same *i=au*). The form *tcahai* may derive from several older forms. Here it is proposed to trace it to **čahqa-* from **čahlaa-* through **čāflaa-* to **čab(h)alaka-*, with *č-* beside the *k-* in Sogd. Bud. *kṣrḍh* 'leek' **kaṣarḍā-*, N.Pers. *kavār*, Turkish (from Sogdian) *kwrḍ* **kōvārḍā* 'leek' (W. B. Henning, BSOAS 11, 1946, 720-1). For this *č-* beside *k-* note Sogd. *črks*, Oss. *cārgās* 'vulture', beside Av. *kahrkasa-*, N.Pers. *kargas*.

tcahora 'four', on the one folio v 355, 294r5 *tcahora*, *tcahori*, *tcōhorā*, v6 *tchōhora*; v 108, 30r5 *tcahaura māsta rrunde* 'the four great kings', BS *catvāro mahārājānaḥ*; II 118, 143 *tcīhauri lokāpāla*; fem., neut., v 341, 83r1 *tcāhaurē*; v 27, 279v2 *tcōhorei ggūla* 'four balls'; v 246, 12a1 *tcāhaura*, BS *catvārah*; v 303, 2a1 *tcāhaurē mista rruṇḍā*; K 39·157 *tcāhaurē dvīpa*; v 128, 457v6 *tcōhaura*. With loss of *-rau*, v 327b2 *tcāhau salī tta tta āṣṭā* 'four years so he dwelt'; II 24·23·2 *tcāḥau ysāri* 'four thousand'; II 100·234 *tcā salī* 'four years'. Inflexion, gen. plural, v 108, 30v5 *tcūṛnu māstānu rruṇḍānu* 'of the four great kings', *caturṇaṃ mahārājānāṃ*; v 109, 31r4 *tcūṛnu māstānu rruṇḍānu*; SuvP. 74v1 *nī dvīyānā drrainā nī tvīnā nī paṃjai vīra*, *nī vā ṣai daṣiṃ vīra* 'not (before Buddhas) two, not three, not four, not five, not even ten', BS *na dvayor apī caturṣu* (variant *trayeṣu*) *na pancasu na daṣasu*; v 187, 62a1 *tcāhauryeṃ āṣīryāṃ* 'of four teachers'; v 207, 2·2 *tcāhaurye hvaṇḍā*; IV 39a2 *tcāhaurye hvaḍā* 'of four men'; II 117·121 *tcīhauriyāṃ lokapālāṃ jsa*; II 104·79 *tcāryāṃ tcaic(ā)* 'of the four borders'; K 152·11 *tcāhauriyā pārāmā hiya māvū rinā* 'mother and queen of the four *pāramitā*-perfections'; v 239·34 *tcīhauriyāṃ viśārādhyāṃ* 'of the four

intrepidity' (BS *vaiśāradya*—). Loc. plural, v 343, 85r4 *tcūrvog diṣṣo* 'in the four directions', BS G 37, 79b5 *catur-diṣaṃ*; v 118, 67v4 *tcūrvog diṣṣo rrayse* 'lord in the four continents' (BS *dvīpa*—), BS *catur-dvīpa-iśvaraḥ*; v 333, 27r2 *tcūrvog diṣṣo rrayse*, BS *catur-dvīpeśvaraḥ*; Manj. 126 *tcāhaurvū phārrvā byauda* 'having attained the four *phārra*-stages'; v 32, 9a1 *tcāhaurvā yauṇvā* 'in the four places' (BS *yonī*—); II 2.30 *tcāurvā sāmvā* 'in the four entrances'; II 120.199 *tcārrvā dvīpvā* 'in the four continents'. Inst. plural, v 132, 1a2 *tcūryau*. Before the numbers 20–90, K 3, 139r4 *tcokorvaretcokolsāvog*, loc. plur. 'in forty-four'; v 337, 36r1 *tcāhaurvarehaṣṭā* '84', = v 75, 43r1 *tcāhaurvarehaṣṭā*; K 54, 15r2 *tcāhaurvarehaṣṭā* '84,000'; K 95.153 *tcāurāhaṣṭā*; K 64, 80r1 *tcāurāhaṣṭā*; v 263, 89r4 *tcāhaurvarehaṣṭā* '24'; II 62 Ačma 6 *tcāhaurvarehaṣṭā*; II 89.57 *tcāurvarehaṣṭā*; I 183, 101r5 *tcāurvarehaṣṭā*; Sid. 141v4 *tcāur-rabestā* '24th' (with *-r*-supra-script to *ra*); II 34.4.1 *tcāhaurvarehaṣṭā* '44'; IV 13.1 *tcāhaurvarehaṣṭā*; Z 22.217 *tcokorānōiā* '94'. For 'fourteen', v 40, 63a1 *tcāhaurvarehaṣṭā* '14 times'; ibid. b3 *tcāhaurvarehaṣṭā* '14 (or 40?) times'; v 215.9.1 *tcāhaurvarehaṣṭā* '14,000'; Sid. 107v4 *tcāulasā*; N 166.16 *tcāhaurvarehaṣṭā* '14th'. For 'forty', Z 22.214 *tcāhaurvarehaṣṭā* '40 cubits'; v 104, 78r4 *tcāhaurvarehaṣṭā* '40 hundred thousands'; II 34.4.7 *hṣe-se tcāhaurvarehaṣṭā* '640', ibid. 8 *hṣe-se tcāhaurvarehaṣṭā* '640'; II 29.38.2 *dvatcāhaurvarehaṣṭā* 'measuring 42 feet'; v 245, 6b2 *sparatcāhaurvarehaṣṭā* 'forty-five'; K 96, 147 *sparatcāhaurvarehaṣṭā*, BS *panca-catvāriṃśati*—; II 106.140 *sparatcāhaurvarehaṣṭā*, II 120.194 *sparatcāhaurvarehaṣṭā*; II 24.23.5 *dvī-ysā hauda-se tcāhaurvarehaṣṭā* '2740'; I 165, 81v1 *tcāhaurvarehaṣṭā* '40 satīra', BS *daśagūṇa-siddha*. . . *catuṣpala*— '10 × 4 (= 40) ounces'. Uncertain are III, 111, 5b5 *pūstya ma haṃkṛtya na tcāhaurvarehaṣṭā* 'I possess 40 (14?) books in number'; II 95.70 *hatacāhaurvarehaṣṭā* *kaṃacū-pavā bisā sūlyān jśā* 'together with 40 (14?) secretaries belonging to the citizens of Kan-tṣou'. For 'four hundred', K 148.49 *tcāuse tcāurāhā garkha āchā* '404 severe diseases'; I 175, 92r2 *tcāhaurvarehaṣṭā* '404 diseases'; III 113, 3v4–4r1 *tcāhaurvarehaṣṭā* '400 ten-millions' (BS *koṭi*—); IV 13.8 *tcāhaurvarehaṣṭā* '450 feet'. Ordinal Sid. 15r3 *tcāram* '4th'; Sid. 15r1 *tcāra* (*-ā* for *-am*); v 72, 40r5 *tcāramā phārrā* 'the fourth *phārra*-stage', BS *arhato*. Compounds, first component *tcāra*—, v 337, 35v5 *śau tcāramu tcāramu-patā* (*ggā*)hā 'even one *gāthā*-poem of four verses', v 334, 32v1 *tcāru-patā gā(hu)*; III 28, 40b4 *tcāhaurvarehaṣṭā* *śau gāhā*; III 23, 16b1 *tcāra-patā* *śau gāhā*; III 24, 23b4 *tcāra-patā* *śau gāhā*; III 27, 36b4 *śau tcāra-patā* *śau gāhā*; III 24, 21b1 *tcāra-patā* *śau gāhā*; Z 22.142 *tcārysanyai hīna* 'his four-membered army' (*tcārysanya* with *yi*); Z 23.136 *tcārysanyai hīne jśa haṃtsa*; v 110, 32r5 *tcārysanyai hīno*, BS *catur-angirāṇi senānī*; v 109, 31v7 *tcārysanyai hīne jśa haṃtsa*, BS *catur-angena bala-kāyena sārḍham*; K 18.213 *tcārysanyai hīna*, = K 26.140 *cārysanyai hīna*; = K 35.85–6 *tcārysanyai hīni hīnā*; Js 34v1 *tcārysanyai hīne*; v 10.2.7 *pasi* 6 (so) *tcāri-saya* 'small cattle 6, worth four hundred'; III 43.24 *tcāra-vāyā kīthāṣṭā* *rahā kāḍa gāhā khānīdā* 'a quadruped, he drew the cart to the city like an ox', = III 39.70–1 *tcāra-vāyā kīthāṣṭā* *rahā kāḍa gāhā khānīdā*; Sid. 15r4 *tcāra-vā stura hīya daṃdā* 'teeth of a four-footed beast', BS *catuṣ-pada-dvīpā*, Tib. *skan bzi-pa phyugs*; Z 16.38 *tcāratasā dvā uttarāvā* 'four-

angled continent Uttarakuru', BS Kośa III 55 *catur-asraḥ kuruḥ*; III 42b5 *tī mī tcārasa saṃnīja kūrṣa tcerā* 'then here a four-angled circle must be made' (BS *kārṣī*—); III 125b1 *tcāhaur-pandīya* 'of four kinds'; Sid. 8r2 *tcopadya*; Sid. 145r4 *tcāu-padya*; K 144, 2r2 *tcām-padya*. From **čathuārā*, **čatura*—, to Tūmšūq Saka *tsahari* '4', *tsārmana*, *tshārmana*— '4th'; Av. *čathuārō*, *čatanrō*, *čathru*—, *čathruša*—; O.Pers. *čathruša*—; Sogd. Bud. *čtṣ'r*, *čtṣ'rm*—, *-yk*, *čtṣ'rmyk*; first component Bud. *č'rḍ*—*p'ḍw*, *čyrḍ*—*p'ḍw* 'quadruped', Man., Chr. *čtṣ'r*; Yāyn. *tīfor*, *čor*; M.Pers. T. *čh'r*, *tswm*, first component *ts-b'y* 'quadruped', *ts-kyrb* 'with four forms'; M.Parth. T. *čf'r*, *čwhrm*, *čwhr-č'wyd* 'fourfold', *čf'r-ds*; Zor.P. *čahār*, *tswm* **tasom* 'fourth', *čahārom*; N.Pers. *čahār*, *tasum*, *tasū*, *tasūf* 'fourth part'; Oss. D. *cuppar*, *cuppiūāmag*, I. *cyppar*, *cyppārām*, D. *cuppor*, I. *cyppor* '40 (of shepherds)'; Balōči *čtār*; Pašto *calor*, *cwar-las*, Orm. *cār*, *carēs*, Parāči *čōr*, Yidya *čšir*, *čfir*, *čfir*, *čorom* 'fourth', *pčārma* '4 days ago', *čūrmō* '3 days ago' (**čathuma*—); Sanglēcī *čafār*; Waxī *cābūr*, Šuynī *cafor*, *cavōr*; Wanetsī *cūn-sō* '400'; Yazg. *čer*, *čergen* 'four by four'; Sarīkolī *cavur*. IE Pok. 642–4 *k^eetyer*— O.Ind. *catvāras*, *catasras*, *catur*—, Greek *τέτταρες*, *πένταρες*, *πίσυρας*, Lat. *quattuor*, Celt. O.Ir. *ceth-air*, *cethōir*, O.Welsh *peiguar*, New Welsh *pedwar*, *pedeir*; Got. *fidwōr*, Lit. *keturi*, Tokhara B *štūār*, *štwer*, A *štwar*.

tcā 'pool, lake', see *tcāta*—.

tcām 'fine, admirable', III 104.32 *tcām tcāiyāṣṭa kūysa* 'a fine jar, for a ceremony', from **sāvāna*— to base *skau*— 'be conspicuous', Zor.P. *škōh*, N.Pers. *škōh*, *škōh* 'splendour'. IE Pok. 587–8 (*skeu*— 'be observed', Got. *skauns* 'fine, beautiful', O.Engl. *scēne* 'sheen').

tcāmśvā 'scratching fowls (?)', III 80.20 *pīcā paskīnā tcāmśvā u krraigā* 'a corn-heap (?)', scratching (fowls) and cock behind', see also III 87.118 *tcyāmśvīna*. Possibly from **čaus-yu*— to base *kau*— 'to scratch', with increment *kau-s*— and agent suffix *-u*—. From **kāyaya*—, Šuynī *čdw*—, *čdwot*, *čēw*—, *čēwd*, *čud*; Yazg. *k'aw*—, *k'awd*, imperative sing. *k'aw*, infinitive *k'awaj*, participle *k'awda(g)* 'to scratch'; Išk. *kow*— 'pick', Šuynī *kōwun*, *kōwunt* 'to pick' (loan-word with *k*—). Possibly with Let. *skuju*, *skuvn*, *skūt*, Lit. *sku-t* in *skutū*, *skūsti* 'to shave' to IE Pok. 585–6 *hes*— 'to scratch', *ks-eu*— 'to shear, shave'. Šuynī *čēw*—, *čēwd*— to scratch oneself' could derive from IE *kseu*— for older *-au*—, see also *caukala*—, *cāmkalīna* 'of the goat'. In *tcyāmśvīna*, adjective to *tcyāmśa*—, the base may be IE (*s*)*kieu*—, Iran. (*s*)*čyau*—.

tcāta 'pool, lake', K 35.90–1 *re khūmāna n hūjīnai maistā tcā padīmānā* 'the veins must be opened and a great pool of blood must be made'; = K 27.146–7 *ttyau hīye re khaūna hūjīne tcā padīmānā*, = K 19.222–3 *ttyau hyai rri khaūna hūjīne tcā padīmānā*, BS parallel *Divyāvādāna* 448.11–3 *puṣkariṇī*. . . *rudhīreṇa pūrayitvā*; Sid. 20r1 *tcātakvā bisā ntca* 'water in pools', BS *tādāga*—, Tib. *llec-kahi čhu*; SuvP. 72r2–3 *khāhi āsaiji vīysānji*, *surutcā tēvaka širka* 'excellent wells, ponds, lotus-pools, ponds, pools', BS *ntsāh surāh puṣkariṇī-tādāgāh suvarṇapadma-utpala-padminī* ca. From **čā-t*—, Av. *čāt*— (loc. sing. *čāiti*), Zor.P. *čāh*, N.Pers. *čāh* 'pit, well', Sogd. Bud. *č't*, Turk. Uigur lw *čāt* 'well', Balōči *čāt*, *čāθ*, Oss. D. *cadā*, I. *cad* 'lake', *xū-dzad* 'pigs' wallow', Kurd. *čāl* 'hole',

čāl-āw 'pool'; Waxī *čal*, Khovar lw *cat* 'pool, lake'. If the basic meaning is 'hole', it may connect with *kan-* 'to dig', but if water is basic, Lat. *scateō* 'to gush out' would suit better.

tcādare 'medicinal plant', Sid. 17v4 *bāstulai, sārme, tcādare, palaigā himja mījīdā*, BS *vāstuka-*, *potikā, cilli, pālankā, taṇḍuliyaka-*, Tib. *rgya-sneha, sneha čhal-li, sneha-rgod, mon-sneha dmar-ra*. Hence *tcādare*, BS *cilli*. Possibly from **čakuntarā-* through **čaandarā-* formed like N.Pers. *čagundar, čuyundur* 'beet', Armen. lw *čakndel*, Kurd. *čavandar, čunār* by suffixes to *čuk-*, see s.v. *cakuriki* 'sorrel'.

tcānai 'goat', K 100.297 *tcānai ttura būysai* 'three names for the goat', see s.v. *ttura*. From **sčānaka-*, to Av. **sčāni-* (*sčāēni, sačini-, sačaini-*, see K. Hoffmann, Münchener Studien 22, 1967, 29–38), Pašto *canai* in the compound *γur-canai* 'mountain goat', Orm. *γir-canai, Zor.P. pā-čun, N.Pers. pā-zan, Balōči pā-čīn, Yidya čan, čana, čanoyo, nar-čan* 'kid', Oss. I. *sānygk, sānykk, gen. sānyččy* 'kid to six months' (if *s-* from *sč-*). Nuristāni Aškun *čānā* 'kid', Pašai *čānāṛā*. More remotely Caucasian Avar *c'c'an-*, sing. *c'c'e*, plur. *c'c'ani* 'goat' (and other East Caucasian languages). To IE (*s*)*ken-*, Celtic Welsh *cenaw* 'young dog, wolf', Mid.Irish *cana, cano* 'wolf cub', Slav. Russ. *čado* 'child', *sčenok* 'young dog'. See also *kaništa, kaṇaiška-*.

tcāma 'leaping insect, either locust or grasshopper', II 103.45 *amagaliya-vadya hūra šva tcāma šalarba, pyatsāšta vaska baraijā bījaiivākā* 'inauspicious things, dogs, locusts (dyadic), for the future, destroyers of crops'; K 155.53 *dārabaiṣa hīyi phera brratha bāri šve šalarba tcāmā ca ra āchū hvā hvā na hamāmde* 'the disaster of famine, storm and rain, dogs, locusts (dyadic) and what are diseases, severally may they not occur' (*tcāma* with a 'and' or *tcāmū-*), for locusts note III 15.53 *šalarbi hīšīdi jsārū hvarīdi* 'the locusts (BS *šalabha-*) come, they devour the grain'; K 100.278–9 *tta tta khū šva tcāma šalarba harabaiša ttā naṣguma tsīde āchai ma na hamāve* 'such as dogs, locusts (dyadic); may all become quiescent, may here be no disease'. From base *čam-* 'to stride proudly, run', M.Parth.T. *čm-* 'run', *čmg* 'course', *č'm-* 'stride out', *fr'č č'm'li* 'stride out boldly (2 sing. imperative); Armen. lw *čem* 'walking', *čēmaran* 'academy', *čēmakan* 'peripatetic'; O.Ind. *camāru-*, *samūra-* 'antelope'. See *cimuḍa-*, *khamūda-*.

tcāra- 'fat', K 27.149 *kādaryaṇa tcāra ša hā tti kūṣṭa byahā (-ā < -ū)* 'this fat of *kinnarī*-fairy, where am I to find it?'; = K 19.226–7 *kaidariṇa tcāra ša hā twā kūṣṭa byehau*; = K 35.94–5 *kaidariṇya tcāri ša kūṣṭi byauḍe dapha* 'this fat of *kinnarī* where can it be got?'; K 27.147–8 *tī kādaryeṇa tcāra jsa hava padajsaṇa* 'then an offering (BS *havya-*) of *kinnarī* fat must be burnt', K 19.224–5 *tī kaidariṇa tcāra jsa hava padajsaṇa*; = K 35.93 *šai kaidariṇya tcāri...have padajsaṇa*, BS Divyāvadāna 448.18, *vasā*, 20 *meda-*; III 91.221 (in medicine) *pvāšā tcāra, khyerā tcārā, alīṇa tcārā* 'fat of pig, fat of deer, fat of camel'. From *tcar-*, base to *tcārba-* 'fat' below, hence from **čar-* beside *čar-p-*, see *tcārba-*.

tcāraṇi 'you are able', III 6, 12v3 *tcāraṇi tlu (kha...parijā)* 'you are able (to save)'. See *tcāraṇa-*.

tcāraṇa- 'able, capable', Suv.P. 70r1 *ni tcāraṇa harbišā satva* 'all the beings are not able', BS *na śakya jñātaṃ khāla sarva-sattvaih*; I, 175, 91v5 *tcāraṇa hamāri* 'they become capable'; I 173, 91v1 *krā na tcāraṇa hamāvi* 'the treatment is not capable', BS **cikitsitāni na śakyanti* 'cures are not possible'; K 47.1.4 *cu ni tcāraṇa khva-m ye hvāṇa* '(virtues) which it is not possible that one recite them'; III 28, 38a3–4 *dūṣṭabusta darmaha raṣṭa nai ye kara tcāraṇa buṣṭe* 'the true *dharma*-state is hard to understand; no one is able to understand it'; BS *dharmatā ca na vijñeyā na sā śakyā vijñitum*; Z 23.35 *ni ja ye biṣṣā tcāraṇi hvīpi* 'no one is capable of reciting all (the virtues)'; Z 24.163 *ne ne ju nārāyaṇa varā tcāraṇā vāte štā* 'Nārāyaṇa has not been capable in that'; Z 11.16 (with *ts-*) *nai ne ttuṣṣe tsāraṇa tndā* 'they cannot destroy him'. Abstract, L 99.12 *au hā ggarkhaṣṭanā tcāraṇa yuḍa yanāra* 'or they can make the means of reverence'. For the form see also *śārāṇa-*. From **čāraṇa-*, beside Zor.P. *čarak* 'means', N.Pers. *čarah, čār, nā-čār* 'incapable', M.Parth.T. *č'r* 'it is necessary' with short infinitive. O.Ind. *čāra-*, to I.E. Pok. 641–2 *kʷer-* 'to make, cause', see cognates s.v. *yan-* 'to make', *kādāgāna-* 'act'.

tcāramiṣkyajā 'bordering', K 1, 134r3 *tcāramiṣkyajā nyāttara-kṣīrei rre* 'the king of an inferior neighbouring country', Tib. *mtshah-hkhob-kyi glin-na gnas-pa-la ni kham-kyi rgyal-po*. See *tcārīma-*.

tcārampha- 'staff, stick', N 75.26 (tcāra)mphī rriṣyaṃdai *patamḍai jsāte* '(in hand, *diṣṭa*?) his staff, trembling, falling, he walks', BS *daṇḍam avaṣṭabhya pravepamāno vrajan na śaknoti*; III 42.1–2 *diṣṭa gatecastā śakāle tcārampha* 'in hand a broken dry staff'; K 47.56 *nāsi pūra ce ša tcāramphi tṭyena paḍā panā...ū diṣṭa hā śakale viṣṭā* 'take, son, what is this staff; with it feel before you (so that you touch along the ground or with the corners...) and sbe placed the dry (stick) in his hand'; Z 24.250 *tcāramphā diṣṭa* 'staff in hand'. From **ramf-*, see s.v. *pārīphi-*. With preverbs *(p)č-ā- from **patiṣ-ā-* (see *tca-* above).

tcārīma- 'range, sphere, field', BS *kṣetra-*, K 1, 134r3 *ku tcārīmu vātā āste rre* 'where the king dwells in a region'; Tib. *mtshah-hkhob-kyi glin-na gnas-pa*; v 161, 15 *ciye balysāna tcārīmā dāte* 'when he saw the region of Buddhas' (adjective), BS G 36, 22b6 *yadā buddha-kṣetram paśyati*, Tib. *sau-s-rgyas-kyi zin mthoṇ-nas*; v 333, 25v3 *balysāṇa tcārīma balysūṇa kīre tndā* 'in the Buddhas' sphere he does Buddhas' deeds', BS G 37, 22b3–4 *buddha-kṣetre buddha-kṛtyaṃ karoti*; v 332, 25r5–6 *śā balysāna tcārīmā*, BS G 37, 22a7 *loka-dhātu-*; v 332, 24r4 *balysāṇvo tcārīmvo*, BS G 37, 21a4–5 *buddha-kṣetreṣu*; v 332, 24v2 *tte balysāne tcārīmā*, BS G 37, 21b4 *buddha-kṣetram*; K 1, 134r3–4 *tīṇa tcārīma kṣīra* 'in this region' (dyadic). From base *kar-*, *čar-* 'to range over', with suffix *-īmā-* or *-amyā-*. IE Pok. 639–40 *kyel-*. See also *tcāramiṣkyajā*.

tcāmrai 'four', II 77.5–6 *pvaica tsvāṃdā tcāmrai* 'the coverings amounted to four'; ibid. 7 *u maṇḍvai va tcāmrai* 'and for the woman four'. With ibid. 38–9 *pvaica tsvāṃdā tcaurai*. See *tcalhora*.

tcāre 'capable', v 85, 6r4 (bāsi)vrāṣā hāryau uspurā kye *tcāre kho ye ttuwo aysmūl vaṣṭā(mato)///* 'sons of the House complete with the *dharma*-elements who are capable to (believe) this mental meditation'; v 125, 7a2

(*pra*)*tijā* *tcāre* *cu* *ye* *bišyeuā* *hvaṃdānu* 'capable of promise what of all men...'. From *čāraka-*, see *tcāraṇa-* 'capable'.

tcārba- 'fat', SuvO. 56r4 *tcārba padīme u bišā śānda tcārbaṇa raysāna haṃberīnā* 'I make fat and I fill the whole earth with fatty juice', BS *snigdheṇa pṛthivī-rasena snehaviśyāmi*; Sid. 4v3 *hvarā u šūrā u tcārba u garkhā u cihajśā* 'sweet and saline and fat and heavy and sticky', BS *madhura lavaṇaḥ snigdha gurn-śleṣmātipicchilāḥ*, Tib. *mnar-ba dan, lan-črwaḥi dan, ra bra-ba dan, hjam-pa dan, lēi-ba dan, śin-tu hbyil-baho*; v 116, 65r6 *jsārañāna u hūyārānu tcārbattete raysā jsa jiye* 'the juice of fatness of grains and fruits fails', BS *sasyānāṃ ca phalānāṃ ca snigdha-bhūva-rasaṃ kṣayet*; Z 22-147 *tcārbaṇa hārma nimalśidā* 'he rubs with fatty stuff'. From verbal *tcārb-*, Sid. 135v1 *tcārbaṇdye jsai aṃga maḥsāñā u vameysāñā* 'his limbs are to be rubbed and massaged with fat', BS *abhyangatsādana-*, Tib. *snun-gyis lus bsku-žin dril-ba dan*. Missing in Old Iranian, Zor.P. *čarp, čarpīh, čarpīn*, 'fat', *člbšt* *čarbišt 'cream', N.Pers. *čarb*, Balōči *čarp, čarpī*, M.Parth.T. *črb* 'mild', Sogd. *črp*, Pašto *carb, cvarb, corb*, plur. *cārbā*, fem. *carba, carbē*; Waxī *čarvī*, Šuynī *čārve*, Yazg. *čaru*, Sarikolī *čorv*; Oss. DI. *carv*, plur. *cārvlā* 'butter', adjective D. *carvūn*, I. *carvūšyn, cārvūšyn*. See also *tcāra-* 'fat'. If IE *seip-* 'fat' is connected, one could assume the series *seip-*, *kseip-* (*s*)*keip-* to Iranian *čarp-*, beside *tcāra-* from (*s*)*kel-* without *-p-*, like IE *swem-* in Got. *swams* 'sponge', beside I *ksuem-* in O.Ind. *kṣūmpa-* 'spongy plant, fungus', and IE Pok. 585-6 *ks-eu-*, *sk-eu-* 'to shave'. For IE Pok. 901 *seip-* 'fat', O.Ind. *sarpls-*, verbal adjective *sprd-* 'oiled, smooth', Greek ἄλπος, ἔλπος 'oil', ὀλπη 'oil-flask', Alban. *gjalp* 'butter', Germanic OHG *salba*, O.Engl. *sealf* 'salve'; Tokhara B *šalype*, A *šālyp* 'butter'.

tcārman- 'skin', Z 5-7 *hivī nysgrute tcārma* 'he scratched his own skin', Z 23-15 *hāweye ttañi grute tcārma* 'he scratched the skin of his body'; Z 21-31 *ggūste jsa dārštā tcārmanṇa bōtā bišā* 'with flesh held firm, altogether encased in skin', = Z 20-53 *ggūste jsa dārštā tcārmanṇa bōtā samu*, = v 228, 2b4 (*tcārmanṇa*) *bōtā*, parallel to BS *carmanā paryavanaddha-*. From *čarman-, Av. *čarman-*, Zor.P., N.Pers. *čarm*, Oss. DI. *carṃ*, plur. *cārmittā*, D. *car*, plur. *cārttā*, M.Pers.T. *črm*. IE Pok. 938-47 (*s*)*ker-* 'to cut off', O.Ind. *carman-*.

tcāve 'potherbs', Sid. 17v4 *bāstulai, sārme, tcādare, palaigā, hiṇja mijidā tti bure tcāve bāte šelišā jmidā* (listed plants) these so many potherbs remove wind, phlegm', Tib. *hdi rams ni rluu dan, bad-kan sel-žin*. From IE *kap-*, like IE Pok. 529 *kāp-*, Greek *kāpos, kīpos* 'garden', Alban. *kapshtē* 'garden', Greek *kāpīa* 'onion', Lat. *cēpa, cēpe*, Greek *κηραία* 'plant like portulaca', beside IE *kap-* in Pašto *sābah* 'grass, vegetable', Šuynī *sāpe* 'cultivated field' (**sāpači*); Zor.P. *spz* **saβz*, N.Pers. *sabz* 'green' (**sapači*). See also s.v. *tcāhai, sapala*.

tcī, a possible reading in III 92-241 *u tcī* 'and fluid', but *utci* or possibly *u (u)tcī* is preferred, as **ntciya-*, adjective 'watery stuff' from *ntcā-* 'water'.

tcījsa 'breast', III 35-23 *khū tcījsa brrīyakya* 'like the beloved breast'; III 67-58 *audā tcījsām* 'up to the breasts'; Sid. 12v3 *tcījsvā bisā āchā* 'diseases of the breast', BS

stanya-, Tib. *nu-mahi nad*; Sid. 18r5 *tcījsvā švidā* 'milk in the breasts', Tib. *nu-ša*; Sid. 14r3 *tcījsvā* = v 323-154 *tcījsvā*. Base **čiči-*, Sanglecī *čiči*, N.Pers. *čūčū*, Indo-Aryan *cuccu, cucci* (R. L. Turner, Dict, 4855), IE Pok. 523 Celtic O.Ir. *cīch* 'female breast', Welsh *cig*, Breton *kik* 'flesh'.

tcīnā 'yeast', Sid. 142v1 *ttī vā haṃdavāñāka arve, kumjsa tcīnā sumaṃ kumbā* 'medicaments to treat suppuration, sesame, yeast powder, flax', BS (*pācana-*)... *tila-kiṇva-ataṣi*, Tib. *de-la rnags-par bya-bahi sman ni til dan phabs dan, zar-ma*; Sid. 100v3-4 *dājsaṃdai hiya ttīma āra tceñā sumaṃ tīye jsa piṇḍai padīmāñā* 'pungent seed, acorus calamus, yeast powder; with that a poultice must be made'; Sid. 100v4 *kāmjsa kāmā tcīnā sumaṃ āra* 'sesame, flax, yeast powder, rush (acorus calamus)'; II 85-21-2 *paysaaja pūha:ra hva hva:ñye tcīnā haṃga sūttā, śaṇḍyauñā šīyi nimva* 'plants for suppurating treatment separately, curds, yeast, sour stuff (sorrel?), vinegar, pepper, white salt' (but Sid. 13v3 *śaṇḍyāñā*, BS *bhūst-ṭṭṇa-* 'andropogon schoenanthus', Tib. *ske-če* 'sinapis ramosa, black pepper'); III 90-184 *dājsaṃdai ttīma, āra tcyāñā sūmaṃ, aṣṇūha* 'pungent seed, acorus calamus, yeast powder, dove-dung'; Sid. 132v2 *cve va beti hiya gunā hamāre, tcyauñā, sumaṃ, buysīñi švidā haṃbrrīhañā a pesalyāñā u jemda* 'who has the marks of wind, yeast powder, goat's milk must be mixed and smeared on and it removes it', BS *kaṇikyājā-paya sa-ghṛto vāta-rakta-jit*, Tib. *yan-na rluu śas che-ba-las gyur-pahi dreg-la ni bag-če mar dan, rahi ho-ma dan shyar-bas bskus-na sel-bar hgyur-ra*. Five spellings occur: *tcīnā, tcīnā, tceñā, tcyāñā, tcyauñā* 'yeast', BS *kiṇva-*, Tib. *phabs*. The base is *či-* or *sci-* with suffixes *-n-ya-* and *ān-ya-* (whence *-aan-ya-*). With Oss. D. *cirīā*, I. *cyrv* 'yeast, sediment of beer'; D. *k'insā*, I. *c'yssā, xyssā* 'flour with yeast', O.Ind. *kiṇva-*. If the base is (*s*)*kā-*:(*s*)*ki-*, to Zor.P. *kāmak, ābkāmak* (or *āpkāmak*?), N.Pers. *kāmāh, ābkāmāh* 'sour food, dough, vinegar', Aramaic, Syriac lw *kmk-*; Arab, *kāmax*. Further to Lat. *cāseus* 'cheese', Apabhraṃśa *chāsi*, and base *kiṇ-* IE Pok. 627-8 *kyat-* 'become sour', *kyātsa-*, O.Slav. *kvastū* 'dough, sourish drink'. From *ki-*, *kī-* also Waigali *kilā* 'boiled cheese', Aškun *cila* (from **kilāta-*), O.Ind. *kilāta-*, RV 10-91-14 *kilāla-* of a drink.

tcīmañāṃ 'of eyes', III 73-173 *devyāṃ tcīmañāṃ jsa haṃaṃga* 'equal to the two eyes', see *tcīman-*.

-*tcīmph-*, see *tcāmphā-*.

tcīra, tēre 'face', see *tcāra-*.

tcīra '(so many) times', v 331, 24r2 *drai tcīra*, BS G 37, 21a4 *triguptaṃ*, Tib. *lan gsum*; III 21, 5a3 *drai tcīra*, BS *tris*. See also *gyūna-*, and *rrāyā*. Base *skar-*, *sčar-* 'to cut', with *tcīra-* from **sčārya-*, as *kīra-* 'work' from **kārya-*. IE Pok. 941 O.Pers. *ha-karam* 'once', Av. *ha-karə*, O.Ind. *sa-kṛt*, *-kṛtvah* (to numerals), O.Slav. *kratū*, Lit. *kařtas* 'time'.

tcīratsa 'sweet juice', Chinese *hai:ttāva* III 78-15 in list with *māḥši* 'honey', *gulā* 'molasses', *šikara* 'sugar'. From **čira-t(a)sya-* 'sweet liquid', dialectal *č- < š- xšira-* 'milk; sweet' Zor.P. *širēniḥ* gloss to Av. *xšvid-* 'milk', Parsi-Sanskrit gloss *gauḷya-* 'molasses stuff'. See s.v. *švīda-*, for *šifta-* 'milk' and 'sweet'. Chinese *hai:ttāva* = **yai-dau* is not yet identified.

čāl-āw 'pool'; Waxi *čal*, Khowar lw *cat* 'pool, lake'. If the basic meaning is 'hole', it may connect with *kan-* 'to dig', but if water is basic, Lat. *scateā* 'to gush out' would suit better.

tcādare 'medicinal plant', Sid. 17v4 *bāstulai, sārme, tcādare, paluigā hiñja mijidā*, BS *vāstuka-, patikhā, cillī, pālankā, tañdulliyaka-*, Tib. *rgya-snehu, snehu čhul-li, snehu-rgod, mon-snehu dmar-ru*. Hence *tcādare*, BS *cillī*. Possibly from **čakuntarā-* through **čaumdarā-* formed like N.Pers. *čagundar, čuyundur* 'beet', Armen. lw *čakndel*, Kurd. *čavandar, čunār* by suffixes to *čuk-*, see s.v. *cakuriki* 'sorrel'.

tcānai 'goat', K 100·297 *tcānai ttura būysai* 'three names for the goat', see s.v. *ttura*. From **sčānaka-*, to Av. **sčāni-* (*sčāni, sačini-, sačāni-*, see K. Hoffmann, Münchener Studien 22, 1967, 29–38), Pašto *canai* in the compound *yar-canai* 'mountain goat', Orm. *yir-canai*, Zor.P. *pā-čan, N.Pers. pā-zan, Balōči pā-čin, Yidya čan, čanu, čānoyo, nar-čan* 'kid', Oss. I. *sānygk, sānykk*, gen. *sānyččy* 'kid to six months' (if *s-* from *sč-*). Nuristāni Aškun *čānā* 'kid', Pašai *čānarā*. More remotely Caucasian Avar *c'c'an-*, sing. *c'c'e*, plur. *c'c'ani* 'goat' (and other East Caucasian languages). To IE (*s*)*ken-*, Celtic Welsh *cenaw* 'young dog, wolf', Mid.Irish *cana, cano* 'wolf cub', Slav. Russ. *čada* 'child', *sčenok* 'young dog'. See also *kaništa, kanaiska-*.

tcāma 'leaping insect, either locust or grasshopper', II 103·45 *amagaliya-vadya hira šva tcāma šalarba, pyatsāšta vaska baraijā bjaivāka* 'inauspicious things, dogs, locusts (dyadic), for the future, destroyers of crops'; K 155·53 *dārabaiška hīyi phera brrathu bāri šve šalarba tcāmū cu ra āchā hvā hvā na hamūnde* 'the disaster of famine, storm and rain, dogs, locusts (dyadic) and what are diseases, severally may they not occur' (*tcāma* with *u* 'and' or *tcāmū-*), for locusts note III 15·53 *šalarbi hišidi jsārā hvarīdi* 'the locusts (BS *šalabha-*) come, they devour the grain'; K 100·278–9 *tta tta khū šva tcāma šalarba harabuiša ttā našguma tsīde āchai ma na hamāve* 'such as dogs, locusts (dyadic); may all become quiescent, may here be no disease'. From base *čam-* 'to stride proudly, run', M.Parth.T. *čm-* 'run', *čmg* 'course', *č'm-* 'stride out', *fr'č č'm'h* 'stride out boldly (2 sing. imperative); Armen. lw *čem* 'walking', *čēmaran* 'academy', *čēmakan* 'peripatetic'; O.Ind. *camūru-*, *samūra-* 'antelope'. See *cimūda-, khamūda-*.

tcāra- 'fat', K 27·149 *kādaryaña tcāra ša hā tti kūšta byahā* (*-ā < -ā*) 'this fat of *kinmarī*-fairy, where am I to find it?'; = K 19·226–7 *kaidarīña tcāra ša hā tvā kūšta byehau*; = K 35·94–5 *kaidarīña tcāri ša kūšti byaude dapha* 'this fat of *kinmarī* where can it be got?'; K 27·147–8 *tti kādaryaña tcāra ša hava padajsāña* 'then an offering (BS *havya-*) of *kinmarī* fat must be burnt', K 19·224–5 *tti kaidarīña tcāra ša hava padajsāña*; = K 35·93 *šai kaidarīña tcāri...have padajsāñā*, BS Divyāvadāna 448·18, *vasā, 20 meda-*; III 91·221 (in medicine) *pyāsū tcāra, khyerā tcārā, ulīña tcārā* 'fat of pig, fat of deer, fat of camel'. From *tcar-*, base to *tcārba-* 'fat' below, hence from **čar-* beside *čar-p-*, see *tcārba-*.

tcārañi 'you are able', III 6, 12v3 *tcārañi thu (khu...parijā)* 'you are able (to save)'. See *tcāraña-*.

tcāraña- 'able, capable', Suv.P. 70r1 *ni tcāraña harbišā saiva* 'all the beings are not able', BS *na śakya jñātum khalu sarva-sattvair*; I, 175, 91v5 *tcāraña hamāri* 'they become capable'; I 173, 91v1 *krta na tcāraña hamāvi* 'the treatment is not capable', BS **cikitsitāni na śakyanti* 'cures are not possible'; K 47·1·4 *cu ni tcāraña khva-m ye hvāña* '(virtues) which it is not possible that one recite them'; III 28, 38a3–4 *dūṣgabasta darmaha raṣṭa nai ye kara tcāraña buṣṭe* 'the true dharma-state is hard to understand; no one is able to understand it'; BS *dharmaṭā ca na vijñeyā na sā śakyā vijñātum*; Z 23·35 *ni ju ye biṣā tcārañi hvīvi* 'no one is capable of reciting all (the virtues)'; Z 24·163 *ne ne ju nārāyaṇā varā tcārañā vāte štā* 'Nārāyaṇa has not been capable in that'; Z 11·16 (with *ts-*) *nai ne ttuṣṣe tsāraña indā* 'they cannot destroy him'. Abstract, L 99·12 *au hā ggarkhuṣṭanā tcāraña yuḍu yanāra* 'or they can make the means of reverence'. For the form see also *śśūraña-*. From **čarana-*, beside Zor.P. *čarak* 'means', N.Pers. *čarah, čār, nā-čār* 'incapable', M.Parth.T. *č'r* 'it is necessary' with short infinitive. O.Ind. *čāra-*, to I.E. Pok. 641–2 *k^{er-}* 'to make, cause', see cognates s.v. *yan-* 'to make', *kādāgāna-* 'act'.

tcāramiskyaajā 'bordering', K 1, 134r3 *tcāramiskyaajā nyāttara-kṣīre rre* 'the king of an inferior neighbouring country', Tib. *mtshah-lkhah-kyi glin-na gnas-pa-la ni kham-s-kyi rgyal-po*. See *tcārima-*.

tcārampha- 'staff, stick', N 75·26 (*tcāra*)*mphi rryasamḍai patamḍai jsāte* '(in hand, *diṣṭa*?) his staff, trembling, falling, he walks', BS *daṇḍam avaṣṭabhiya pravepamāna vrajan na śaknati*; III 42·1–2 *diṣṭa gatcasta śakāle tcāramphā* 'in hand a broken dry staff'; K 47·56 *nāsi pūra ce ṣe tcāramphi tityena padā panā...ū diṣṭa hā śakale viṣṭā* 'take, son, what is this staff; with it feel before you (so that you touch along the ground or with the corners...) and she placed the dry (stick) in his hand'; Z 24·250 *tcāramphā diṣṭa* 'staff in hand'. From **ramf-*, see s.v. *pārīpha-*. With preverbs *(*p*)*č-* from **patiṣ-* (see *tca-* above).

tcārima- 'range, sphere, field', BS *kṣetra-*, K 1, 134r3 *hu tcārimu vātā āste rre* 'where the king dwells in a region'; Tib. *mtshah-lkhob-kyi glin-na gnas-pa*; v 161, r5 *ciye balysāna tcārimā dūte* 'when he saw the region of Buddhas' (adjective), BS G 36, 22b6 *yadā buddha-kṣetraṃ paśyati*, Tib. *sans-rgyas-kyi zin mthop-nas*; v 333, 25v3 *balysāna tcārima balysūna kīre tinda* 'in the Buddhas' sphere he does Buddhas' deeds', BS G 37, 22b3–4 *buddha-kṣetre buddha-kṣṛtyaṃ karati*; v 332, 25r5–6 *śā balysāna tcārimā*, BS G 37, 22a7 *loka-dhātu-*; v 332, 24r4 *balysānvo tcārimvo*, BS G 37, 21a4–5 *buddha-kṣetreṣu*; v 332, 24v2 *tte balysāne tcārimā*, BS G 37, 21b4 *buddha-kṣetraṃ*; K 1, 134r3–4 *ttiña tcārima kṣīra* 'in this region' (dyadic). From base *kar-*, *čar-* 'to range over', with suffix *-imā-* or *-amyā-*. IE Pok. 639–40 *k^{uel-}*. See also *tcāramiskyaajā*.

tcāmprai 'four', II 77·5–6 *pvaica tsvāṇḍa tcānprai* 'the coverings amounted to four'; ibid. 7 *u maṇḍvai va tcānprai* 'and for the woman four'. With ibid. 38–9 *pvaica tsvāṇḍa tcaurai*. See *tcahora*.

tcāre 'capable', v 85, 6r4 (*bāsi*)*vraṣā hāryau uspurā kye tcāre kko ye ttuwo aysmūi vaṣṭā(mata)///* 'sons of the House complete with the dharma-elements who are capable to (believe) this mental meditation'; v 125, 7a2

(*pra*)*tijña* *tcāre* *cu ye biṣyenā hvamānu* 'capable of promise what of all men...'. From *čāraka-*, see *tcāraṇa-* 'capable'.

tcārba- 'fat', SuvO. 56r4 *tcārbu padīme u biṣṣa śśanda* *tcārbāna raysāna haṇberimā* 'I make fat and I fill the whole earth with fatty juice', BS *snigdheṇa pṛthivī-rasena snehayiṣyāmi*; Sid. 4v3 *hvarā u sūrā u tcārba u garkhā u cihajā* 'sweet and saline and fat and heavy and sticky', BS *madhura lavaṇaḥ snigdho gurn-śleṣmātipicchilāḥ*, Tib. *mvar-ba dan, lan-čivahi dan, ra bra-ba dan, hjam-pa dan, lči-ba dan, śin-tu hbyil-baha*; v 116, 65r6 *jsārañānu u hīyārānu tcārbattete raysā jsa jīye* 'the juice of fatness of grains and fruits fails', BS *sasyānāni ca phalānāni ca snigdha-bhāva-rasaṃ kṣayet*; Z 22.147 *tcārbina hārna nimalā* 'he rubs with fatty stuff'. From verbal *tcārb-*, Sid. 135v1 *tcārbaṇdye jsai aṃga maḥṣānā u vameysānā* 'his limbs are to be rubbed and massaged with fat', BS *abhyangatsādana-*, Tib. *snun-gyis lus bsku-šin dril-ba dan*. Missing in Old Iranian, Zor.P. *čarp, čarpīh, čarpišn*, 'fat', *člbšt *čarbišt* 'cream', N.Pers. *čarb*, Balōči *čarp, čarpi*, M.Parth.T. *črb* 'mild', Sogd. *črp*, Pašto *carb, cvarb, corb*, plur. *cārbā*, fem. *carba, carbē*; Waxī *čarvī*, Šuynī *čārove*, Yazg. *čarv*, Sarikolī *čorv*; Oss. DI. *carv*, plur. *cārvūtā* 'butter', adjective D. *carvgun*, I. *carvdžyn, cārvdžyn*. See also *tcāra-* 'fat'. If IE *seip-* 'fat' is connected, one could assume the series *seip-*, *kselp-* (*s*)*help-* to Iranian *čarp-*, beside *tcāra-* from (*s*)*kel-* without *-p-*, like IE *suem-* in Got. *swams* 'sponge', beside I *ksuem-* in O.Ind. *kṣūmpa-* 'spongy plant, fungus', and IE Pok. 585-6 *ks-eu-*, *sk-eu-* 'to shave'. For IE Pok. 901 *seip-* 'fat', O.Ind. *sarpis-*, verbal adjective *sprā-* 'oiled, smooth', Greek *ἐλατός*, *ἐλαφος* 'oil', *ὀλιπ* 'oil-flask', Alban. *gjalp* 'butter', Germanic OHG *salba*, O.Engl. *sealf* 'salve'; Tokhara B *šalype*, A *šālyp* 'butter'.

tcārman- 'skin', Z 5.7 *hivī uysgrute tcārma* 'he scratched his own skin', Z 23.15 *hāvyē ttañi grute tcārma* 'he scratched the skin of his body'; Z 21.31 *ggūšte jsa dārštā tcārmanna bgtā biṣṣā* 'with flesh held firm, altogether encased in skin', = Z 20.53 *ggūšte jsa dārštā tcārmanma bgtā samu*, = v 228, 2b4 (*tcārman*)*na bgtā*, parallel to BS *carmanā paryavanaddha-*. From **čarman-*, Av. *čarman-*, Zor.P., N.Pers. *čarm*, Oss. DI. *carm*, plur. *cārmittā*, D. *car*, plur. *cārttā*, M.Pers.T. *črm*. IE Pok. 938-47 (*s*)*ker-* 'to cut off', O.Ind. *carman-*.

tcāve 'potherbs', Sid. 17v4 *bāstulai, sārme, tcādare, palaigā, hiṇja mījīdā tti bure tcāve bāte šelīšā jīnīdā* '(listed plants) these so many potherbs remove wind, phlegm', Tib. *hūi rnamṣ ni rluṃ dan, bad-kan sel-šin*. From IE *kāp-*, like IE Pok. 529 *kāp-*, Greek *κάπος, κήπος* 'garden', Alban. *kopshtē* 'garden', Greek *κόπια* 'onion', Lat. *cēpa*, *cēpe*, Greek *κηποία* 'plant like portulaca', beside IE *kāp-* in Pašto *sābah* 'grass, vegetable', Šuynī *sāpc* 'cultivated field' (**sāpač-*); Zor.P. *spz *saβz*, N.Pers. *sabz* 'green' (**sapač-*). See also s.v. *tcāhai, sapala*.

tcī- a possible reading in III 92.241 *u tcī* 'and fluid', but *utci* or possibly *u (u)tcī* is preferred, as **ūtciya-*, adjective 'watery stuff' from *ūtci-* 'water'.

tcījsa 'breast', III 35.23 *khu tcījsa brrīyakya* 'like the beloved breast'; III 67.58 *audā tcījsām* 'up to the breasts'; Sid. 12v3 *tcījswā biṣā āchā* 'diseases of the breast', BS

stanya-, Tib. *nu-mahi nad*; Sid. 18r5 *tcījswā* *ṣvīdā* 'milk in the breasts', Tib. *nu-ša*; Sid. 14r3 *ttījswā* = v 323.154 *tcījswā*. Base **čiči-*, Sanglēcī *čiči*, N.Pers. *čučū*, Indo-Aryan *cuccu, cucci* (R. L. Turner, Dict, 4855), IE Pok. 523 Celtic O.Ir. *cich* 'female breast', Welsh *cig*, Breton *kik* 'flesh'.

tcīña 'yeast', Sid. 142v1 *tti vā haṇdavāñāka arve, kuṇjsu tcīñña sumaṃ kumbā* 'medicaments to treat suppuration, sesame, yeast powder, flax', BS (*pācana-*). . . *tila-kiṇva-atasī*, Tib. *de-la rnags-par bya-bahi sman ni til dun phabs dan, zar-mu*; Sid. 100v3-4 *dājsamḍai hīya ttiña āra tceñā sumaṃ tte jsa piṇḍai padimāñā* 'pungent seed, acorus calamus, yeast powder; with that a poultice must be made'; Sid. 100v4 *kāṃjsa kāmḍa tcīña sumaṃ āra* 'sesame, flax, yeast powder, rush (acorus calamus)'; II 85.21-2 *paysauja pūha:ra hwa hwa:ñiye tcīñña haṃga sūtā, śamḍyauñā śyi nūva* 'plants for suppurating treatment separately, curds, yeast, sour stuff (sorrel?), vinegar, pepper, white salt' (but Sid. 13v3 *śamḍyāñā*, BS *bhūs-tṛṇa-* 'andropogon schoenanthus', Tib. *ske-čhe* 'sinapis ramosa, black pepper'); III 90.184 *dājsamḍai ttiña, āra tcyāñā sūmaṃ, aṣṇūha* 'pungent seed, acorus calamus, yeast powder, dove-dung'; Sid. 132v2 *cve va beti hīya gunā hamāre, tcyauñā, sumaṃ, buysīñi ṣvīdā haṃbrrīhauñā u pesalyāñā u jemḍa* 'who has the marks of wind, yeast powder, goat's milk must be mixed and smeared on and it removes it', BS *kaṇikyājā-paya sa-ghṛto vāta-rakta-jit*, Tib. *yan-na rluṃ śas che-ba-las gyur-pahi dreg-la ni bag-čhe mar dan, rahi ha-ma dan sbyar-bas bskus-na sel-bar hgyur-ra*. Five spellings occur: *tcīñña, tcīña, tceñā, tcyāñā, tcyauñā* 'yeast', BS *kiṇva-*, Tib. *phabs*. The base is *čī-* or *sci-* with suffixes *-n-ya-* and *ān-ya-* (whence *-aun-ya-*). With Oss. D. *cirūā*, I. *cyru* 'yeast, sediment of beer'; D. *k'insā*, I. *c'yssā, xyssā* 'flour with yeast', O.Ind. *kiṇva-*. If the base is (*s*)*kā-*: (*s*)*ki-*, to Zor.P. *kāmak, aḥkāmā* (or *ūpkāmā*?), N.Pers. *kāmāh, ābkāmāh* 'sour food, dough, vinegar', Aramaic, Syriac lw *kmk-*; Arab, *kāmax*. Further to Lat. *cāseus* 'cheese', Apabhraṃśa *chāsi*, and base *kyā-* IE Pok. 627-8 *kyat-* 'become sour', *kyātsa-*, O.Slav. *kvasū* 'dough, sourish drink'. From *ki-*, *kī-* also Waigali *kilā* 'boiled cheese', Aškun *cila* (from **kilāta-*), O.Ind. *kilāta-*, RV 10.91.14 *kilāla-* of a drink.

tcīmañām 'of eyes', III 73.173 *doyāñi tcīmañām jsa haṃamga* 'equal to the two eyes', see *tcēiman-*.

-tcīmph-, see *tcāmphā-*.

tcīra, tcīre 'face', see *tcāra-*.

tcīra '(so many) times', v 331, 24r2 *drai tcīra*, BS G 37, 21a4 *triguptam*, Tib. *lan gsum*; III 21, 5a3 *drai tcīra*, BS *tris*. See also *gyūna-*, and *rrāyā*. Base *skar-*, *sčar-* 'to cut', with *tcīra-* from **sčarya-*, as *kīra-* 'work' from **karya-*. IE Pok. 941 O.Pers. *ha-karan* 'once', Av. *ha-karēt*, O.Ind. *sa-kēt, -krtvāḥ* (to numerals), O.Slav. *kraiti*, Lit. *kaĩtas* 'time'.

tcīratsa 'sweet juice', Chinese *hai:ttāva* III 78.15 in list with *māḥṣī* 'honey', *gulā* 'molasses', *śikara* 'sugar'. From **čīra-t(a)sya-* 'sweet liquid', dialectal *č-<š- xštra-* 'milk; sweet' Zor.P. *širēñh* gloss to Av. *ṣvīd-* 'milk', Parsi-Sanskrit gloss *gaulya-* 'molasses stuff'. See s.v. *ṣvīda-*, for *šīfta-* 'milk' and 'sweet'. Chinese *hai:ttāva* = **yai-dau* is not yet identified.

tcīrau 'duck', Z 22.135 *syē varata tcīrau āce* 'geese there, ducks, (wild) ducks'; III 35.32 *aṣṇā tcīrauka ū ttara* 'doves, ducks and partridges'; III 34.8 *kakva tcīrāka u papūṣkya* 'the *kakva*-bird, duck and hoopoe'; = III 36.3 *tcīmrrauka*, = III 46.16 *kakva tcīrauka u papūṣka*; Z 20.16 *ka haṁṣa āṇa, tcīrauka daindā duva* 'where seated together two ducks are seen'; = V 56, 114v1 *tcīrauka d(ai)ndā du(va)* 'two ducks are seen'; II 8.123 *khu paradaśai tcīrauka* 'like ducks in a foreign land' (BS *para-deśa*); K 26.130 *hamya brrīyausta basta šuje vīra tta tta kha tcarrāka* 'they became bound in love to one another like ducks', = K 18.199; once with *js-* for *tc-* III 43.14 *sa khu jā syai jsīrauṇā ucā šūjai kṣaijīdā* 'as geese, ducks, (wild) ducks (if *ucā*=*āce*) cry out on one another'. From **čayravāka-* to Zor.P. *č'hlw'k* **čaxravāka-* (Vid. 2.42), O.Ind. *cakravāka-* 'anas casarka', proverbially faithful in connubium, as in Atharva-veda 14.2.64 *cakravākeṇa dūṃpatī* 'master and mistress of the house like two ducks'. Suffix *-ka-* to final *-aa*, as *hamaa*, *hamauka* 'vessel', *dro*, *draaka-* 'hair'. For *-ir-* from *-agr-*, see *sīra-* 'contented'.

tcāṣ- 'see', Z 22.319 *jṣēiṇa vātā nā chādrā tcāṣāri* 'they see their faults in detail (rather than 'quickly')'. Base *čāṣ-*, from *kas-* 'see', with *-s-*, **čāṣ-ṣ-*, Av. *čaṣte*, *čāṣāna-*, O.Ind. *caṣte*, *caṣ-*. IE Pok. 638-9 *k'ek-*, Av. *kas-*, M.Parth.T. *pdgs-* 'look' (**pati-kas-*), and noun *pdgs* 'a look', 'gs', 'gs' 'apparent', Zor.P. *ā-kās* 'aware', O.Ind. *kāṣate*. See also *nājsāṣ-*, *pajsāṣ-*, *vajsāṣ-*, *vījsāṣ-*, *haṁjsāṣ-*. With *k-*, *kāṣ-* 'to think, care for', and *pacas-* 'to confess'. With *-ā-*, Zor.P. *čāṣitan* 'teach', *čāṣiṣm* 'taste' beside *vičāṣiṣm*.

-tcāṣta- 'sprinkled', V 113, 35v4 *huvatcāṣta śṣandā padī-māṇa* 'the earth must be well sprinkled', BS *rājakulaṃ*... *gandhodakena susikṭam kṛtvā* (variant texts); SuvO. 68v1 *vasutāṇe buṣṭāgye ūce jsa vatcāṣte* 'he sprinkled with pure scented water', BS *ratnodake gandha-jalāmbu-sikte*. Present *-tcīṣde*, Z 22.140 *hārū vātā ūtco vatcīṣde* 'he sprinkles water on the vegetation'. Base *čāṣ-* 'to drench', with *-ā-*, *-i-* after *č-*, to Armen. lw *čaṣak*, *-ac* 'cup', Sogd. Bud. *č'ṣ'nt* 'beverage', Man. *čṣnd'k*, Paṣto *čaṣal* 'to drink', O.Ind. *caṣaka-* 'cup', if not Iranian lw, from dialect *čakṣ-* (T. Burrow, Henning Memorial Volume 94) beside *caṣṣaya-* 'drink promoting relish'. For the meanings 'drink, drench, irrigate', note also Zor.P. *xvārēn-* 'irrigate', and Greek *πτερεύω* 'irrigate'. See *cāṣa*, *tcāṣta*.

tcīsta- 'heaped, gathered (?)', V 65.2410 *cvam tcīsta īde saṃ anīsa(ṣta tti) karmaṇa dasau cvam bvaṇai īne, haṇḍa-(rā?) deṣana karmāna biṣā(nā)* 'what ten evil courses (BS *karmaṇa*) have accumulated for me, but are not expounded, those which I ought to understand, give the teaching of all the *karma*-actions'. From (*s*)*kaud-* 'to heap', Oss. D. *cāndā*, I. *cānd* 'heap, mass', *āvāṛty cāndtā* 'masses of clouds', *cānd-amad* 'bank (of a river)' to IE *skaud-*, O.Ind. *skandati* 'leap', Lat. *scandō* 'rise'. See also *tcesta-*, *tcaista-*, *palcana-*; and *haṣkaistai* 'he leapt'.

-tcīh- 'disturb', see *tcaṃpha-*.

teūtta- 'simple (?)', II 101.1 *tīṇ vā teūtta, padī* '(agree to speak) this in simple (?) style' was offered in ANI, n.s. 11, 1965, 108. Possibly to connect with *tcauci* 'happy' or 'bold', as from *(*s*)*čāṣta-*.

teūra- 'four', see *tcahora*.

teūlye 'splendid', K 73.35 *pajsamaḍa teūlye širka-dyāma* 'honoured, splendid, of fine appearance', parallel to Tib. *thams-čad-du ni mchod-par hgyar* 'be is praised in all'. See the translation in Buddhist Studies in honour of I. B. Horner, 1974, 15-8. To *haṁjsūl-* 'to kindle, set alight', base *kaa-:ka-* 'to burn' (see AION 1, 1959, 120-5). IE Pok. 595 *kea-* 'kindle', Greek *καυ-*. For *-ūl-* see *vecūly-* 'to walk', and for the colour name see *cvam* 'turmeric'. Oss. D. *c'uluz*, I. *c'ylyz*, *c'ylys* occurs as second component to D. *fid*, I. *fyd* 'bad' in the sense 'ugly'. For the suffix *-uz-*, *-yz*, note also D. *fid-biliz*, I. *fyd-bylyz* 'ill luck' and D. *fid-baluz* (D. *fud* 'bad'), to a base *bau-:bu-* 'to abound', with *bā-l-*. See s.v. *būmatā* 'strong', Sogd. Bud. *β'w-*, Armen. lw *bau*, *baem* 'to suffice', E. Benveniste, TPS 1945, 71; O.Ind. *bhāti-* 'fortune'.

teḡ, *tcai* 'eye', K 56, 19r2 *teḡ ca pā na byaidi u ni gū haysgyi biṣṭ ttaṇḍari aysmū āstaṇa* 'of whom accordingly there is found not eye and not ear, nose, tongue, body, mind' (followed by notes on *teḡ*; *gū*; *haysgi*, *biṣṭ*, *tta-ṇḍara*, *aysmū*); K 145, 3r3 *jñānīnai tcai ṣṭe* 'is the eye of knowledge'. See *teḡman-*.

teeci 'bank', K 40.4-5 *tī pūṣi ūsihye teeci nīraja ūāya* 'then at once he approached the bank of the river Nairanjana'. See *tcalcā-*.

teḡcai 'bank', K 68.190-1 *nai nāpi teḡcai kāma* = K 71, 10v3 *nai bautta tecci kauma* 'he does not know the boundary of desire (BS *kāma-*)'. See *tcalcā-*.

tcājsa 'breast', K 46.50 *ū ehai hā tcājsa vīstā* 'and she placed the breast to his mouth'. See *tcījsā-*.

tepha- 'trouble', JS 34v1 inst. sing. *tephine*. See *tcaṃpha-*.

teḡiman- 'eye', nom. sing. Z 6.5 *teḡimā*, III 27, 35b2 *hajvattetīnai tceṃā* 'the eye of wisdom', BS *dharma-cakṣuḥ*, nom. plur. V 85, 7r2 *teḡimaṇi*; with *yī*, Sid. 152v4 *teḡimaṇai* 'his eyes'; K 46.45 *tceṃeṇa*; gen. plur. K 9, 43v1 *paṇjīnu teḡimaṇina* 'of five eyes'; I 187, 106r5 *tcīmnaṇāṇ*. Short forms occur: K 56, 20v3 *tceṃ*; Sid. 145r2 *tcīṇ hiya* 'of the eye'; K 145, 3r3 *jñānīnai tcai* 'the eye of knowledge'; K 56, 19r3 *ni teḡ rū prara butte* 'the eye does not understand the nature of form'; K 150, 23-4 *muṣṭ(ṭ)nai tceṃā jṣā* 'with eye of mercy'. Adjectives, V 85, 7r3 *teḡimaundyau uys(n)oryau haṁṣta* 'with beings possessing eyes'; III 25, 27b4 *tcaimaunda hve* 'a man with eyes', BS *cakṣuṣmān puruṣo*; Manj. 10 *tcaimausta hveṇḍa rūdā* 'light of a man with eyes'. See also *caṃṇiṃ* 'fountain'. Base *čāṣ-* 'to see', with *-giu-* from *-aṣm-*, as *pema* 'wool', *bema* 'fortune', in Av. *čaṣmau-* 'eye', Zor.P., N.Pers. *čaṣm*, Sogd. *čṣuy*, plur. *čṣmth*, M.Parth.T. *čṣui*, M.Pers.T. *čṣu*, Oss. D. *cūstā*, I. *cāst*, plur. *cūstytā* (and D. *cans*, I. *casnī* 'window-opening, net?'), Balōči *čam*, Orm. *ciui*, *cōm* (*c=ts*), Sangleči *cāṃ* (*c=ts*), Šuynī *cūm* (*c=ts*), *cēu*, Yidiya *čam*, Yazg. *čām*, *čam*, plur. *čamaθ*. IE Pok. 638-9 *k'ek-*, O.Ind. *caṣ-*, *caṣte*, *caṣate*, *caṣsus-*, *caṣsas-*. See *tcāṣ-*.

tcāiyāṣta 'for a show, ceremony', III 104.32-3 *tcāiyāṣta kūysa* 'a jar for show' ('for a ceremony'), from **sčavya-* > **sčaiṇya-* > **sčaiya-* to base *skau-* 'be conspicuous', see s.v. *tcāṇi* (**sčāvana-*).

tcera- 'to be made, done', V 339, 77r6 *gyaysnū tcerā* 'by you sacrifice must be made', BS G 37, 72 bis a4 *yajanaṃ*

kartavyam; v 70, 8v4 *aruva tce* 'medication must be made', BS G 37, 12b2 *bhaiṣajya-yogaṃ kartavyam*; v 341, 83r3 *ṣā rrustā tce* 'the rule must be done', BS G 37, 77b1 *tvayā rāyaṃ kārayitavyam*; III 20, 3a3 *sūtrā āsā tcaira* 'the *sūtra*-treatise must be memorized'; *tceaa-*, Sid. 4v5 *kr̥ra tce* 'cure must be made', Tib. *cho-ga*. . . *byaho*; later K 26.144 *tcerai*, 145 *tcarrai*. With suffix *-vīya-*, K 51.6.7-8 *cu buri tce* 'whatever acts to be practised, excellent, tending to bodhi-knowledge, those I do, only and alone'. With suffix *-tāti-*, adjectival *-tātinaa-*, v 183a3 *ūsā-tce* 'the gift of memorizing'. As second component, Z 24.438 *ajsera-* 'not to be done', Z 2.87 *pajsama-jsera-* 'to be honoured'; v 261, 10, 14 *(ā)ysda-gargya-jseira* 'to be protected'. From *kar-* 'to make', *tce* **čārya-*, see *kāda-*, *yan-*, *car-*.

tcesta- 'heaped up, accumulated', K 154.42 *cū vā ma tta* 'what are these *karma*-acts so accumulated here'; II 115.17 *ṣau kharaṣāa tcaista hayū byāva ma tta yaña* 'remember here thus the *ṣau* Kharaṣāu as a tested (?) friend'; K 39.156 *khu hā ā hñya ṣṣā (ra) pā tcaistā jastaña brrunā yudāmdā pūjā-karmā* 'when he came to his own land then they made worship (BS *pūjā-karma*) abundant, royal, splendid'. See also *tcista-*. From **(s)časta-* to base *skand-* 'to raise', O.Ind. *skandati* 'to leap', Lat. *scandā* 'to rise', Oss. D. *cāndā*, I. *cānd* 'heap'.

tcauci 'happy, bold (?)', III 6, 13r3 *ma ma kṣera maṃmi ysāra tcauci yana* 'do not shame me, make my heart bappy (or bold (?))'; III 10, 18v4 *ttrāya ma maṃmi ysāra tcauṃci yana* 'save me, make my heart happy'. From **(s)čāfēa-* to base *kap-* in Zor.P. *čāpak* 'excellent, fine (clothes), swift (bird)', bold (warrior)', see Zoroastrian problems, ed. 2, xxxvi. Uncertain also is *tcūtta-* from **(s)čāfta-* through *-au-* to *-ā-*.

tcauṇḍaka 'proper name' or possibly 'servants', K 148.57-8 *mista rrispūra tcau-syau hñyā cā tta-ttai tcauṇḍaka āstaṃna habāḍau parysām vāṣaunarau ttiyāṃ pā harhiṣvā bādūā śarā drunā beimañā hamāve* 'of the great prince Tsū-syau, of the servants reared together as attendants, such as Cā Ttuttai Tcauṇḍaka (or servants) and the rest, of those then at all times may there be fortune (= BS *śrī*), health, prosperity'. If not part of a proper name *tcauṇḍaka* could derive from **čarant-* 'attending', to Av. *čarāitikā-*, formed like north-west Prakrit *praṣaṇḍa-* 'questioner', rendered by Greek διατριβοντες, from *frašant-*.

tcautta- 'injured, beaten', II 10.162 *kau baida tcauttai* 'you injured the *kavi*-sages' (= 'the monks'); II 10b5 *āsau baida khu tcauttai* 'when you injured the *ārya*-nobles' (= 'monks'). Base either **(s)kāf-* or **(s)kauf-*, see *patcautta-*, *patcaatta-* 'injured' (Tib. *ñams-ñi*), *apai-tcāmīta-*, *petcaatta-*. To Zor.P. *patkōftan* 'beat', or *patkōftan*; Oss. DI. *caud* 'bad' to base *kau-*.

tcauma 'a name', III 110.11-2 *ñāṃ tcauma kāṣṭa pajsa pharāka byaudauda* (after four or five names) 'they found very many protected followers'.

tcaura- 'four', K 151.42 *tcauryā bvaiyā* 'with four rays'; K 151.39 *tcauryā dvīpyau* 'with four continents'; III 127.19-20 *tcaurya mahābuvau hiye* 'of the four great elements' (BS *mahābhūta*); compounds, v 239.34 *tcaura-*

kṣaṣṭyām pājām dharmām 'of the 64 special elements'; II 116.33 *tcaura-haṣṭā ysārai katha ida* 'there are 84 thousand cities'; K 64, 80r1 *tcaura-haṣṭā ys(āre)* '84,000'. See *tcahora*, *tcūra-* 'four'.

tcaulasa 'fourteen', K 28.182-3 *tāja ṣṭāra tcaulasa kṣā(rī)ja ttajsaca* 'there are fourteen flowing alkaline rivers', = K 21.7-8 *tāja ṣṭāre tcāplasa kṣārīje ttajsace*, but different, K 37.123 *tāji ṣṭāre śudāsā kṣārīṃji ttiṣṭaidi* 'there are eleven alkaline rivers overflowing'. See s.v. *tcahora*.

tcause '400', K 148.49 *tcause tcaurai hā garkha āchā* '404 severe diseases'. See s.v. *tcahora*.

tcyarai, see *kalātcyarai*.

tcyāṃśvīna 'fowl's plant (?)', III 87.118 *hajārnā spyē, tcyāṃśvīna rrāje namvena ṣi pīmṇḍai pāchai* 'with the *hajārnā* flower, fowl's plant, with desert salt, this poultice (BS *paiṇḍaka-*) is to be cooked'. See *tcāṃśvām* 'scratching (fowl)?'. Possibly here the *-na* is inst. singular.

tcyāña, *tcyauña* 'yeast', see s.v. *tcīña*.

tcvinā 'of four', gen. plural, older *tcūṛnu*, *tcuīnu*, see s.v. *tcahara*.

ttynā 'of these', gen. plural, v 314, 124 *ttynā dāraññā* 'of these *dhāraṇī*-formulas'; v 145, 71r2 *ttynā chñyā* 'the account of these'. See *tta-*.

ttiyena 'with this', K 47.56 *nāsi pūra ce ṣe tcarāṃphi ttiyena paḍā panū* 'take, my son, what is this stick, with it feel before you'. For *ttina*, *ttena*.

ttrateṣṇā 'woman's name', v 121, 038a1 *hamtsa kvarā ttrateṣṇā jsa* 'with the sister Ttrateṣṇā'.

ttrada 'entered', *ttramda*, see *tram-*, *ttrām-*.

ttraba 'fringe(?)', II 60.17 *u kagṣja ṣkaunaka vilaka śā hatca ttraba jsa* 'and one small covering of skin, with fringe (?)'. Possibly from **ati-rampa-* to IE Pok. 655-7 *leb-*, *lep-* 'to hang down', O.Ind. *lambana-* 'hanging, ornament'; Lat. *limbus* 'trimming', with *-b-* O.Saxon *lappo* 'lappet, patch', with *-p-* OHG *lappa* 'down-hanging piece of cloth'.

tram- 'to enter, cross', present *ttrām-*, participle *ttranda-*, *ttrānda-*; SuvO. 54v5 *hā ttrāmāte* 'he enters', BS *praviṣṭvā*; Sid. 153r3 *gvā vīna ttrāmāre* 'in the ears pains enter', Tib. *rna-ba gñisu zug-čün na-la*; Sid. 155v5-156r1 *ttiyāṃ khaiyī ttrāmīdā u vīnaustā hame* 'pains enter them (the teeth) and they ache'; durative past (*-yā-*), III 68.75 *khu śā ttraima haṇtse kiṇṇa* 'when one was entering for intercourse'; optative Manj. 321 *bgysa sa parṣai jsa h(ā) ttrema nairvāṇa kiṭhe* 'the Buddha would enter with his company into the Nirvāṇa city'; K 109.308-9 *bgysa ṣṭvayau jsa hamīda hā ttrema parṣai jsa hattsa* 'the Buddha with his disciples together would enter with his company'; participle v 184, 40v5 *jseindama ggurvica ttrāndā vyata* 'the finest grains had entered'; SuvO. 24r3 *muri māñṇidu drāca tsūmata indriyyau ttramdye* 'like a bird trembling motion having entered the faculties'; BS *śakunir iva cancalam indriya-saṃpraviṣṭaṇi*; III 22, 14b4 *na vañā drrāysā puṣa paṣe khu ttrāndā hamā* 'he does not leave the raft till he has crossed'; Sid. 2v2 *cu hā ni ttrāndā himāre* 'who cannot enter', Tib. *brgal-bar mi nus-pa*; infinitive Z 24.172 *ttrinde*; noun Sid. 2v2 *ttrāmāmata*, Tib. *khon-du chud-par* 'enter within'; later infinitive II 95.56 *kvacū na dāsaina ttraima* 'I did not succeed in entering Kua-tṣou'.

- Contrast *naram-* 'to go out', Sid. 4v1-2 *āysna trāme u nīrāme* 'breathing in and out', BS *prāṇa-apāna-samāna-*, Tib. *dbugs rgyu-bar byed-pa*. See cognates s.v. *ram-*. For *ati-* 'into', note also Sogd. Bud. *tyś-* 'to enter'.
- ttrameste** 'he swallowed', JS 4r2 *pasve ayūlā ttrameste* 'he swallowed the burning iron ball'; III 69-84 *murā rauṣe jsa ttramaste* 'the bird swallowed it eagerly'. See *ttumalsta-*, base *malys-*.
- ttralapha-** 'rapacious (?)', III 72-157-8 *birgāṇi ttralaphāṇi ttiyāṇi hīvī nāya maysairkā* 'of those ravenous wolves the noise was great'. Base *laf-* from *lab(h)-*, IE Pok. 652 *labh-* 'to take', O.Ind. *lābhate, rābhate, lāmbhate* 'to seize', Greek *λάβωρον* 'booty', *-λαφης* 'seizing', Lit. *lobti, lobstū* 'become rich'. The *ttra-* as in *ttrameste* from *ttu-*, older *ati-*.
- tralo, ttralau** 'tin', Sid. 13v2 *tralo u sā, hīsaṇi, daujsā, ysirra ājsa* 'tin and copper, iron, lead, gold, silver', BS *tropus tānrom ayaḥ sisom hema-rūpyaṇi*, Tib. *chon-mo-ste dan, zans dan, lēags dan, ra-ñe dan, gser dan, dñul dan*; III 71-151 *ca burā hīro ide garkha, saṃgā hīsaṇi ttralau sā* 'whatever things are heavy, stone, iron, tin, copper'; adjective, III 69-83-4 *muṇḍa, ttralīnā hūnā jsa rausto* 'a lump of tin reddened with blood'. The form *tralo* assures the reading of *ttralau* from **trolāva-*, beside **tralaka-* in the adjective *ttralīnaa-* (as *raysāva-*, beside *raysaa-* 'empty'). The *tralo* 'tin' is thought of as one of the heavy things (*garkha hīra*), so that the name would hardly seem to suggest 'light, not heavy metal'. The older Khotan Saka name is not known so that **trala-* may be either direct *tra-la-* or from **travo-la-*. O.Ind. *trōpu-*, *trōpus-* is from *trap-*. West Iranian Zor.P. *l'ēyē, *arčēē*, Armen. lw *arčēē*, N.Pers. *aršēz* 'tin' (distinguished by the epithet 'white' from 'black' *aršēz* 'lead') is named from base *ark-* 'shine' as the bright metal 'tin'. Oss. DI. *ārγāu* 'lead', I. *āryon* 'tin (?)', from base *arg-*. Hence the base of *trolu* is (s)*tar-* 'to shine', beside (s)*trap-*. In Oss. D. *āst'ālfā*, I. *st'ālf*, *st'ālfān* 'spark', beside D. *st'alu*, I. *st'aly* 'star', and mythic D. *sajnāg üst'alu* = I. *sau st'ālf* 'dark mark'; I. *st'ālf xalas* 'piebald (horse)' with *xolas*, D. *xalasā* 'grey (horse)'; in a general meaning, without reference to the flash of light, Oss. D. *āst'ālfun*, *st'ōlfun*, I. *st'ālfyn*, *st'ālfān* 'to start, twitch, tremble, flinch, quiver'; Greek *ἀστραπῆ, ἀστραπτω, ἀστεροπῆ, στεροπῆ*, *στερόψ* of 'lightning' and 'flashing' from IE *strep-*. This is the base IE (s)*ter-* of the words for 'star', see s.v. *stāraa-*. For *tra-* see also *ttrahā-*. The proposal to trace N.Pers. *sabuk*, Zor.P. *spwk*, Pašto *spuk* 'light, not heavy' to a base *trop-* (H. S. Nyberg, *Manual of Pahlavi* II, 173) 'to be happy' and thence (in a letter from M. Mayrhofer from K. Hoffmann) to name the 'tin' as the 'light' (not heavy) metal is unacceptable. This Iranian **spuka-*, **sapuka-* is to be taken with Zor.P., N.Pers. *čāpuk* 'swift' (variant *s-* with *č-* as N.Pers. *čap-* 'left side' and Sogd. Chr. *s'pt*) to IE *kep-* beside *kep-* (or *kap-*, *kap-*); for *čāpuk* see Zoroastrian Problems, ed. 2, xxxvi; and for 'swift' and 'light', IE Pok. 660-1 *leg^h-*, O.Ind. *raghū-*, *laghū-*. See also s.v. *ālsata-* 'silver' for a name 'bright metal', base IE *arg-*. Note also Oss. D. *āvzestā*, I. *āvzist* 'silver' beside Votjak (Uralic) *arves* 'silver', *uṛves* 'tin, lead', Hung. *ezüst* 'silver'.
- ttraha** 'draught (of liquid)', III 101-33-4 *ṣa ma vā thajai khū durausg ttraha thaja* 'he draws me to him as one draws a *durausg*-drink' (see *durausg*). Base *tar-* 'be moist, drink', Orm. *tr-* 'to drink', Parācī *ter-:thōr, terēm* 'to drink', with suffix *-aha-*, as Oss. DI. *ārtāx* 'dew', D. *ārtāx*, I. *ārtax* 'drop of liquid'; Sogd. **p'ynčh tryh* 'drop of water'. See below *ttre* 'drops of water', and *ttarraa-* 'thirsty'. Note *tr-* maintained, see *ttralo*, and *trāvi*.
- ttrahā-** 'radish', Sid. 9r2 *trihe jso*, BS *mūlaka-*, Tib. *la-phug*; I 179, 98v3 *ttrahāṇi hīvī raysa* 'juice of radishes', I 179-98v1 *ttrahau hīvī kṣārā* 'alkali of radishes'; III 85-71 *ttrahē*; Sid. 129r4 *ttrahā*; Sid. 153v4 *ttrahē*. From base *tra-* 'shine' whether of 'red' or 'white' colour; the Tib. *la-phug* is red, or white of the radish a loan-word from Chinese *lo-po* < *la-b'uak* (K 569-4; 52-9 with radical 140). Hence **trafa-* or **traxa-*, see s.v. *tralo*.
- ttrahi** 'continuum', K 151-39 *ttrahi sālya pā* 'continuous years threafter'. From **θraxa-* to *θrang-* 'stretch' with *tr-* maintained, see *ttraha* 'draught', and *thraj-*.
- ttrākha** 'steward (?)' or 'food-seller (?)', III 106-40 *ṣā ttrākha gaumaṇa tsvā* 'she went quickly to the food-provider'. To *tar-* in *pattarrā-* 'solid food'. With suffix *-axa-*. In a tale when the lovers are entertained.
- trām-**, *ttrām-* 'to enter, cross', present to base *tram-* above, v 115, 64v3 *trāmāte kṣīra āchei hāmāte nuṣṭhurā* 'enters the land, disease becomes severe', BS *praviṣate rāṣṭre vyādhīr bhavati dāruṇaḥ*; K 64, 81r2 *namadrūdā ttrāmāṇde avesta kīthe* 'by invitation may they enter the fear-free (= BS *abhaya-pura*) city'; K 3, 138r2 *trāmāmato hvataimā* 'I preached entrance'; K 67-176 *ttina-ṇi ttrāmāma niṣṭi tte advayi paṇḍā vīra* 'therefore for them there is no entering upon the path of duality (BS *advayo-*)'; K 144-2r3 *maṇḍale pā ttrāmāṣṭā na iye* 'he could not then enter the *maṇḍala*-circle'; optative K 149-15 *ttrāmīryau*; participle middle K 140-978-9 *u svastakarmā bemaṇe ttrāmānā daṇḍyau jsa parhārā yanumā* 'and entering into welfare, fortune, I protect him from the rods', Tib. *bde legsu hgyur-ba dan, chad-pa span-ba don*. Base *ram-* with cognates; participle *tranda-* s.v. *tram-*.
- ttrāma-** 'such', K 6, 146v2 *ttrāmu māṇandu* 'as', Tib. *dper-na*. From **tarāma-*, see *tta-*.
- trāy-** 'to save', participle *trāsta-*, v 109-31v3 *trāyāmā* 'we save', BS *paripālanaṇi*; SuvP. 65r2 *ttrāyīme* 'I save', BS *uddharīsyāmi*; Manj. 213 *anābhāgna trāye satva* 'be saves beings without effort (BS *anābhoga-*)'; v 330, 20v1 *ne ne ju mulu vaṇṇa ttattika māta pāte trāstu yanindā* 'they cannot save me here now, the mother, the father', BS G 37, 17b2 *nāsti kaś cid iha trāṇaṇi no mātā na pitā tathā*; noun, v 108, 30r6 *trāyāmato*, BS *paritrāṇa-*; K 110-330 *ttrāyūma jsa*; adjective *trāyāka-* 'saviour', K 136-873 *ttrāyāka himi* 'becomes saviour', Tib. *skob-par hgyur-bo* 'defends'; SuvP. 66r1 *ttrāyākā baysā himāne* 'may I become a saving Buddha', BS *tareyaṇi*; III 4, 10v4 *trāyākī ggūchākī parrījākī* 'you are saviour (triadic)'; Manj. 5 *ttrāyāka satvā* 'saviour of beings'; abstract, K 10, Ab4 *(ha)ysgamatajsam trāyāciṇā himāni dukhām jināciṇā* 'may I be salvation of the sad, destruction of woes'. From **ati-rād-* (rather than *tr-* maintained from *trā-d-*) with *rād-* 'to care', hence 'to carry over (?)', to Av. *rād-*, O.Pers. *rōdiy* 'for', Zor.P. *rād*, N.Pers. *rā*, IE Pok. *rē-dh-*,

O.Ind. *rādhmōti*, *rādhyaṭi*. See also *ttuāy-*, *ttuvāy-* 'to save'.

ttrāyau (with *tta* below *yau*, for *ttrātta*?) 'penetrates (?)', K 151.38 *sūmīra garā pūṣa ttrūyau śaśvāṃ myūnā* 'Mount Sumeru might penetrate into the middle of the mustard seed'. To base *tar-* 'cross, enter' IE Pok. 1074-5 *ter-*.

trāvi 'thieves (?)', III 14.18 *ba-jśīnya himāre u trāvi pharūka himāre* 'they become short-lived and many are thieves'. See also *tāṣā*, *dyūka-*, *ggamuna-*. Base *tarp-*: *trp-* 'to steal', Av. *tarp-*, *trāyāt* (Yasna 11.5), Zor.P. *trftēnitan*; *trft*, *truftak* 'stolen' of the intercalary days, Greek κλοπιμαίοι, Arab. *al-masrūqāt*, *trftakūh*, Sogd. *ēβ-*: *ēβt-*; Pamir Yidya *tarif-*: *tarāft*. Sangl. *taraf-*, Iškāšmī *tārūf-*, Yazg. *caf-*: *caft*, infinitive *cafaj*, Šuynī *cif-*: *cift*, Rōsāni, Xūfi *cif-*: *cift*; *cuf-*: *cuft* (the *tr-* treated as *dr-* in Šuynī *can* 'bow' from **drinū*). IE Pok. 1077-8 *terp-* (doubtfully with *terp-* 'to satisfy'). O.Ind. RV 10.14.12 *asutpā udumbalaṃ yamāśya dūtaṃ* 'Yama's two breath-stealing long-tailed messengers'; like Oss. D. *uod-jesāg*, I. *ud-išāg* 'life-taking, death'; RV 10.86.5 *paśu-tīpaṃ nā tāyūṃ* 'like cattle-stealing thief'. Here *trāva-* from **trāpu-* or **trāpi-*, with *-rū-* as in *grāma-* 'hot' (from *garma-*).

trāsta- participle to *trūy-* 'to save'.

ttrīmā, see *ttrēma*, s.v. *tram-* 'to enter'; K 42.101-2 *nī dirve ttrīmā* (= *ttrāinū*) 'did not dare to enter'.

-ttrīma-, *attrīma-* 'unsurpassable' above.

ttrihe 'radishes', see *ttraha* above.

ttrūāye, see *ttrūy-*, and *trāy-* 'to save', *ttuvāy-*.

ttrūysa 'gourd', Sid. 18r3 *ttrūysa*, BS *trapusa-*, Tib. *gru-sa*; I 147, 56r1 *ttrūysi*, BS *trapusa-*; I 175, 93v3 *ttrūysāṃ*; I 147, 56r2 *ttrūysna*; II 1.7 *ttrūysa*, Chinese *hau kua* = *xukua* < *yuo-kua* (K 91.1; 432.1) 'foreign cucurbita' (SDTV 18). The syllable *tra-* may be that of *tralo* 'tin' ('bright metal'), and *trahā* 'radish' ('red or white fruit') with suffix, BS *trap-usa-* and *trap-uša-*, see cognates s.v. *ttralo*. With first component *lū-* 'red (?)', see *lū-trūysa-*, BS *kalinga-* 'holarrhena antidysenterica'.

ttre 'drops of water', JS 29v2 *ttre kūstai uce patcauttem pā buṣa* 'you carried over the drops of water, you then quenched the flames'. Base *tar-* 'be moist', see above *ttraha* 'draught', and Pašto *trai* 'small stream, mill-race' rather than from *tar-* 'to cross, pass'. See *ttraha*, *ttrarā-*.

ttrēma 'enter', see s.v. *trām-*.

ttrēmvaštā 'beyond trouble', K 116.61 *ttrēmvaštā phara satva dhāttu gesera gavyā ttrīda* 'the many beings beyond trouble revolving in the *dhātu*-cosmos migrate in the *gati*-stages'. From **taraz-mustya-* with III 25.25b4 *muštā jsa* 'badness', BS *vyāpāda-*. See s.v. *muštā*. For *taraz-* > *tarai-* > *ttrē-*, see Oss. D. *tāre-yād*, I. *tāri-yād* 'transgression'. For lost first vowel *tarai-* > *ttrē*, see also *parā-* > *pra-* and *prūva-*, Kroraina *pirova*. Since *bisvīraa-* **visas-puṭra-ka-* has developed *ui* > *ē* > *ī*, here in *ttrē-* may be later *-e-* < *-ai-* < *-ī-*, if not archaic *-ē-* kept.

ttrvānā 'in the garden (?)', II 85.31-86.32 *khvā ṣa khura-saṃnā, khvaṃ nā bīdā tvā-ṃ ttrvānā nāna* 'like this ass-dung; when it is brought to them, it must be placed by them in the garden (?)', uncertain miscellany. From *khara-* 'ass' and *satana-*, *saṃna-* 'dung' and *ttrarā-* 'herb, plant' with *-dāna-* 'receptacle, place'.

ttrvāy- 'to save', contamination of *trāy-* and *ttuvāy-*, II 87.56-7 *cā-ṃ ra ttrvāya śacū auna* 'also what (*cā* = *cū*?) for me he brings over from Śa-ṣou'; or *c-āṃ* 'what for us'; Manj. 401 *ttrvāye kalpa* 'he traverses *kalpa*-ages', = Z 9.23 *kalpa ttuvāstāndā*; Manj. 365 *nairvāṇa ttrvāye* 'he conveys to *nirvāṇa*'; III 73.174 *khvai ṣa na ra ttrvāyidū, būsarā būsa vaṭākye* 'how can this be? do the jesters not pass on the jokes, jests?'; K 52.8.2 *niravāṇi ttrvāyīmā* 'may I pass into *nirvāṇa*'; Sid. 20r4 *ttrī śā ṣava ttrvāyīye* 'so he would pass one night', BS *uṣitūnte ca*, Tib. *de nīd śag lon-par byas-na*; preterite III 71.129 *na ttrvūstī* 'he did not take her across', K 54.15r3 *ttrvūsta* (so) *yūḍi* 'could save' (printed *-st-*); II 111.31 *ttrvūstāpāḍā*; K 30.211 *ttrvūstāda* 'they brought over'; adjective, K 64.81v4-82r1 *ttrvāyāku hamaune* (so) 'may I become saviour'. See also *trāy-* and *ttuvāy-*.

ttrvāyā 'thrusting in (?)', K 100.291 *ttrvāyā pākai* possibly 'futation'. From *ati-vād-* 'thrust in' with intruded *-r-*; *ati-* as in *trām-* 'to enter'; and base *vād-* 'thrust', Av. *vādāya-*, IE Pok. 1115 *uedh-*, O.Ind. *vadhati*, Greek *ωθέω*.

ttrvāhā 'he dares(?)', K 42.102 *tte ci mara kūṣḍyī tsūmq ttrvāhā* 'those (each one) who dares to go into the palace'. Possibly with *darv-*, *dirv-* with *dr-* > *ttr-*, and the increment *-āh-* as in *ysināh-* 'to wash'.

tv- 'to fatten', Sid. 144v1 *tvāne hāya krra tcerai* 'fattening treatment must be made', BS *brñhūṇīyo vidhiḥ kāryaḥ*, Tib. *śa rta-bahi* (Pek. *brta-bahi*) *smān-gyi ḥho-ga yan bya-ṣin*. See causative *tvān-*, and adjectives *ttuṃna-*; *ttāuna-*, *ttone*. Base *tau-*: *tu-* 'be strong, fat, swollen', Av. *tav-*, *tavāṇi*, *tūtava*, *tavah-*, *taviṣṭi*, O.Pers. *utavu*, *tavvīyah-*, *atāvayani*, *tunuwat-*; Zor.P. *tvān* (*tvān*), *tvānīk*; *pattūk*, *pattān* 'persistent', *attūk*, *attān* 'capable', Armen. *lv atak* 'capable', N.Pers. *tavān* 'able', *tavānā*, *tavānistān* 'be able', *tāv*, *tōṣ* 'strength', *tāvīdan* 'be strong'; Sogd. Bud. *twnt* 'powerful, violent', *t'w* 'power', *ḍṣtw'n* 'poor'; M.Parth.T. *t'wug* 'powerful', *t's'w-* 'to weaken', *hwpt'w* 'patient', *ptwā* 'supported', M.Pers.T. *tw'n* 'powerful', *tw'ngr*, *pā tw'n* 'possible'; Oss. D. *totāg uontā* 'powerful' or 'broad shoulders', D. *tuxā*, I. *tyx* 'power, force', IE Pok. 1080-5 *teu-*: *tu-*, *teus-*: *tū-* 'to increase in size', O.Ind. *taviti*, *tūtava*, *tavās-* 'powerful', *taviṣṭ-*, *tuvi-*, *tūya-* 'strong, swift'; Greek *σῶς*, *σῶος* 'safe', *ταύς* *μέγας*, *πολύς*; Lat. *tōtus* 'all', *tōmentum* 'stuffing for cushions'. See *ttu-* in *ttumāṣa*, BS *sukṣetra-*.

tva-padya 'twofold', Manj. 306 *tva-padya nairāttam(ā)ṇa* 'twofold absence of the self (BS *ātman-*)'; Manj. 361 *tva-padya arva padīme* 'he makes the twofold medication'. With *tv-* for *dv-*, see *dva* 'two', Manj. 357 *tva nāttaira yāna*, Manj. 383 *dva paṣyai nāttarai yāna* 'he sees the two inferior vehicles (BS *yāna-*)'. Variation *tv-* and *dv-* also s.v. *tvāṃdanu*.

tvada 'more, excessive', Bod 54v3 *pīrmāttama tvada tte tta puṇa himāre* 'the merits become for him very much of the first class', BS *agru viṣiṣṭa bhaved imu puṇyam*. See *ttuware*.

tvatariscāte 'excess', see *ttuware*.

tvada 'reverence', K 73.32 *ṣe cū biṣi tvada jāvai* 'he who goes reverently to the *stūpa*-monument' (also 38; 40), see also K 72.16 *ttauda*, K 72.27 *ttuda*. From older *tvāṃdanu*.

tvamdanu 'reverently', v 331, 21v1-2 *hvaramcīnā tvamdanu tsute* 'he went to the right hand in reverence', BS G 37, 18b4 *pradakṣiṇīkrtya*, Tib. *bskor-ba byas-te*; v 331, 24r2 *drai tcira nā hvaramci nā tvamdanu tsutaimā* 'I went three times to the right of them in reverence', BS G 37, 21a4 *triguṣṭam pradakṣiṇīkrtya*, similarly v 342, 84v5, v 332, 25r6; v 123, 19r1 *hauda tcirai tvamdanā tsuetā* 'he revered him seven times'; III 21, 5a3 *drarai tcira hvaramcīnā tva(mda)nā tsuāmdā*, BS *triṣ pradakṣiṇīkrtya*; III 26, 29b1 *ysamaśamdaina vaṇṇavāya hvaramcīnā tvamdanā tsuñai* 'the land must be revered by reverent turning to the right', BS *vandanīyaḥ pradakṣiṇīyaś ca sa pṛthivī-pradeśo bhaviṣyati*; SuvP. 60r4-v1 *drarai tcirai tvamdanu tsue u si hālai nestā* 'three times he turned to the right of him and sat at one side', BS *triḥ pradakṣiṇīkrtya, ekānte nyaṣidat*; with *dv-*, v 386, 44a1 *pā dvamdanu viñatta yane* 'then reverently I make report (BS *viñāpti-*)', SDTV 77. See also *tvada*, *ttauda*, *ttuda*. From *ati-van-* with absolutive *-danu*, as in Tumšuoq Saka *pyerdanu* 'deliberately', BS *saṃcintya*, to *pati-kur-*; Av. *vund-*, Zor.P. *vandenītan*, M.Parth., Pers.T. *wnd-*, *wynd-*, Parth. *prwnd-* 'to supplicate', IE Pok. 76-7 *au-*, *aued-*, O.Ind. *vādati*, *vandate*, Greek *ἀείδω* 'sing', Lit. *vadinti*, *vadinti* 'call, name'. Khotan Saka *van-* is then from older *vand-*.

tvāra 'on the scroll', from *tvera*, Manj. 396 *ttye yakṣa cu tv(e)ra pīde* 'of the yakṣa-goblin which he painted'. See *tvārā-*.

tvāra- 'exceedingly', see *tvare*, *ttuware*.

tvāradāna 'exceedingly', see *ttuware*.

tvārai 'many', Manj. 425-6 *ranyā jāla aidrranilā kauja ysirra pharai kṣattra nāyai khu pyaurai dajai pala tvarai* 'nets with jewels, *indranīla*-stones (sapphires), with *kāncana*-gold, abundant; he may set up like clouds umbrellas, standards, banners, many' (BS *dhvaja*, *patākā-*). See *ttuware*.

tvārau v 307, 9-13 *tvārau āṇ māṣṭā jsa jvīhyi -ai* 'love with exceeding exhilaration'. Here *-au* may be pronoun, either *-āṇ* 'of us' or *-ā* 'of you'.

tvārīskya, *tvārīse*, *tvātārīscāte*, see *ttuware*.

tvāśd- 'transfer', and *ttvāśd-*, II 22, 18a2 *u drrima ttvāśdā vara ttāgutta hvāṣṭa tta parstāṇḍi si hvaṇḍi vā bi(ṣi) kītha tvāśdyarā* 'and impel into the drama- (assembly?); there they ordered the Tāgutta chief men so, saying, bring all the men over into the town'; IV 20-6 *khu parau pva hvamḍā u stūra biṣi phemāṇa tva(śdya)* 'when you (singular) hear the order bring all men and large cattle into Phema city'; IV 20-11-2 *khu parau pṣīrau ttye nva parau biṣi (hvaṇḍi) dā kītha tvāśdyarā* 'when you (plural) hear the order according to the order bring all the men into the town'; II 23, 18a3 *||ttvāśdyari khu parau pṣīrau hvaṇḍi vā kītha tvāśdyari brakhaysji kṣemye(haḍai)* '...bring; when you (plural) hear the order bring here into the town the men, (month) Brakhaysja, sixth (day the order went out)'. From **ati-pa-zdaya-*, see cognates s.v. *uspaśd-*.

tvāka 'able, powerful', Manj. 319-20 *avārautta nairvāṇa* (=BS *apratīṣṭhita-nirvāṇa-*), *gūstya tvāka sarvaṇa bayṣa* 'in unbiased nirvāṇa escape are the powerful (=BS *balavant-*) omniscient Buddhas'. See base *tv-*, *tvāñ-*.

tvāñ- 'to make strong, fat, nourish'; Sid. 14v2 *tvāñe* 'fattens',

BS *brhaṇa-*, Tib. *śa skye-bur byed-cin*; Manj. 222-4 *mare miḍe ahūlaṇa hīṣṭa vara pātca ysyūma saṇa jīva pauṣa pūdgala keda uysānā mañ(ā)re satva tvāñāre drraṣṭa vecette ne bvāre ttaṭve raṣṭa hīṣṭya (hame?)* 'he dies here, he comes to another place, there then is birth, naming, living thing, individuality (BS *saṃjñā*, *jīva-*, *puruṣa-*, *pūdgala-*), they take thought for, they care for the self, they nourish the beings, they know not various false-views (BS *dṛṣṭi-*), there occurs the true attainment of reality (BS *tattva-*)' (where *hīṣṭya* = *hīṣca*). Adjectives, v 321-116 *tvāñāka*, =Sid. 12r3 *tīāñāka*, Tib. *śa skye-ba dan*; Sid. 16v3 *tvāñāka*, Tib. *śa skye-bur byed-do*.

tvātūṃ jsa 'that from them (or 'thereby')', v 155, 2a3 *pvāta ūtca tvātūṃ jsa byehi* 'get cool water from them'. From *tvā* and *-ūṃ* with *-i-* interposed.

tvāna- 'your', see *thu*.

tvāme 'strengthening, making flesh', see s.v. *tv-* 'to nourish'.

tvārā- 'vehicle, section of text, canvas of painter', v 68, 8v2 *biṣṣā hālā tvāro pyūṣāṇde* 'they may hear the all round vehicle', BS *paryāyaṇ śroṣyati* (G 36, 3a5) with literal rendering of *pari*=*biṣṣā hālā*, and *-āya*=*tvāro*; v 73, 41r6-v1 *ttvāro vasutena aysmūna namasiyā* 'would worship with pure mind the section of text', BS G 37, 31b2-3 *paryāyaṇ citta-prasādena namaskariṣyati*; III 33-14-5 *kṣyāṇ tvārām* 'of the six entrances', =BS *śad-āyatana-*; loc. sing., Z 9-19 *samu kho pīrākā pvaṭṭā ttye yakṣa cu tvera pīde* 'just as the painter fears the yakṣa-goblin which he has painted on canvas', =Manj. 396 *samva khu pīrāka cu pvaṭṭa ttye yakṣa cu tv(e)ra pīde*; Manj. 36 *tvāra pīrūna hamaga* 'like a painting on a canvas'. From **ati-bar-* 'to carry over', see *ttuvar-*, and *tvārā*.

tvārā 'crossing (?)', III 117-12 *ttye kaṇṇa mamaññāṇ tvārā aysmyā saṛkā ṣṭe* 'for this the movement of my own (people, feelings?) is excellent in my mind', from **ati-bāra-*.

tvārā 'transference', K 147-40 *pūñāṇ kūśala-mūlyā hajsauṃa jsa tvārā hamya iye* 'may have been transference from the mass of good roots of merits', =III 130-35 *ttām pūñāṇ kūśila-mūlā hīya tvārā hīnya i*; JS 2r4 *baysṣṭi brīya puñāṇ tvāre kiṇṇa* 'in love of bodhi-knowledge for the transference of merits'. From **ati-bar-* 'to carry over'. See *ttuvar-* and *tvārā-*.

tvāva-m jsa 'that by them', Sid. 155v5 *u tvāva-m jsa krra tcerai* 'and to it this treatment with them must be used', Tib. *rnams-kyi cho-ga byaho* (*tvā* with *biṣā* 'tongue'). See *tta-*.

tvī 'this', II 68, 143a6 *tvī tvīlī vāṣṭa hajsaudai* 'this I gathered'. See *tta-*.

tvīra 'on the canvas', see *tvārā-*, with late replacement of *-e-* by *-i-*, or **tvārya* > *tvīra*.

tvīṣe see *ttuṣṣe* 'to destruction'.

tvai, *tvai tvai* 'together', parallel to *ham-*, II 58, b3 *u ttugavāṇ jsi jśā tvai hamgvāṇdu* 'and we met together with the *ttuṅga* officials'; II 58, b4a (interlinear) *cika kaṇṇa ṣṭa tvai ṇi*, perhaps to read *t(s)vaññi*. For *tvai tvai* v 310, r6 *hā thyāna-ṣi ttayi-ṣi u kvām thyiṇṇā-ṣi tvāṇḍā tvai tvai* 'there T'ien-ṣi tai-ṣi and Kuang T'ien-ṣi went together'; v 310, v3 *u hatsā ysiṇaṇ kṣīra bisai thim-ṣi jsa tvai tvai kinthāṣṭā ttramāṇḍū* 'and with Thim-ṣi inhabitant

of Ysigam land we entered the city together'. From **tuva-* pronoun with *-u-* suffix, as in Av. *θwāt*, O.Ind. *tva-*, and Hittite *amu-*, *apu-*, *ku-* (E. Benveniste, Hittite et indo-européen, 1962, 69–73). For *-ai*, note also *ysai* 'early', *ysai ysai*, *ggumai* 'at will', *hārštai*, *hārštāya* 'really', gen. sing. *haḍāyā*, loc. sing. *haḍāya*, later *haḍai* 'day'.

tvā 'of them', Manj. 181 *crāma tvā jā āttama harštāya ttatva n(e)šta* 'as of them the self (BS *ātman-*) really is not reality' (BS *tattva-*). Read *tyānā jsām*.

tsa 'go' imperative 2 sing. II 90.64 *mānāp jsa haṃtsi hāysa tsa* 'with our men go away'; II 125.22 *hā tsa* 'go there'. See *tsv-*, imperative *tso*, *tsu*, *tsa*.

tsā- 'go', II 102.15–6 *khū mara satsaira tsāmanai* 'when here we move in migration' (rather than AM. n.s., II, 1965, 102 *ma* 'not'); II 101.8 *ārava tsāmanai*, = II 101.7 *ārva tsūmanai*, = II 101.7 *ārva jsāmanai*, parallel BS *śaraṇaṃ gaṇchāmi* 'we go to the refuge'. Base *tsā-* beside *tsu-*, from **čyā-*, *čyau-*.

tsaba, see *tsaṃbe*.

tsaṃbe 'dress (?)', *tsaṃbai*, *tsabe*, *tsaba*, III 46.32–3 *ṇesta havrriṣace khu hala-beṣkvā tsambe* '(she) seated, throwing off clothes, like the dress on the loins at the side'; = III 44.44–5 *naista havyiṣamcā khu hala-baiṣkvā tsamhai*, = III 37.16 *ṇesta havrriṣace khu hala-baiṣkvā tsabe*, = III 35.21 *ṇesta havrriṣace khu hale-beṣkvā tsaba*. Possibly from base *kai-:kī-*, *čī-* 'to cut, cut out' in O.Pers. *āxivāxēs*, Sogd. *kyn'k* 'sword', Bud. Sanskrit *cimara-* 'iron' (from Iranian). IE Pok. 917 (s)k(h)ai-, Lat. *caedō* 'hew, beat', MHG *heie* 'beater', see cognates s.v. *acā*. Then *tsambe* is from *čai-:čy-* with increment *čy-am-* (as IE bases *tr-em-*, *dr-em-*), and thence *-mb-* or *-mp-*, with *-ai*, *-e* from *-aka-*. For 'cut, to tailor', note *kart-*, Av. *karati-*, *kaša-*, and *sker-* in Engl. *skirt*. See also *šaša*, *šša*.

tsargya 'face', SuvO. 68r6, see s.v. *tcarā* 'face'.

tsarra or *tsurrai* (?), v 353, 19.3.5, to BS G 37, 85b5 *šilpāni* 'arts'. If *tsurrai* is read, it could be traced to base *saur-:sur-* 'to ornament', quoted s.v. *pāsūrāṇ pīrānā* 'decoration is to be painted', with Av. *zaranyō.saora-*, O.Ind. *chor-:chur-* 'engrave, ornament by rubbing in'. The *t-* as *t-* in *trām-* 'enter' is from *ati-*.

tsā 'rich', see *tsāta-*.

tsā- 'to rest', base in *ātsāna-*, *bitsānaa-*, and *patātsa-*, from *čyā-*.

tsāta- 'rich', v 72, 39v1–2 *ši ju hvē hāmya tsātā ce bišūni ttagā anamkhištā*, = v 335, 33r1 *šā ju hvē (hāmya tsā)tā bišūnina ttatana anamkhištā* 'there might be a man rich countless with manifold wealth', BS G 37, 29b7 *atha kaś cid eva puruṣo bhaved ādhyo mahādhanō mahābhogaḥ*; SuvP. 61v3 *bandhaugyau pnyau tsāta* 'rich with bodhyangas, with powers', BS *bodhyanga-guṇair upetāḥ*; SuvP. 73r1–2 *spamasve pājīnā tsāvi* 'rich in abundant treasury', BS *prabhūta-dhana-dhānya-saṃuddhi-koṣāḥ*; Manj. 424 *baišūni arthana tsāva* 'rich with manifold goods'; SuvO. 53r4–5 *bišūnyau saṃbhāryau tsāta samartha* 'rich possessed with manifold requisites', BS *sarvopakarana-saṃuddha-*; SuvO. 56v3 *tsātā hāmāte u samartha hāmāte* 'becomes rich and gets possessions', BS *kṣemas ca bhaviṣyati*; III 114, 6v1 *bariṣāṃ sijāma byeli tsā himi sūhye* 'he gets success in crops, becomes rich, happy'; IV 12.7 *hāvū u tsātā pēmīnā thauna* 'of the magnates and rich

men woollen cloths'; K 138.926 *varašpi hirā pharā himi tsā* 'valuable property, he becomes very rich'; II 115.31 *tsā pārša* 'rich service' (if not *tsā* from *tsāšta*); comparative III 132.5a3 (*hā*)*māte tsāttara*; abstract, v 381, 2a4 *māsta suhāvatānu tsāttetu* '(they enjoy) great possessions and riches', BS *mahatīm śrī-saubhāgyatām anubhavanti*; SuvP. 63r4 *gūtīrīna iṣvari tsāttauṇā jsa u cistīye jsa* 'with family, authority, riches and with youth', BS *aiṣvarya-mada-mattena kula-bhoga-madena tāruṇya-mada-mattena*; Manj. 84 *haura tsāttāna yanāka* 'maker of gifts, riches'. Base *čyā-* 'be at rest, happy, prosperous, rich', Av. *čyā-*, *šā-*, O.Pers. *šiyāti-*, Zor.P. *šāt* 'happy', N.Pers. *šād*, M.Parth.T. *š'd*, M.Pers.T. *š'd*, *š'dyy*, Sogd. Bud. *š't* 'rich', *š't'wx* 'satisfied', Tokhara B *sāte*, A *sāt* 'rich', Armen. *lv šat* 'many'. See also *tsāšta-*. IE Pok. 638 *k'eja-:k'i-*, *k'iē-*, O.Ind. *cirā-* 'delay; long'; Lat. *quīet-*, *quīēs*, *tranquīlus*, Got. *hveila*, O.Engl. *hwil*, O.Slav. *po-koji* 'rest', *po-čije*, *po-čiti* 'to rest'.

tsām- 'to swallow', participle *tsoda-*, v 40, 63a3 *tsāmāna jattai* 'it is to be swallowed, it cures'; III 4, 9v3 *švīdā tsā(m)ānā* 'milk must be swallowed', I 169, 84v5 *hā švīdā tsāmānā* 'milk is to be swallowed'; possibly v 201, 70a2 *umi khāšari tsā(m)ānā* 'you are to drink, you are to swallow'; participle, JS 12v2 *šai tsodi haṃ jve brahye-t-i jseṇā* '(the *yakša*-goblin) swallowed him all alive into his belly'; v 67, 25a1 *rāhā daga-rakšaysā ttirā tsaudā avīpa* 'he swallowed the Rāhu (?), the water-demon (BS *udaka-rākṣasa-*) being such (*ttirā?*), assuredly (BS *avikalpam*)'. Or *ttirā* for *tteru* 'forehead'? Also *rāha-* could be Saka *rrāha-* 'pain'. Base **čyam-* 'to swallow' (*ts-* as in *tsuta-* from *čyuta-*), Av. *šam-* from *čyam-*, Oss. D. *cumun*, I. *cymyn*, *cymdton*, *cymd* (c- like *cāun* 'to go'); Sogd. Bud. *š'm-*, *š'm-* 'swallow', M.Parth.T. *bš'mg* 'swallowing', Zor.P. *āšambēnitan*, N.Pers. *āšāmīdan*. Without *-y-*, IE Pok. 640 *k'em-* 'swallow', O.Ind. *cāmati*, *camati*, *ācānta-*; *camasā-s* 'cup', N.Pers. *čam* 'eating', *čamīdan* 'to drink', Norse *hvōma* 'to swallow up'.

tsāraṇa- 'able', Z 11.16, see *tcāraṇa-*.

tsāšta- 'calm, at ease, in good state', v 339, 77r4 *ka haḍe mamā tsāšfu hāmāte* 'if however it will be well for me', BS G 37, 72 bis at *tataḥ svastir bhaviṣyati*; Bcd 51v4 *tsāštā*, BS *praśānti-*; III 123.50 *tsāštā*, BS *śānti* (= *śānti-*); III 38.43 *ci vvi tsāštā dīrye ida* 'who can hold the mind calm', = III 40.19–20 *cā ī kṣāštā dīryai ida* (with *ī* for *ui*; *kṣ-* for *ts-*), = III 47.64 *ca vvi tsāštā dīrye idā*; III 135a3 *tsāštā aysā saṃduṣṭum* 'I am calm and contented'; ibid. b1–2 *khu mara kṣīra tsāštā himi* 'that he becomes calm here in the land'; Manj. 301 *tsāštā naṣṣuda* 'quiet, tranquil'; with *-ka-*, II 111.19 *tsāštakā* and 113.79; abstract, Z 6.31 *tsāštātātā*; v 113, 35r5 *tsāštātetu*, BS *śānti-*, v 188, 73b, 1a1 *tsāštate*(te); v 384, 9a2 *khvai tta šāvai tsāšta tti jsā drrūnai* 'that for him there may be calm and health'; compound, Z 20.10 *atsāšta-* 'not calm'. From base **čyā-š-*, to *čyā-*, see *tsāta-* 'rich', formed like *stā-s-* 'be weary', participle *stāta-*, Oss. *stad.* with *-š-* > *-s-* from IE *-k-* or *-sk-*. For the meaning note, Oss. D. *āncajun*, *āncad*, I. *āncajyn*, *āncad* 'rest, be at peace, cease', D. *āncojnā*, I. *āncoj* 'peace'; Sogd. Bud. *nc'y-* 'to cease'.

tsī-, see *tsv-* 'to go'.

tsinū 'bed', K 106.257 *tcinū vi biḍā* 'he is carried to his bed',

see further s.v. *tcašta* 'bowls'. From **ati-sayana-* or **ati-saina-*, base *sai-* 'to lie down', Av. *sai-* 'to lie down', 3 sing. *saēte*, 3 plur. *sōire*, *sayana-*, see *šā-* below for cognates. For *sayana-*, Oss. D. *sintā* in *mārd-sintā* 'bier', *suntāg* 'bed' (LAS 1:3163), I. synt. plur. *syntyūtā* 'bed'. The suffix *-ū* from *-uva-* or *-uka-*.

tsai 'you come', 2 sing. to *tsv-*, K 42:99. See *tsu-*.

tso 'go' 2 sing. imperative, *tsu*, *tša*, Oss. D. *co*, I. *cu*. See *tsu-*.

tsau 'came', III 72:162 *šamḍā tsau* 'came to earth', older *tsute*. See *tsv-*.

tsv- 'to go, come', participle *tsuta-*, *ts-* before *i*, *ai*, *o*; v 54, 2r2 *tsūnā trṣṭhaṇḍyau gyastyau baḷysyau haṇḡgūjīmā* 'I go, I meet with the epiphanous *deva* Buddhas'; N 75:28 *pābu jaṭiṇḍharu vara tsūnā* 'I go to my father Jaṭiṇḍhara', BS *pitaraṇi jaṭiṇḍharam upasaṇkramitvā*; v 339, 77r5 *vāṇa tsindā* 'they go into the temple', BS G 37, 72 bis 23 *deva-kulaṇ gatvā*; v 76, 44r5 *tsīvā* 'he might go', BS G 37, 33b5 *gacchati*; v 246, 122r-2 *kuṣṭa tsī nimaṣi tsumamḍā himāre* 'where he may go they follow him', BS *prṣṭhataḥ prṣṭhataḥ samanubaddhāḥ*; v 164, 214a6 *ku buro tsūnā* 'wherever I may go'; 2 sing. K 42:99 *nī tsai* 'you do not come'; Z 19:22 *ne vā auṣku ne tsai muho jsa* 'you never come with me'; 2 sing. imperative v 330, 20v5 *tso thu* 'go you', BS G 37, 18a1 *gaccha*; v 341, 80v2 *tsu th(u) naḍe* 'go, sir', BS G 37, 75b4 *gaccha bhoḥ*; Z 2:144 *tsau ju*, = Z 24:121 *tso ju*; II 90:64 *māñāṇi jsa haṇṭsi hāysa tsa* 'go away with our men'; 2 plur. v 381, 2v4 *tsūta uhu* 'go you', BS Suv. 197:4 *bhavanto* (without verb of motion); v 182, 43r2 *tsūta u nātta* 'go and sit down'; v 62:20 *tsūta rā*; preterite *tsuta-*, *tsuva-*, *tsua-*, *tsvata-*, *tsvava-*, *tsu-*, *tsu-*, *tsū-*, K 5, 143r5 *aysu vā sātye janavati tsutaimā* 'I came to a second country' (BS *janapada-*); Z 2:24 *tsutāndi*, K 60, 35v1 *tsvāṇḍi*, K 61:40v2 *tsūāṇḍi*; v 331, 21v2 *tvamḍannu tsute* 'he went in reverence'; II 126:8 *tsve*; Sid. 2v1 *aurga tsue*, Tib. *phyag bcāl-te*; v 123, 19r1 *tvamḍanā tsuetā*; III 20, 4b1 *tsuta hamyetā* 'he had gone', BS *pratikrānta-*; II 89:44 *nī tsva hame* 'he cannot go'; 1 plur. II 87:4 *tsvāṇḍūṇ*; infinitives, v 110, 32v3 *haṇṡjāsṣāte tsei* 'he may intend to go', BS *śaknoti upasaṇkramitūṇ*; JS 13v1 *dāse tsai* 'he ended going'; II 90:65 *nī dirveṇi tsai* 'I did not dare to go'; Z 7:26 *saiyā tsute* 'seem to go'; adjective, Z 4:106 *tsūka-*, Sid. 103v1 *pyaḍa tsuka* 'going back, reversing', Tib. *log-par son-ba*; III 63, Dumaqu F1 *erma-tsūkāṇi* 'of travellers to Erma'; II 119:177 *tsvaka-*; Manj. 237 *tsvaka pā guāna ne bīde* 'a migrator is not found at all', = Z 5:80 *tsūkā hāṛṣṭāyā nī byaude*; participles, present K 136:871 *tsvamḍā jsānā* 'going' (dyadic); from *tsum-*, Sid. 7v3 *āṣi tsumamḍai* 'moving in the sky', Tib. *nam-nkhah-la ldav-ba yin-no*; III 63:131 *saṇṭsera tsumamḍāṇi satvāṇi* 'of beings moving in the *saṇṣāra*-migration'; fem. Sid. 138r5 *tsūmaṇca hame*, BS *calan*, Tib. *hpho-šin*; v 67, 25a4 *tsūmaṇcā brt*; future participle *tsuñā-*, v 100v2 *u nai hā tsuñu štā* 'and he need not go'; SuvO. 36v6 *hā ttā vara tsūñau* 'must go there', BS *antikam upasaṇkrameyuh*; II 100:234 *tsuñi hamai*; II 99:198 *tsvanñi hamāvai*; II 88:34 *tsāñai hame*; III 137:5 *aurga tsvāñai*; III 137:7 *āṇrga tsvauñai*; verbal noun, v 161, 35r2 *baḷysāna tsūmata* 'career of the tathāgata', BS *tathāgata-caryā*; K 3, 138r2 *tsūmate vātā* 'in going'; Manj. 192-3 *nai byaida tsūma*

hīsci 'the going, coming is not found'; K 110:334 *harbaisi tsūma jīya* 'all motion ceases for him'; with negative K 68:198 *tsume vīri... atsuma* 'in transmigration, non-transmigration'; K 61, 39v2-3 *atsūmavīja, tsūma* 'a course which is not a course'; Manj. 168 *harbaisā tsuamā vaṣṭa* 'through all courses'. For *tsvāmanai*, *tsūmanai* 'we go' see s.v. *tsū-*. With preverbs, see *naltsu-*, *putsu-*, *vatsv-*, *hatsu-*, *ttātsu-*. Tumsuq Saka 1 sing. *cchami*, BS *gacchāmi*, preterite *acchu* 'I came'; 3 sing. imperative *cchatu* 'let him go'; *vatsyu* 'I descended'. From base *kyau-*, *čyau-*: *čyu-*, Av. *šyav-*, *šav-*, *šu-*, O.Pers. *šiyav-*, Sogd. *šw-*, Zor.P. *šav-*, *šutan*, N.Pers. *šav-*, *šudan*, Kamboja *šavati*, Balōči *šaday* 'go', *šudha*, and 'become'; Šuynī *sāw-*: *sut*, *sutt* 'go, become' (*s-* < *čy-*?), Yidya *sūi* 'he went', = *šay*: less developed Orm. *caw-* 'go' (*c*=*ts*), Parāči *čh-*, *č(h)im-*, Waxī *čāw-*, Kurd. *čūyin*, past *čū*. For *tsum-*, see also *phūm-* 'to blow', Sogd. *ptsrwm-* 'to pronounce a charm', and Khotan Saka *khūm-* 'to open' beside *khā-*. Note the compound *nāma-tsuta-* 'come to a name' = 'famous' and Oss. D. *nom-dzud*, *non-dzud*, I. *nom-dzyd* 'famous' from the same older form. The meaning 'become' can be traced in Z 2:96 *jsiḍa tsutānda* 'you have been cheated', like N.Pers. *šudan* with participle to form the passive. IE Pok. 538-9 *kei-* 'to move', *kī-eu-*, O.Ind. *cyāvate*, *cyutā-*, Greek *σέωω*, *σέυεται*, *έσσυτο*, Armen. *č'ou-*, *č'ouem* 'to start'.

tsue 'ground; flour', v 211:39:3 *hāmai tsue* 'barley flour', ibid. 4 *tsue hāmai*; ibid. 2. Preverb *t-* to **suta-* 'rubbed, ground', see s.v. *soy-*, *sauy-* with cognates. For *t-*, note Av. *ḫaēša-* 'teaching' see s.v. *kṣī'a*, and Sogd. Bud. *tkwš-* 'observe', see s.v. *kuṣ-* 'observe'. SDTV 93 is to be changed.

tsvaṣṭa 'calm', to read *tsāṣṭa-*, K 24:93 *sādaka tsvaṣṭa tsvai* 'the magician came quietly (became quiet)', = K 32:45 *sādhaka jsa tsāṣṭa tsvā* (*jsa* from *-ṇi jsa* therefrom').

tha 'thou', 2 sing., also *thi*, *the*, *thā*, see s.v. *thu*.

tha- 'drawn out', first component, III 42:2 *tha-kṣaisttai tcaṇṡjā* 'with dishevelled hair'. From **ṭata-*, base *ṭan-*, see *thaṇṡj-*, and *thatau*. From *ṭan-* also *thana-* 'string', Oss. D. *tānā*, I. *tān*, *tāntā* 'string'. For *tan-* see s.v. *ttangga-*; with increment *thamg-*, s.v. *thaṇṡj-*. For tossing hair in excitement, see E. R. Dodds, *The Greeks and the irrational*, 1963, 273-4.

tham-pasta- 'calmed' from 'fallen, ceased from wildness', III 137:14 *ṣi tham-pasta devatta* 'this is the no longer wild *devatā* genius', see text s.v. *pinapaka*. With *tham-* from **thana-* 'drawn taut, vehement, wild' as in *tha-kṣaisttai* 'wildly tossing'. To base *than-*, *ṭan-* beside *tan-* see *thaṇṡna-*.

thagāja 'possessing strength(?)', K 73:39 *ibijātta mūña thagāja kṣīrañña kabi cū sākyi haṇḍāra jauna* 'uninjured, he dwells strong in the land, the hero whose enemies are broken in battle'. From **ṭangā-* with *-ja-* suffix, to base *ṭang-*, see s.v. *thāka* 'power'.

thamga- 'requisition, exaction, tax', II 21, 15b1 *rrvī thamgi kiṇa* 'for the royal tax'; K 15:131 *satta vāgūsyerā biṣa thaga paṣarā* 'release the beings, remit the tax', = K 23:78 *baṣa thaga*, = K 32:32 *baṣiṣā thamgi*; K 42:92 *thamgai pihi-yāṇḍā* 'they held back his taxes', = K 44:207 *thagai*

pihiyāmda; a measure, IV 51b1 *kapāysā* 1 *thaṃgā* 'one *thaṃga*-measure of cotton'; a measure, I 185, 105v2 *śakara sāa thaṃga* 'one *thaṃga*-measure of sugar'; I 181, 99r1 *hauskyi ttrahi sāa thaṃga* 'one *thaṃga*-measure of dry radish'. Uncertain, v 3.1.7 *thaṃgā vira*. To N.Pers. *tang* 'ball of wares' and 'half ass's load', Turkish Uigur *tnk* **tang*, Coman Turkish *tang*. Base *θang-* 'to draw, stretch', see *thaṃj-*.

thaṃgaura- 'bringer of the tax', v 3.1, and 12 *thaṃgaurāṇi pīḍaki* 'document of the tax-bearers'. From **θanga-bara-*.

thaṃj- 'to draw, stretch', participle *thīta-*, Sid. 141v1 *thaṃjānā* 'to be pulled out', Tib. *phyan-la* (*hbyin-pa* 'produce'); Sid. 128v1 *thajānā*, Tib. *bsgrims-te* 'twist together'; Z 5.90 *kho ju ye viysu thaṃjāte khārja* 'as one pulls lotuses from the mud'; III 70.112 *tçimaññuṃ thaṃjāṃ* 'I will pull out your eyes'; ibid. 114 *thajāmdā*; ibid. 120 *thaṃjāmdā*; III 124.75 *tcajsai na thaṃjū* 'I do not pull out his hair', BS *keṣaṃ na atpiṇḍayāmi*; K 144, 2r4 *ysaira jarā sūi dī vatsa thajīdā* 'they draw out the heart, liver, lungs from under the breast'; III 75.230 *pai hīvī āṣṭī thaṃjū* 'stretch out the toe of your foot'; v 66.6 *thaṃjārī ysira sā biśā* 'draw out the whole joy of his heart' (*thaṃjārā* 2 plural); v 65.13a *ysira sānai thaṃjā* 'extract the heart's joy' (with *sā* from *śāta-*, and *sānaa-*); Manj. 114 *khū vā tī thaje natcāṣṭa* 'if one pulls out (the lotus)'; 'to draw a draught, drink', III 101.33-4 *ṣa ma vā thajai khū durauṣa ttraha thaja* 'he draws me to him, as one draws a draught of *darauṣa*-drink'; preterite *thīta-*, *thīya-*, III 74.213-4 *myām samaṃdra ṣṭānai ṣi vā, ba-vāḍā ājavaiṣa thīye* 'being in the great sea he drew out a poison-covered serpent'; v 189, 4r1 (fragment) *puvatta thītau*; II 44.56 *biśai cimūḍa thīyāṃdi* 'all that the Cimūḍa-people extracted'; Z 20.37 *tçimaññā nu thīye* 'he pulled out their eyes'; II 100.217 *thī*; III 127, 29r1 *thīyo*; infinitive Z 19.39 *parstātā haṣṭiya haṣṭā kṣāta thīye* 'she ordered to pull out the very white, six, tusks'. See also inchoative *thīs-*. With preverbs *usthaṃj-*, *asthaṃj-*, *asthīs-*, *pathīs-*, *pyāthaṃj-*, *byihaṃj-*, *byehaṃj-*, *nahaṃj-*(?), *haṃthaṃga-*. Base *θang-*: *θaxta-*, Av. *θang-*, *θaxta-*, *θanjaya-*, Zor.P. *āhaxtan*, *frāhaxtan*, *frāhang*, N.Pers. *āhixtan*, *farhaxtam*, *farhixtau*, *āhanjīdan*, *pālhang* 'pillory' (**pāri-θanga-*), *sar-hang* 'chieftain'; Sogd. Bud. *ḡynč'k*; sr-*ḡnkw* 'chief', *ḡnky* 'tendon', *pḡynč-* 'to pull', *prḡynč-* 'to stretch', *prḡnk* 'tension', *prḡyt'k* 'stretched', *wyḡxty* 'then', Man. *srḡng*, plur. obliq. *srḡngty* 'leader', Bud. P 19.14 *ḡrym-ḡnk* = N.Pers. *diram-sang* 'a measure'; M.Parth.T. *whynj-*, *whxt*, *nhynj-*, *frhynj-*, *pdhynj-*, M.Pers.T. *'hynz-*, *'hxt*, *nhynz-*, *nhxt*, *pršynz-*; *'whng* 'sorrow', adjective, *'whn(n)gyn*; Judaeo-Pers. *tanjīdan* 'to drink'; Pašto *yu-landza* 'udder'. IE Pok. 1065-7 *ten-*, *ten-d-*, *ten-gh-*, *ten-k-*, *ten-s-* 'stretch', Av. *θang-*, *θaxta-*, *θarvarə* 'bow', Oss. D. *itindzun*, *itng* 'stretched, strong, greatly', I. *týndzyn*, *tyyd*; Armen. *t'andzr* 'thick'; O.Slav. *tegnuti* 'to draw', Lit. *tingiūs* 'weary', O.Norse *þungr* 'heavy'.

thatau 'at once, swiftly', v 77, 145v1 *thatau tsu māḍāna sthira* 'go swiftly, bounteous elder' (BS *sthavira*), Tib. *gnas-brtan myar-da bśud-da gsol* (*bśud-* 'depart'); v 338, 61r1 *trāmā māñḍānā thato kho pā(ṣaj)sā kvē haṃ(gu)ṣṭo paṣkāliye* 'so swiftly as a strong man cracks his finger', BS G 37, 57a3 *tadyathāpi nāma balavān puruṣo 'cchātā-*

saṃghātaṃ karyāt; later *thīyau*, SuvP. 65v3-4 *tcaṃna thīyau haṃgaśa byaide biśām kīrāṇi byaṃnām jaiga* 'whereby swiftly the disappearance altogether of the hindrances to all *karma*-acts occurs', BS *yena ca prāptaṃ kṣīpraṃ karmāvaraṇa-saṃkṣayaṃ*; Sid. 138v1 *thīyau parvaṣṭe u berṣḍā u hauga hame* 'quickly it matures and bursts and becomes soft', BS *kṣīpra-pākī mṛdaḥ*, Tib. *myur-da smin-čin rdol-ba dan*, *mdog kjam-pa dan*. See also *thīyaata* 'previously', *thīyautta*. From base *θan-* 'to stretch'; hence **θata-ka-*, neut. adverb **θatakam*, or with suffix *-āva-*, see s.v. *thanā* 'string'. The form **thataata-*, *thīyaata-* 'previous' would support the suffix *-āva-*.

thana 'up to', from Tib. *tha-na* 'up to, even', IV 7v3 (*gna*)-*ṣa-prratānā ya pharākā paṃṣāsā kṣaṣṭa tha-na bisamgām hīrā jye haṃtsa biṣṭyaa jsa* 'the elders (Tib. *gnas-brtan*) were many up to fifty, sixty; he removed property of the Bhikṣu-saṃghas together with the pupils'.

thamna- or **thana-** 'stretching part', III 81.169 (BSOAS 1973, 36, 224) *bahq:rai, durnā hīvī thaṃnā hame* (Turkish) *bayrī* middle of the bow (handgrip?), is (in Khotan) the stretch of the bow'. To Oss. D. *tānā*, 'stretched string', I. *tān*, plur. *tāntā* 'string'; *dyūadāstānon fāndyr* 'twelve-stringed harp'. See also *tha-* 'stretched' with cognates. To Turk. *ya bayrī* 'middle of the bow'.

thargga- 'oppression, harm', Z 1.40 *aretā tharggū hīsu* 'envy, oppression and greed'; Z 11.56 *hīsu tharggā ne tcerā* 'greed, oppression is not to be practised'; v 88, 1r *vīra tharga arete haysgame* 'hostility (BS *vaira-*), oppression, acts of envy, troubling'; Manj. 69 *aysmva vīra auysa tharga* 'in mind hostility, anger, oppression'. From base *θrang-*: *θraxta-* 'to press', and *θark-*, *θrak-*. See *patharka-* 'door-bolt'; SuvP. 68r4 *haṃtharka-* 'constricted', BS *saṃkaṭa-*; v 115, 64v5 *niharkā*, BS *nigraha-*; *nihaḷ-*, *nṛhīya-* 'hold down', *haharka-*, L 95.3 *hahgāte* 'direct to', BS *adhyāśaya-*; SuvP. 67v1 *hahrrīyai*, BS *careyam*; v 87, 1v *hahrrajāmā*; Sid. 153v3 *haṃthrrajānā*, Tib. *bčor-ba* 'press'; Sid. 9v3 *haṃthrrīstā*, Tib. *ñam-thag-pa* 'suffering'; K 64, 81v2 *haṃthrrīstā*; K 19.245 = K 27.162 *harthīstā*; I 173, 91v1 *harthrrajāmi*; v 142, 13r5 *haṃthrrīya*, BS *paripīḍita-*; SuvP. 64r3 *haṃthrrī*, BS *ardita-*, SuvP. 68r1 *haṃthrrī*, BS *saṃkaṭa-*; preterite plur. II 91.101 *haṃthrrīyānā*; II 117.8 *hathrrīyādā*; with *naṣ-*, v 92, 611v5 *naṣthrrīte indā* 'expanded', BS *āyata*, Tib. *yans-pa* 'wide'. See also *āhurī*, *āhalj-*. Av. *θraxta-* with variant *θaxta-*, Sogd. Bud. *tr'nk* noun 'oppression', adjective 'oppressive', *tryt-* 'oppressed', Man. *trytryh* 'oppressed', *tryty'q* 'distress'; *βtr'ynč-*, *βtrynč-* 'to press', participle *βtryty*, *βtryh* 'ill effect(?)'; *mntr'ys* 'he oppressed', *ntryt'y* 'coagulated(?)', Chr. *wytrxdy* 'constraint', from Sogdian in N.Pers. *fadrang* 'door bar', *taraydah*, *turunjīdan*; *tarang* 'girth', *taranjīdan* 'be oppressed', Waxī *trāng*, Šuynī *terang*, Khowar *lv trang*, Yidya *trok* 'narrow', *trok* 'saddle-girth', *trog*, *troyo* 'tight', Yazg. *tarang*. See also *ttraha* 'draught', and *strāha-* 'tight'. IE Pok. 1032 *streng-* 'stretched', Greek *στραγγός* 'twisted', *στραγγεύσθαι* 'to press through'; Celtic Mid.Ir. *srengim* 'draw'; Let. *stringt* 'become stretched', O.Norse *strengr* 'rope', = O.Engl. *streng*, O.Norse *strangr* 'harsh', = O.Engl. *strang*.

tharba 'pleasant, good(?)', v 354, TM 11 *tharba hajsaba*

'good clothes(?)', to Av. *θrafōda-* 'richly provided, satisfied' (of the *daēnā-* hypostasis and of *srausa-* discipliner); *θraf-s-* 'contentment', hence *(s)t(h)pa- to IE Pok. 1077-8 *terp-* 'be content', O.Ind. *tīpyati*, *trptā-*, Greek *τέπω* 'satisfy, delight', Lit. *tarpa* 'growth', *tarpstū*, *taṛpti* 'increase'. Note also for the *-rb-* *tcārba-* 'fat', *sarb-* 'to rise', and for a different IE *sterp-* see s.v. *ttralo*. A different **stherb-* is in Sogd. Bud. *pδ'rβ-* 'to last', Man. Chr. *wyθrō-* 'be troubled', and Avestan has *θrab-* in the proper name *avarəθrabah-*.

thahā:cauha: 'cautery(?)', II 85:26, from **taxa-* from **dagava-*, and **čauxa-* from **čāvaxa-*, to base *dag-* 'to burn' (see *tcūlye*, *hamjsūl-*). See s.v. *syalahā:šā* 'cautery'. **thā** 'thou', see *thu*, *tha*.

thā 'draw out', 2 sing. imperative, III 73:193-4 *ma vaska vā sau tturā thā* 'for me pull out one mouthful of hay', parallel to III 73:178 *asthanja vā sau tturā vāštā* 'pull out one mouthful'. From base *θāg-* beside *θang-*; and *thā* from **θāga*. For the form note also *khā* 'it would wound', from **khādāt*. See also *thājsi*.

thāka 'power', III 10, 18v2 *cve ši dašta saṃnā iya khve thāka iya* 'you to whom there may be this skilful means (BS *upāya-kausalya-*), as to you there may be power', parallel III 3, 8v2 *khāi ji hauva i* 'as to him may be power'; III 10, 19v4 *cve thāka iya cve upāya indi saṇa ttavaś-carāṇa* (BS *tapas-*) *hauva rrāśa* 'you to whom there may be power, you to whom there are means, plan, austerity, power, control'; JS 13v2 *virśā ādara thāka* 'vigour, respect (BS *ādara-*), power'; Manj. 338-9 *vairśajai thāka kṣamī* 'the power of vigour (BS *vīrya-*) may please'; K 36:104 *bīśai ustami thākye ālaṅgryādi śairkā* 'they adorned her well to the utmost of their power', = K 26:127 *manaahgra tvā jsā ālagrauda harbaśa (śa)ka*. From **θāta-ka-* or **θāxta-ka-* to base *θā-* or *θāk/g-*. Sogd. Chr. *θty'q θ'br* translates Syriac *lbbh* 'he strengthened him' (*labbab-*). Compared in Zor.Prob. ed. 2, xxxii to Av. *θātairyo*, plural, 'strengthening things (as fodder of cattle)'. Possibly to IE (s)t(h)en- in Greek *σθένος* 'strength', *σθενής*, *σθένω*. See also *thājsa*, and *thauja-*. See *thāna-* 'strength'.

thājsi 'stretch, persist(?)', Z 17:1 *ma thājsi kyī* 'do not continue to lament(?)'; Z 17:27 *ma thājsa cī hā tta dišo heimā ayso* 'do not continue to lament; I will send you to the place'. Base *θāk/g-* beside *θang-* 'to stretch, continue'. See *thana-*, *thā*, and *thanj-*.

thāna- 'strength', Sid. 128r1 *aysinu thāna vište* 'puts the mind in strength', Tib. *yiḍ gzuns-par byed-pa*, BS *medhya-*. See *thāka*. From IE (s)t(h)en-, Greek *σθένω*.

thāśakāñā 'in a vessel', III 91:204-5 *saunūškā, hamjsā hvī svīdāna thāśakāñā daṇḍā jṣāñāñā* 'the medicament *saunūška-* is to be boiled so much with human milk in a *thāśaka-vessel*'. From **θāśa-ka-*, to M.Parth.T. *t'st* 'cup', Zor.P. *tašt*, N.Pers. *tašt*, *taštah*, Armen. lw *tašt*, *taštak*, and Av. *tašta-*; from Iranian, Arabic *ṭās*, *ṭass*, *ṭassah*, Balōči *tās*, Armen. lw *t'as*; and hence to Europe Ital. *tazza*, Fr. *tasse*. See *tcašta*.

thī, III 41:39, read *brri* with incomplete *b-*, as in III 48:71 *brri*.

thīta- see s.v. *thanj-*, participle *thīta-*, *thīya-*.

thu 'thou', v 330, 20v5 *tso thu* 'go you', BS G 37, 18a1 2 sing. *gaccha*; K 138:918 *cu thu vaṇa hvai* 'what you now

said'; K 136:861 *cū tta tta tsūai* 'who so came', gloss to *tathāgata-*; K 47:53 *avsā ūhū... pūḍām ū tha vaṇa mistā himye* 'I reared you (plural *uhā*) and now you have become adult'; K 47:54 *thū vaṇa pūraḥa pyatsāṣṭa māvara hadārā* 'you now, my son, in future are to support your mother'. Later, JS 34v3-4 *naraṇḍi hāṣṭe tha* 'you went out'; JS 9r1-2 *thi pāna yūdai hargā* 'you did not abandon'; JS 5v3 *the maṃ biśā bāda hamā pīśai hvāṣṭa* 'may you always be my best teacher'; with *yi*, v 339, 77v4 *thai nāsa* 'you are to accept', BS G 37, 72 bis b4 *tac chobanam* 'that is good'. See also *te*, *tā*, *-e* enclitic. To Av. *ta*, *tvām*, *tum*, *θwām*, *tōi*, *tē*, O.Pers. *tuwam*, *taiy*, Zor.P. *tō*, N.Pers. *ta*, *tū*. IE Pok. 1097-8 O.Ind. *tvam*, Greek *τὺ*, *σύ*, O.Sax. *thā*, Armen. *dou*.

thūda-pa 'fur-coat', II 60:20 from Tib. *thal-pa*.

thūra-ma 'surgical instrument', II 61b5 (full text s.v. *auramūṣa*), from Tib. *thur-ma*, BS *śalākā-* 'tool', Jäschke Dictionary 'a class of surgical instruments'.

thurs- 'to harm', III 6, 13r2 *nā nā thursūm* 'that I do not harm them'; v 96, 13r7 *thursātāndā*, changed to later *thursyāndā*; II 104:87 *kaṃye agūjsā ṣā ṣāṣa thūrsi* 'where this faultless doctrine (BS *śāsana-*) is attacked' (translation AM, n.s., II, 1965, 105); III 6, 13r4 *ma thursa ma nvaṇthi* 'do not harm, do not change'. Later *thāmsr-*, *thaus-*, *thauras-*, II 2:22-3 *ttana kālena ya janava thāmsrāva bījāntta* 'at that time the land was harmed, ruined'; K 23:71 *tta tta hvāda jastu tvāra thaurasā paja* 'they so said, king, they are exceedingly, greatly harmed', = K 15:121 *thausāva*. Base *thurs-* from *θurs-*: *θurs-* 'to cut', Av. *θwars-*, O.Ind. only in the agent name *tvastār-* 'creator'; IE Pok. 1102 *tuērē-* 'cut', Greek *σάρξ* 'flesh', Lat. *truc-*, *trux*, *trucidis* 'rough', *trucidāre* 'kill', *truculentus*.

thūste 'kindles', Z 4:45 *ce hā daa thūste* 'who lights the fire', see *paṭhuta-*, *hamṭhuta-* with cognates.

thau 'cloth', see *thaana-*.

thau 'swiftly', III 127:23 *thau raysa vira* 'swiftly, quickly', II 23:213 *thau hamgaṇa* 'at once collect', see *thiyaa*.

thauja- 'power', second component, II 87:55 *hauva-thauja pūra-cīysa jastvā* 'having force (and) power, a son as offspring among the *deva-gods*'. See *thā-* in *thāka-*.

thauna- 'cloth; silk', Z 3:82 *gyastūṇa thauna kṣāya-vastrā rrusana pruhauṣṭa āre* 'they sit dressed in celestial garments, the *kṣāya-* dress, brilliant'; Z 5:86 *thonā pajsīnde* 'the cloth is beaten'; SuvO. 68v2 *thauṇyau*, BS *paṭṭa-*; v 6:11 *paṃthauja thona* 'cloth for dresses'; II 29:38-3-4 *thauṇām va*; v 208, 17:3-2 *thauṇau chā*; v 208:17-5 *thauṇām vaskai*; v 207, 17:1 *thauṇai*. With suffix *-ka-*, II 38:14-2 *śau thauṇaki*; II 24:28-1 *thauṇaka*; II 25:28-5 *nva thauṇakām*; v 199, 63b11 *thauṇaku vāra*. Shorter *thau*, Sid. 141v3 *thau jsa*, BS *cailapaṭṭa-*, Tib. *ras*; II 24:28-2 *peṃṇai thau* 'woollen cloth'. Kroraina lw *thuvanṇe*, *thavannaga*, Kuci-Sanskrit **thavana* (written *-ca-*); Oss. D. *tunā*, I. *tyu*, Uigur Turk. lw *ton*. From base *tap-* 'to twist', Zor.P. *tapust*, *tapastak* 'carpet', N.Pers. *tapast*, *tāftan*, Armen. lw *tapastak*, Greek (loan-word?) *τάπης* 'carpet'. IE Pok. 1064 *temp-* 'to stretch', from base *ten-p-*, Lit. *tempti* 'stretch', Armen. *t'amb* 'saddle'. See also *thaura-*.

thauracaihā 'woven covering cloth(?)', II 59:2 *gaḍā-hvasta*

thauracaiḥā bera sā 'roller-beaten cloth for wearing, one'; *ibid.* 6-7 *gaḍā-hvastā śīyī haysānālikā thauracuiḥā dva* 'roller-beaten white bathing cloths, two'; II 60-9-11 *hainai gaḍā-hvastā bayysi thauracaiḥā sau u haysnālikā gaḍā-hvastā thauracaiḥā dva* 'red roller-beaten thick cloth, one, and bathing roller-beaten cloth, two'; *ibid.* 16 *gaḍā-hvastā thauracaiḥā jsa* 'with roller-beaten cloth'; *ibid.* b1 *mīji-juna thauracaiḥā birāśū* 'red-coloured cloth to be worn, one'; *ibid.* 30 *thauracaiḥā śūkyainā dva* 'cloth, for gloves, two'; II 59-4-5 *kūṇra-kagā khausa thāṇra-caiḥā pabanā ś(ā)* 'of sheep-leather boot, one cloth fastening'. Compound of dyadic type, like *aura-mūṣa* and *tī-rahā*. With *thaura-* suffix *-ra-* beside *thauna-* with suffix *-na-*, to base *tap-* 'to weave', see s.v. *thauna-*. The second component *caiḥa-* from **čūiḥa-* to base *kai-*: *čā-* 'to cover', see s.v. *cile* 'clothes'.

thcula, see *thorrūcula*.

thyau 'swiftly', K 138-930-1 *a thyau ra pīrmāttama hastama baysūna baysuṣṭi butte* 'and at once he understands the foremost best Buddhaic bodhi-knowledge'. See *thatau*. With pronoun, v 278-76, 223 *thyau-t-ūṃ mara ūjumarā* 'at once bring them here'.

thyauta 'former', *thyautta*, Sid. 132v1 *thyauta*, Tib. *swar*, *ibid.* 152r4 *thyauta*, Tib. *sna-ma*; Sid. 152v3 *thyautta*, Tib. *sna-mu*; Sid. 122r3 *thyotta*. See *thatau*.

thyauttanāmjsi 'former', II 87-10-1 *cu thyauttanūṃjsi ha:nā ye śī parye* 'he who was the former *khan*-chief (Turk. *xan*), he has passed away'. With suffix of time *-āṃjsya-*. See *thatau*, *thyauta*.

thvai 'you it' from *thu* and *yi*, see also *thuī*, III 131-5 *thvai bustī* 'you understood it'. See *tha* 'thou'.

thvrrūcala- 'jingles(?)', III 47-54 *thvrrūcalasta hūḍuka* 'drum with jingles', = III 38-35 *thvrrūcalaste hāluka*, = III 35-36 *thculasta hūḍuka*. Base unknown. The *hāluka-* is Dravidian-Sanskrit loan-word, *huḍukka-*.

da 'appearance', II 55-33 *da šerka* 'fine in appearance', JS 5r3 *dī širka*; III 105-10 *dya vi šairka*; see *dāta-*, *dātāna*, *dātēna* 'in appearance'. Base *dai-*: *dī-* 'see', with cognates.

da 'appearance(?)', v 66-9 *thu da ttā kṣama na jsa nā nerā jsa haṃṣa* 'be you pleased with me in appearance, take (*nā* = *nāsu*?) with your wife' (see III 101-38 s.v. *dam-* 'to tame').

da 'so great', III 75-230 *ttai hvāṃdā sā khu da šrā āva* 'they said to him, If you dwell so great a hero...'. See *daṃ-*, *daṃda-*.

daṃ-māsū 'so great', II 47-99 *paṃda hīvī maṃi pacaḍā daṃ-māsū šfe* 'the matter of the road is here so important'; II 126-24 *fem.*, *sičvanā ttayi-kvainā hīna aštā, daṃ-māsū cu va hīnā hīnā hīvī kīrā haṃāte* 'at the Si-chvan great court there exists an army as great as is necessary for each military need'. From *daṃda-* 'so great' with *masu* 'in size', see *masu*; II 107-153 *dada-masū*; see also *caṃ-misū* 'as great'.

dagya, *dagye* 'taming', see *daṃgyā-*.

daṃgyā- 'taming', v 118, 67r5 *daṃgyo tīndā dīraṃggārāna uysnaurāṇu* 'he tames evil-doing beings', BS *karute damanaṃ pāpa-kāriṇaṃ*; v 117, 66r5 *dagye kādāna* 'for taming', BS *damanārthāya*; v 117, 66v3 *dagya tcerā* 'taming must be done', BS *kuryād damani*; v

117, 66v1 *uysnourāṇa adamyā* (variant *adamyā*) 'no taming of beings', BS *anigrahaḥ*. From **damačū-* (with *-ā-* from *-ī-*). See base *dam-*, present *dīm-*, participle *dunda-*.

dajā 'flame', Z 24, 648 *(mā)šte dajē būjo aysnorānu sumtsera* 'great flames on the beings in *sumsāra*-migration'; Z 24-501 *dajā pasūjsāre harbiśā hālā māstā* 'great flames blaze over all'; Z 20-23 *aysu nā buysaimā brītainju māstu duju* 'I quench their great flame of amour'; K 155-38 *nāharka daji* 'flame of distress'; v 154, 184a2 *hastamo daju ttūro|||* 'best flame, darkness' (beside *ibid.* b2 *ttūrāna šsava-mārā* 'from darkness, period of night'). From **daji-*, base *dag-*, see *dajs-* 'to burn'. Compound *daja-gūna-*, *dajūna-*; with *dai* 'fire'.

daja-gūna- 'flame-coloured (red or white)', II 75-67 *dajā-gūnā spūlake* 'red (or white) buds' (BS *sphoṭaka-*); *dajūna-*, Sid. 100r4 *dajūna sacha būva* 'red (or white) sacha-root', = BS *bala-* 'crataeva Roxburghii' and BS *jhaṣā* 'uraria lagopodoides'; II 103-49 *dajvanyai (vu = ā-) sūhauja dīnu* 'under the white umbrella', parallel to SuvO. 36v3 *śīyā ro kṣatrā* 'white umbrella', BS *sveta-cchatra-*; II 60-8 *aysūra-gūna dajūna baimya kanaiškā* 'blue(?) coloured white woven covering'. From *daji-gūna-*. See also *dā-gūna-*.

dajs- 'to burn, to ripen', v 125, 6r3 *dajśindā* 'they burn'; Sid. 15v4 *rrīysu cu kṣaṣṭā haḍā daśde śt* 'rice which ripens in 60 days, white', BS *ṣaṣṭika-*, Tib. *hbras drug-čus smin-pa dkar-po ni*; Sid. 138r2 *vesarpū dašte* 'the fester matures', Tib. *hbrum-bu nags-te* (Narthaṅg *mag-te*); IV 17-15 *cu vara khaitti daysdī satā haḍā ra jū mīdī* 'who suffers there, it matures, he still lives 100 days, he dies'; K 22-60 *ca va śadye tt(ī)maṇa ha baḍa dajira* 'in which ground the seeds always ripen', = K 14-105-6 *ca šara vara ttīma(ṇa) vaṇa raṣṭa vīstāve* 'where good seed now becomes ripened (right)', v 115, 64r1-2 *jsāraṇā u spēte a hīyāra ttīmaṇā ne bādāna dugyāre* 'corn and flowers and fruits, seeds ripen not in season', BS *sasyaṃ puṣpaṃ phalaṃ bjaṃ na samyak paripacyate*. Participles, present *dajsaṃdai* 'sharp (of taste)', Sid. 5r2 *dajsaṃdai u ttīrā u byaṃjsā raysā* 'sharp and bitter and astringent taste', BS *kaṭu-tikta-kaṣāya-*; Sid. 136r1 *dijsaṃdāṃ u ttāudāṃ* 'sharp and hot', BS *kaṭu-uṣṇa-*; *fem.* N 75-24 *(da)jsaṃco vīyano varāśāre* 'they experience burning pain' (BS *vedanā*), BS *kaṭukāṃ amanāpāṃ vedanāṃ vedayanti sma*; past *-diya-* in *padīya-* 'burnt', v 69, 8v1 *pudīta...huvadīta* 'burnt...well burnt' BS G 37, 1222 *dagdhāḥ...dagdhā eva*, Tib. *chig-pa...chig-pā-nid-do*, and inchoative *dīs-* (as in *pandīs-*) *dīṣṭa-* 'ripened', negative *adiṣṭa-* 'not ripe', see below; adjective, v 116, 65r4 *ttīra dajśāka bātāṃjsa hāmāre* '(fruits) bitter, sharp, astringent', BS *tiktaḥ kaṭuka eva ca* (reading *kaṭa-kaṣāya-*). See also *dajā* 'flame', *dai* 'fire', *padajs-*, *pandīs-*, *padīs-*, *padīya-*, *uvadīya-*; *pvjñ-* and *byaśde* 'it matures'. Base *dag-*, Av. present *daš-*, with *-š-* *daxša-* 'brand', adjective *dāṣa-* 'a disease' listed with *tafna-* 'fever', glossed Zor.P. *dart*; M.Parth.T. 'wdj-' 'burn', adjective 'wdjn' 'burning'; Zor.P. *daṣitan*, *daṣēt*, N.Pers. *dāy* 'brand', *diṣan*, *diṣand*, *duṣan*, *daṣand* 'sharp, angry', Balōči *daxta* 'brand mark', Armen. lw *daṣan* 'bitter, rough, wild'; Sogd. Bud. *δγ'n* 'burning', *δγ-* 'to burn, ripen', *δγs-* 'ripen', 3 sing. *δγsty*. For

Pamir dialects, see s.v. *padajs-*. IE Pok. 240-1 *dheg^h-* 'burn', O.Ind. *dāhati*, *dagdha-*, *dāha-s*, *nidāgha-s*, Greek τέφρα 'ashes', Lat. *foveo*, *fauilla* 'ash', *febris* 'fever'; Celtic Mid.-Ir. *daig*, gen. *dega* 'fire', Got. *dags* 'day', Lit. *degū*, *dégti* 'burn, warm'.

dajs- 'hold', and **dejs-**, older **drjs-**, Manj. 3.26-7 *aharīna baysū dā dejsāmanai baiśa khu hwa* 'holding fast to the whole dharma-doctrine of the Buddhas, all as taught'; Manj. 330 *dajsāmanai sadharma baiśa* 'holding fast to all the good dharma-doctrine' (BS *sad-dharma*). Middle participle *-āmanaa-* (noted only here), beside the usual *-āna-*; compare 1 plural middle *-āmane*. Note also Av. *sayamanō* beside *sayana-* 'lying down'. Above *aśajyāmana*. **dañña** 'in the house', III 69-87 *āta vara hau-dva dañña, na va ya sīśa biśa* 'they came there both of them into the house, Sītā was not there in the house'. Loc. sing. to *damāna-*.

dañai 'into his house(?)', II 37, 1222 *kīṇtha ām naraṃdā dañai dātkaḍai* 'he went out into the city; he took it over into his house'. From *dañña* and pronoun *yī*. See *damāna-*.

damjanai 'building', II 2.26 *āvāysa māṇḍaba damjanai śai ysīni bāstai* 'he placed in charge the dwellings (BS *āvasa-*), the pavilions (BS *maṇḍapa-*), the buildings'. Triadic for 'buildings', with *damjanai* from **dama-čana-ka-* 'connected with the dama- ('building')'. Suffix *-čana-* 'connected with', as Sogd. Man. *-čn*, *p'čn* 'showing reverence' to *pās* 'respect', M.Parth.T. *zčn* **āz-čan* 'greedy' beside Sogd. Bud. *-č'n*, Man. *-č'nyy*; Armen. lv *erax-čan* 'muzzle, halter' from *erax* 'mouth', *vax-čan* 'end', and *xraxčan* 'joy; joyful'. See base *dam-* 'to make', s.v. *padim-*, *padanda-*.

data- 'wild animal', gen. plur., Sid. 144v5 *astauči āṇaṃdāṃ datāṃ hīya gūšta ysusṭa* 'the flesh of wild animals living on the dry land is savoury', Tib. *ri-dags skam-sa-na gnas-pahi śa-rnams bzaho*; nom. plur. Z 2.24 *samu kho date bāte hvaḍāndi* 'like wild beasts they ate roots'; K 60, 37r4 *duta bajeśāṇḍi* 'the wild beasts roared'; K 38.130 *mūrā davi*, =K 21.18 *m(u)ra dāva* 'birds, beasts'; K 97.199 *mūrau dāvau* 'of birds (and) wild beasts', =v 246, 131r-2 *dāvau mūrām*, BS *mṛga-pakṣiṇām*; JS 29r4 *data*, ibid. 7vi *davāṃ*, ibid. 25r1 *sarrau datā rre* 'lion king of beasts'; K 35.90 *divi*, =K 29.190 *dava*; adjective II 106.129 *mṛaga-dāpā davāṇa pūña* 'in the deer park', dyadic, BS *mṛga-dāpa*, and loc. sing. *pūña* from **pūna-* 'park' from Prakrit **pona-*, BS, Pali *pavana-*. From *data-* 'toothed', Av. *daitika-*, Sogd. Bud. *ḍttw*, Man. *ḍṭw*, plur. *ḍḍṭyṣtt*, M.Pers.T. *dd*, *dd mwrw* 'beasts, birds', Zor.P. *dat*, *datah*, N.Pers. *dad*, *dadah*, *dad-nāk* 'full of wild beasts'. IE Pok. 289 *edont-*, *dont-*, *dnt-* 'tooth'. See s.v. *dandaa-*.

dada 'so great', see *danda-*, *ttanda-*.

dadāye 'stone', see *didīyā*.

daṃda- 'so great', Sid. 15r3 *caṃdā rrū hamāve daṃdā hā svidā niśāna* 'as much oil there may be, so much milk must be poured on', BS *snehāt snehah sama-kṣirah*, Tib. *ho-ma mar dan phyed mar bya-ste*, *ho-ma du-bar byaho*; Sid. 104vi *daṃdā khu ri va rruṃ harštā* 'so much that only oil remains'; Tib. *skol-la*, *til-mar ñe-che*; II 83.4 *daṃdā mūnarā kūṣṭi buri ciṃgvaṣṭā paṃda ni hamāve* 'you are to remain so long as there is not a road to China';

II 84.10-1 *daṃdā nām kūṣṭi buri ciṃgvaṣṭā paṃda hīya phara ni hamāve* 'we shall settle so long as there is no report of the road to China' (printed *ri* for *ni*); II 107.153 *dada masū āstañāmanai* 'so much we begin'; III 50.51-2 *dadaka pha* 'so many'; JS 8r3 *didi pha*, ibid. 11v3 *dida*, ibid. 18vi *didī*, ibid. 29v4 *dede*. See *ttanda-*, *ttidanda-*, *daṃ-misū* from **tavant-*, beside *caṃda-* from **čuvant-*. Note also Sarikoli *dumd*, Sanglēčī *dunda* 'so much'; O.Ind. *tāvant-*.

danda- 'tamed', see s.v. *dam-* 'to tame'.

dandaa- 'tooth', Sid. 148v3 *gūhā: hīvi daṃḍai* 'ox tooth', BS *go-danta-*, Tib. *ba-lan-gi so*; 1 252, 1r3 *daṃḍā* 'teeth', BS *daśana-*, Sid. 151r4 *stura hīya daṃḍā* 'teeth of cattle'; Z 22.150 *uṣpurrai dandā eha* 'complete teeth in its mouth'; Sid. 151v5 *daṃḍāṃ jsa vadēṃda* 'made from teeth'; Sid. 155v5 loc. plur. *daṃḍvā*; with *-ka-*, III 46, 36 *chakīnyau daṃḍākyau* 'with bud-like teeth'; Z 21.25 *dandāka*; adjective, II 104.71 *daḍmai kīṣūka jsa ysānastā* 'beautiful with teeth like the *kīṣūka*-flower'; JS 5v2 *daṃḍinā raṇna* 'teeth like jewels'. From **dantuka-*, Av. *dantan-*, plur. *dantānō*, *dātā-*, *daitika-*; Zor.P. *dandān*, Armen. lv *dandan*, *dandanauand* 'bridle', N.Pers. *dandān*; Sogd. Bud. *ḍnt'k*, *ḍntk*, Yrqn. *dindak*; Balōčī *dantān*, *datān*, Oss. DI. *dāndag*, plur. D. *dāndāgutā*, I. *dāndāgtā*; Yidya *lad*, Waxī *lānd*, *dendik*, Šuyñi *ḍindūn*, Yazg. *ḍān*, plur. *ḍandaḍ*. See also *data-* 'wild beast', *ysmā* 'teeth', *haska-* 'tusk'. IE Pok. 289, O.Ind. *dant-*, nom. sing. *dān*, gen. sing. *datās*, Armen. *atamn*, Greek ὄδοντες, ἔδοντες, Lat. *dent-*, *dens*, Celtic O.Ir. *dēt*, Welsh *dant*; O.Engl. *tōð*, Got. *tundus*, Lit. *dantis*.

daṃḍā 'a measure', plural, I 147, 57r4-5 *śīya pau baista daṃḍā* 'white onion, twenty daṃḍaa-measures', BS *palāṇḍu-*. Possibly 'layer', to *dam-* 'to form'.

dapha 'it is possible' with infinitive, K 35.94-5 *kaidārīnya tcāri śa kūṣṭi byaude dapha* 'this fat of *kinnarī*-fairy where can it be got?'; =K 27.149 *kādaryāna tcāra śa hā tti kūṣṭa byahā* 'this fat of *kinnarī*-fairy where can I get it?'; =K 19.226-7 *kaidārīña tcāra śa hā tvā kūṣṭa byehau* 'this fat of *kinnarī*-fairy where can I get it?'. Possibly *daphu-* from base *daph-* from older **daph-* or *dab(h)-* to **daf-* to be traced in Av. *dab-* 'to practise'; IE Pok. 233-4 Got. *gadaban* 'to fit', Lat. *faber* 'artisan', O.Slav. *dobrū* 'good', Lit. *dabā* 'character', *dabinti* 'to adorn'.

dam- 'to tame', present *dim-*, participle *danda-*, K 9, 43v4 *aysm(u)i dīmāmata* 'control of mind', parallel BS *cittāśya damanaṃ*; adjective *dīmāka-*, v 142, 13r1 *dīmā(k)ā* 'tamer', BS *dāmya-* in the cliché *puruṣa-dāmya-sārathi-*; noun *daṃgyā-* 'taming', BS *damana-*, *dama-*, see above; participle *danda-*, *dada-*, K 144, 2r3 *daṃḍa hamārai* 'they become tamed'; preterite, Z 24.273 *dande* 'he tamed'; 2 sing. fem. III 101.38 *ma śa ysiraku derā dedāya-mi nāse* 'do you (śa) fem. 'this one') hold my heart; you have tamed me, take (me)', from **dandātai*; participle, *danda-*, Z 6.20 *kṣātā mā indriya kāde dunda* 'my six senses are greatly tamed'; compounds, JS 17r4 *daṃḍa-aysmva* 'with tamed mind', II 4.60 *dada-idrai* 'with tamed senses'; with *hu-*, Z 10.6 *hudanda...* *kṣāṇḍā-pārāmata* 'well-tamed...the *kṣānti*-perfection' (BS *kṣānti-pāramitā*). From base *dam-* 'to tame', N.Pers. *dām* 'tame animal', Oss. D. *dāmun* 'to tame', *ānū-dand*

'untamed', *dāndton*, *dānt*, I. *domyn*, *domdton*, *dānt*, *ānā-domd*; Chorasm. *δms-* 'be tamed'. IE Pok. 199–200 *dema-*, O.Ind. *dam-*, *dāmyati*, *danitar-*, *dāntā-*; Greek *δαμῶω*, *δαμνῶμι*, *-δμῆτος*; Lat. *domūre*, *domitus*; Celtic O.Ir. *dannaim* 'to bind'; Got. *gatanijan* 'to tame', O.Engl. *temian*; adjective, O.Norse *tamr*, O.Engl. *tam*, OHG *zam* 'tame'; Hittite *damašši* 'he oppresses'.

dam- 'to blow, breathe', participle *daunda-*, Z 23.160 *śaiga damūndā* 'they blow the conchs'; Z 19.88 *damāte* 'it is blown'; SuvP. 70v2 *dumī dukha jinī kleśa* 'may I blow away woes, destroy *kleśa*-afflictions', BS *haneya kleśān vidhamēya dukkhān*; III 106.32–3 *bīnauna skvōda damīda* 'they play, blow the musical instruments'; participle Z 20.35 *hāysā daundū* 'a bag blown up'; Z 13.114 *adaunda-* 'not blown', *bīnāna aśkusta adaunda śtāna akrīya* 'music untouched, unblown, unstruck'. With *uys-* Z 23.123 *kāścūnai ttausai māstā panye ysāru vīrā uysdaundā* 'the great fever of sorrow is blown out in every heart'; Sid. 20r4 *śūma jeṣṭa aysdauda* 'cooled as soon as boiled', BS *śṭa-śṭa-*, Tib. *chu skol-te bsgrans-pas ni*, preterite K 46.42 *dūkṣyaṇya ūysdāmdai* 'he refused the *dūkṣiṇeya*-gifts'. Causative *-dem-* with *uys-*, Z 22.186 *ci biśā ūysdemāte klaiśa* 'who removes (blows away) all *kleśa*-afflictions'; SuvP. 69r1 *aysdāimāndā* 'they cool (fire)', BS *prahlādayan*; Sid. 105v5 *aysdimāñā*, Tib. *bsgrans-pa*; Sid. 101r5 *uysdāimāñā*; Sid. 152v3 *aysdemāñū*, Tib. *bsgrans-la*; participle Sid. 20r4 *aysdauda*. With *pa-*, preterite III 72.156–7 *padāmdāmdī būysa ṣve śaṅga* 'they blew upon the goat horns, the conchs'; inchoative, I 147, 56v3 *hīyāra padaustidā*, BS *vṛṣaṇā-vardhana-*; I 141, 49v3 *hamarvā vine pramāhā phaiysgāñā padāmsāma* 'pains in the limbs, swelling of bladder', BS *kunḍala-*; noun *padama-* 'wind'; with *ham-*, V 170, 302r1 *hamamgu handaundu o vā byāṣṭu*. From base *dam-*, Av. *daṣḍra-* 'breath', *dādmairya-*; Sogd. *dm-*, *dm's-* 'to swell', adjective *dm'yn'k* 'windy'. Sogd. Chr. *ptmd'rt* 'he blew'; Zor.P. *damītan*, *daftan* (DkM 814.7), Pāzand *bi-daft* 'he blew', Zor.P. *duṣdaft* 'with ill breath', N.Pers. *damīdan* 'to breathe', *dam* 'breath'; M.Parth.T. *dinyyd* 'breathes', *'ndm-* 'to groan'; M.Pers.T. *dmi-* 'to breathe'; Oss. D. *dumun*, *duntun*, *dunt*, I. *dymyn*, *dymdton*, *dymd* 'to blow', D. *dunsun*, *danst*, I. *dynsyn*, *dynst* 'swell'; Yidya *lamoīya* 'swollen', Pašto *dūmai* 'catarrh' from **handāma-ka-*: Waxī *peḍamēf-* 'to swell', *pōdmōf-* 'to ferment, foam, rise (dough)' from **pati-dmānsaya-*. IE Pok. 247–8 *dhem-*, O.Ind. *dhamati*, *dhmāta-*, BS *dhānta-*, Greek *θεμερός* 'solemn'; Celtic Mid.Ir. *dem* 'dark, black'; Lit. *dumiū*, *dūmti* 'to blow'; O.Slav. *dumę*, *dęti* 'blow'. See also *galwardama*.

dam- 'to make', JS 25v4 *thaṃ vaska dātūnai cirau didai* 'you for them made the lamp of the *dharma*-doctrine'; *dedū* 'we made', II 77.17–8 *pvaica masai dedū hūḍai* 'we made only a covering to give' (beside 17 *hūḍāmdū* 'we gave'); from participle *danda-* to base *dān-*, see *padīm-*, *padanda-*.

damāna- 'house', Z 4.5 *damāna dīru* 'the dread house', the cleft of Mahā-Kāśyapa in the Kukkuṭapāda mountain; Z 22.276 *damānu ggaysiṅgyo* 'reed house', parallel to BS *naḍāgāra-* (see s.v. *gaysa-*); loc. sing. III 69.87 *āta vara hau-dva daṃṇā* 'they came there into the house both of them'; II 37, 12b2 (a2) *dañai dāthaḍai* 'he transferred

it into the house (*daṃṇā + yi*)'; loc. sing. V 259, 422–3 *parau ā si pēmbaṣi hīyā dva-aśām dīmanāṣṭa stūra śtāka dasau* 'the order has come that ten *stūra*-animals are needed to the house for the two-horse (carriages) of Pēmbaṣi'; IV 60a2–4 *parau ā si ttai-ṣṣi hīyā ttā uśa būyīmdā dīmaṇi* 'the order came that they conduct the tai-ṣi's horses to the stall'; K 28.166 *ttu pada paṣṭa avala-dīmana śuka* 'let him set out to Alakā dwelling alone', = K 20.251 *ttu pada paṣṭe avala-(dī)mana śuka*. See also *dañjanai* 'building'. Base *dam-*, Av. *dam-*, *dāmāna-*, *nmāna-* 'house'; Sogd. Bud. *-dmryh* (*γρ-δmryh*), Man. *dm'n*, with *paḥni-*, Sogd. Bud. *'δβ'nḥnwh*, *δβ'nḥnwh* 'lady of the house', Zor.P. *bān-bīšn*, *būn-bošn*, Armen. lw *bun-bīšn* 'queen', gen. sing. *bambśan*; possibly Pašto *kōrma* 'wife, family' from **kūra-dama-*. IE Pok. 198–9 *dem-* 'build', O.Ind. *dam-*, *dāma-*, Greek *δαίω* 'build', *δεδομῆενον*, *νεόδομῆτος*; Got. *gatiinan* 'to fit', O.Engl. *teman*, O.Norse *timbr* 'timber'. Noun *dem-*, O.Ind. *pātir dān* 'master of the house', Av. *dng patōš*; Greek *δῶ*, *δῶμα*, Armen. *toun* 'house', Lat. *domus*, *domū*, *dominius*; O.Slav. *domū*, Lit. *nunū-* (*n < d*) 'house'; Celtic O.Ir. *damnae* 'material'. See E. Benveniste, BSL 51, 1955, 14ff. separated from *dem-* 'to tame'.

daysde 'holds', Manj. 275 *ttīmañā prracai daysde* 'it holds the cause (BS *pratyaya-*) of seeds', = III 29, 434 *ttīmañāṃ prracai diysdai*; III 29, 43b2 *diysedā* to older *drysde* base *drjs-* 'hold'. See also *dajs-*.

daysdi 'burns', IV 17.3; 5; et seq., see *dajs-* 'to burn'.

dar- 'hold', see *darra-*, *dār-*, *-dūraa-*, *der-*, *pader-*, *haṇḍār-*, replaced by *drjs-*.

dar- 'to rub, scrape', Sid. 155v3 *cu lokṣā biśā hame beṣā va darāñā banajī jsa* (variant ibid. 3–4 *beṣā darāñā banaje jsa*) 'whose tongue becomes rough, their tongue must be scraped with a *banajī* (*banaje*) tool', Tib. *de-ltar lēe bem-bem-por gyur-pa-la ni*, *lēe bṣar-ṣiṇo* (*bṣar-*, ed. Pek. *bṣir-*, 'to scrape with a knife'). See *dara-* 'valley' from 'torn, cleft'. Base *dar-*, Av. *dar-* 'split, burst', *dārōnā-*, *daradar-*, *dārāya-*, *dārata-*; Zor.P. *darrītan*, N.Pers. *darīdan*. IE Pok. 206–9 *der-*, O.Ind. *dar-*, *dr̥nāti*, *dara-*, *dari* 'hole', *dr̥ta-*, *dīr̥na-*; Greek *δέρω* 'to flay', Got. *dis-talran* 'tear apart', O.Engl. *teran*, Lit. *diriū*, *derū*, *dirū* 'to flay, cut (grass)', O.Slav. *derę*, *dīrati* 'tear, flay'.

dara- 'valley', Z 22.116 *dara ṣkala hvetā alava ggaṇṭha sāyate briṇṇe* 'valleys, deserts, clefts, forests, plains, sands, dry places', with Sogd. Bud. *ḍryh* 'ravine', M.Parth.T. *dr*, Waxī *ḍōr*, Munjāni *daro*, *dara* 'valley' from **darā-*, Yazg. *ḍār*, N.Pers. *dar* 'pass (mountain)', *darrāh* 'cleft, pass', Sasan. inscription Pers. *drky* **darraka-*, = Parth. *vēm* 'rock', Balōči *dar tankāi* 'narrow pass' (dyadic). To base *dar-* 'to split, tear'.

dara- 'bad', III 52.96 *daru śira vasūja* 'cleanses bad and good'; Sid. 15v2 *śirā n darā hīye piṣkica* 'chapter of good and bad', Tib. *dehi phan-gnod-kyi bye-brag*. Possibly from **adara-* 'inferior', beside *dīra-* from **adarya-* (but Tumšūq Saka *deruṣṭai* is from *-aira-* not *-arya-*).

dara- 'thick', Sid. 155v2 *beṣā-v-i darā ysrrā u ṣa lokṣa* 'his tongue is thick rough and that is *lokṣa-* "rough"', Tib. *lēe ril-gyis stug-pa bem-bem-por hdug-pa yino*; Sid. 152r1 *darā hāmai*, Tib. *bag-zan* 'thick pap, dough'. From *dar-* 'to hold together'.

darā 'holding together', II 129·67 *khu ttū bādā darā paryām biyvi yude* 'if we deign to be able to hold together this country(?)'.

dara 'maintenance', II 107·147 *ārysdaḥe dara dījsāme kaiṇa* 'for the keeping up the upholding of memory'. Base *dar-* 'to hold'; trajected *-r-* to *ārysda-*.

dara 'continuous', II 107·162 *dara jabvī dvīpa* 'the continent Jambudvīpa *dvīpa* (repeated *dvīpa*)'; II 108·178 *daryai jabvī dvīpa*. To base *dar-* 'hold together, be continuous'.

darā 'intact(?)', III 89·173 *darā akūtye bagala* 'unbroken(?), unpounded vessel'. See *darra-*.

darra- 'unbroken', K 7, 147r2 *uysnora kye hamo darrā* 'beings whose bowl is unbroken', Tib. *gan-dag snod dan ldan-pa ni*, in contrast to *hatcasta-hamo* 'with broken bowl' (translation E. Lamotte 254); dyadic with *ham-basta-*, Z 20·43 *sama kho ju śaṅgā spavina haṁbaste darre* 'like the temple-bones joined, held together by the spine'. From base *dar-* 'hold', participle **drna-*.

darra- 'tax(?)', v 5·6·2·2 *thamgā samauttādā darra-haurāka hvaṁdā* 'they appointed the tax, the tax-giving men'; ibid. 4 *jsaysayudā vaśarapuṇa darrye hvaṁdye kṣīrva-vīrai nva pravānai* '(the men) Jsaysayuda- (and) Vajrapuṇya, taxed(?) men according to the account by the State Worker (-vīraa- from *kīraa-*)'.

darrau 'daring, valour', v 180, 1214 *dasaa pa darrau tcāhaura* 'ten powers, four intrepidities', parallel BS *daśa-bala*, and *vaiśāradya-*; = Manj. 128 *dasaa paṇa darraa tcāhaura*; with v 239·34 *tcīhaurāyām viśāradyāṇi* 'of four intrepidities'; v 336, 34v5 *hve prahajānā* (BS *prthag-jana-*) *kye va da(r)au(jsa?) mahā-samudro vahīysānā* 'the layman, (those) who (are) bold to enter into the great sea', BS G 37, 31b5-6 *ye śakmcyur mahā-samudre gādham labdham*, Tib. *gtin rñed-par nus-pa* 'able to reach the bottom' (reading uncertain, cd. Konov *darrauva*, but some further trace seems present, hence <*jsa*>). JS 37v3 *ttū darro thīyai* 'you drew out this boldness'; JS 12r2 *darrona* 'with boldness'; Z *darro, darrau, darroṇa, darrauna, duṣḍarrau*; v 49, 467r2 *darrōṇa* (= E p. 355). Adjective, II 93·1-2 *hvāṣṭa sūra daraujsā* 'chiefest, valorous, bold' (dyadic); II 55·31 *sūra bumaya haurā biṁdā darāṁjsa* 'valorous, strong, bold in ruling'; II 53·12 *sūra darāṁjsa*; II 75·63 *seśākū daraujsa* 'bold lover'; II 50·5-6 *jinivim vi (-im = -ai) brrūṇadā sūri dirvājsa, jastā ysṣṣṭā* 'brilliant in the land (BS *janapada-*), valorous, bold, approved of the *deva*-gods'. From base *darś-* 'to dare', Av. *darś-*, *darśita-*, compound, *darśi.draoś* 'with violent weapon', Zor.P. gloss *śkafti-zēn*; O.Pers. *darś-*, O.Ind. *dharṣ-*, IE Pok. 259 *dherṣ-* 'attack'. See *darv-* 'to dare'.

darauysām adjective to a place-name **darauysa-*, v 209, 001a1 *darauysāṇi sau khrii darrjai* 'the *sau*-official Khri dorje of Darausa', to Tib. *khri* 'seat', *rdo-rje* 'BS *vajra-*', hence for *vajrāsana-*.

darv- 'to dare' (present and preterite stem), II 52·11a *hamadā vai āṇi hā kveṣa hvaṁdī darvāre* 'indeed the men did not dare (to go) to the side'; II 99·203 *haṣḍā na darrovai yaṇi* (or *ya*) 'he did not dare to make a report', = II 11·41 *ttū haṣḍā na darrovai ya*; K 42·101-2 *hārī na dirve ttrīmā* 'the youth did not dare to enter'; III 70·127

makalu hā na darvā ūca 'the she-monkey did not dare to enter the water'; II 90·89-90 *u pīdākā hā nā dirveṇ haurā* 'and I did not dare to give the letter'; II 89·51 *ttrūkvā hā ni dirvāṇdā* 'they did not dare to go among the Turks'; II 89·59-60 *ṣacū-pava-ṇi ri hā biṇḍa nī dirvāṇdā* 'the Śa-tṣou people did not dare against them'; III 131·6 *ni darrovai* 'did not dare'. From base *darś-* 'to dare', Av. *darś-*, *darśita-*, O.Pers. *adarśnaus*; IE Pok. 259, O.Ind. *dhṛṣṇōti*, *dhṛṣṭā-*, *dhṛṣṭi-*; Got. *gadars*, *gadaursan* 'dare', O.Engl. *dear*, *durran*, Greek *θέρσος*, *θέρσος*, *θρασύς*; Lit. *drėšu* 'I dare'. Here in *darv-* occurs **drśnu-*. See also *darraa* 'boldness, daring'.

dalaa- 'shell, bark', Sid. 148v4 *krringūṇe āha hīcī dalai* 'shell of fowl's egg', Tib. *khyim-byahi sgo-nahi šun-lpags*; Sid. 148v5 *krringūṇe āha hīya dalā* (plural); I 189, 111r1 *drāṇa dalai* 'pomegranate rind', BS *dāḍima-tvak*; II 60·17 *dale šau* 'one covering'. Either *dal-* with IE *-l-*, or *dar-d-* with increment *-d-* to *dar-* 'to split'. IE Pok. 194-6 *del-*, O.Ind. *dālāti* 'split', Greek *δαδάλω*, Lat. *dolāre* 'to hew', Lit. *delū*, *dīlti* 'to wear out'. For base *dar-* 'to tear, split', see above *dar-* 'to scrape'.

dalaka 'so much', K 98·208 *dalaka mise haura hūri* 'let him give gifts so many', = v 246, 1421 *tanka masi haurā haurī*, BS *ekam api kārṣāpaṇam dānaṁ dāsyati*; II 109·1 (repeated 2) *dalaka baāṇā thauṇa haṣṭi yūḍaudū* 'we made report, so much, in the matter (= BS *sthāne*) of the woven stuffs (**vafnyākā-*)', with ibid. 3 *bauṇāe* for *bauṇe* plural. See *calaka-*, *cilaka-*, *vilaka-*, *dilaka-*.

dalśā, see *dālysa-*, *drays-*.

davaṇi (or *dava*) 'mantle', III 44·47-9 *ṣva ṣavā panamī davaṇi śūlakā asthaṇjai ṣva ṣavā sarbai brrai biśā paḍaurakā* 'at midnight she is wont to rise, alone she takes up a mantle, at midnight she mounts to her lover's house, veiled' (printed *panamida va*), the practice of the O.Ind. *abhisāriṇī* 'courtesan'. From base *dau-*: *du-* 'to wear, put on, don', hence **davana-* or **dava-* 'dress', with II 84·14 *dvaṁdā u pamūhā*; Orm. *diṭi* 'shoes' (*c = ts*) from **duta-ka-* (G. Morgenstierne, IIFL 1:392) plural to **dūk*. IE Pok. 217-8 *deu-* 'sink in, put on', O.Ind. *upā-dūtya-* 'to be put on', Greek *δύω* 'enter', *ἐνδύω* 'put on'. See below *dvaṁdā*.

dava- 'wild beast', see *data-*.

daśa -?- v 262, 125 ||| *daśa ṣṭāna pīra* 'being... , write' (broken text).

daśā 'ten', K 43·136 *daśā māst(ā) parsāme jsa* 'with the passing of ten months', = K 40·18 *daśau māstāṇi jsa*. See *dasau* 'ten'.

daśaina gen. plur. 'ten', II 105·107 *daśaina hāvāṇi* 'of ten benefits' = ibid. 111-2. See *dasau* 'ten'.

daṣṭa- 'skilful', Bcd 52r3-4 *hāvattā u daṣṭa saṇṇā* 'wisdom and skilful plan'; BS *prajñā-upāya-*; K 57, 25r2 *daṣṭi saṇe jsa pārāma* 'the perfection of skilfulness'; = K 58, 29r4 *upāya pārāma*; III 68·66 *raṣṭyā ye śāstri daṣṭā* 'the ṛṣi-sage was a skilled scholar' (BS *śāstrin-*); Manj. 283 *cāyara daṣṭa gūmā* 'skilled, accurate magician' (cf. v 164, 113r3 *hājū gūmātā saṇṇā*); II 6·95 *hāyisai daṣṭai saṇai vīra gūmāva* 'present, accurate in skilled planning'; III 11, 20v2-3 *daṣṭāna saṇāna* 'with skilled planning', parallel BS *upāya-kauśalya-*. Abstract, III 134b4 *daṣṭate jsa*; Z 14·6 *pīsaṇa siye daṣṭate ṣṣahānā* 'from the teacher he

learnt the arts, the good qualities'. Connexions disputed, either from *dasta-* 'hand', Av. *zasta-*, or from *dasta-* from base *danh-*: *dah-* 'to teach'; Av. *daštā-*, *dašra-*, O.Ind. *dasrā-*, *dasmā-*, IE Pok. 201-2 *dens-* 'teach, learn', Greek δέδωκε 'he taught', διδάσκει. Oss. D. *dāsni*, I. *dāsny* 'skilled, skilled person' may derive from **dastyā-* if *-sny-* has replaced older *-sty-*, as in D. *udzesnā*, I. *ūdism*, beside D. *udzestā*, *idzestā*, I. *disny* 'span' from older Av. *vitasti-* (note also D. *γāzdug*, *γāznug* 'rich' from **gaz-nuka-*); derivation of *dāsni* from *dašina-* 'dexterous' seems not to explain the *-i*. M.Parth.T. *dst* 'able', *dst* 'yy' 'you are capable'; M.Pers.T. *dstn* **dastan* dyadic with *tw'n* **tuvān* 'powerful'.

daštām 'handle', II 129·77 *vari pastāmdū hajsānde sā cvai daštām u gva u khijšā-tcīrika u nakhausai ejšinā šfāre* 'a vessel we have deigned to send, one, of which the handle and ears and convex(?) face and covering are of silver'; adjectives with *-ya-*, II 129·71 *švīnā-daštānya byašti-līka mūrsalā sā* 'one hammer with horn handle, decorated'; II 103·49 *rana-daštānyai* (not *-tt-*) *dajvanyai šāhauja* 'umbrella with jewelled handle, flame-coloured (= white)'. From **dastānya-* with trajected umlaut *i-*. See *dasta-* 'hand'.

dašte, *dašde*, see *dajs-* 'to burn, ripen'.

dašyau, *dašvā* 'ten', see *dasau*.

dašika 'proper name', III 141·4 *dānavatā dašikā parstā piḍe* 'the patron (BS *dānapati-*) *Dašika* ordered to write'.

dasa 'section' or 'arrangement', K 94·106 *tv(ā) dā hīya dasa pīrī u parī piḍe* 'he would write or cause to write this section of the *dharma*-doctrine', = v 244, 2b1 *tvā dā hīya dasa pīrī parī piḍe*, BS *dharma-paryāyaṃ likhiṣyanti likhāpayiṣyanti*; K 54, 13v2 *aysmvajā dasa sau skandhā dā* 'the section of the mind, one *dhātu*-element of *skandha*-groups'. From base *das-* 'to cut out', Oss. D. *dasun*, *dast* 'to cut'; or *das-* 'to arrange, classify', Oss. D. *dasun* 'to heap up', Armen. lw *das* 'class'. Note also Zor.P. *dašnak*, Armen. lw *dašnak*, N.Pers. *dašnah* 'dagger (cutting tool)'. See s.v. *dāš-*.

dasa 'thread', III 12, 21v5 *kupāysimja dasa bañāna* 'the cotton thread is to be tied'; v 355, b1 *dasa jsa bañāna* 'it is to be tied with thread'; v 40, 63b2 *dasa tcera* 'a thread is to be made'; v 160, 203a1 *maṇḍrā hvañā ša dasa gu///* 'the *mantra*-formula is to be recited, this thread is to be (tied?)'; ibid. b4 *///gya dasa bañāna* 'the (cotton?) thread is to be tied'. From base *das-* in the noun Balōči *dasag* 'thread', N.Pers. *dasah*, Munjānī *lāsa* 'rope of goat's wool', *saṃ-lasiko* 'neck-rope', Yidya *loso*, *lāsa*; with O.Ind. *daśā-* 'fringe', second component *-daśaka-*, *-daśa-*; Pali *dasa-*. IE Pok. 191 *dek-*; Got. *tagl* 'single hair', *tahjan* 'tear out', O.Norse *tāg* 'fibre'. But K 63, 79r2 *ysara-ttašām* rather *ttaša-*, not *dasa-*.

dasa- 'ten', as first component, SuvP. 67r4 *dasa-vadya* 'tenfold', BS *daśa-vidha-*, IV 46b *thauna dasi-chāya štūka* 'cloth of ten feet is necessary'; Manj. 129 *dasa-vadye*, Manj. 118 *disa-vadye*. See s.v. *dasau* 'ten'.

dasau 'ten', Sid. 133r1 *dasau*, Sid. 100v1 *daso*, inflexion, gen. plur. Z 8·18 *dašānu*, II 105·111 *dašina*, II 101·12 *dašām*, Sid. 153r2 *dašau*; inst. plur. Z 6·22 *dašyau*, Z 13·144 *dašyau*, Manj. 61 *dašyā jsa*; loc. plur. v 338, 61r6 *dašvo*, SuvO. 5r5 *dašva*; III 22, 12a3 *dašvā*, SuvP. 65r3

dašvā bhūmvā 'in the ten *bhūmi*-stages', BS *daśa-bhūmyām*, v 247, 16b4 *dašvā diṣṭā* 'in the ten regions', BS *daśasu diṣṭu*. First component *dasa-*, see above; with *daso-*, II 67·9·4 *daso-chāya* 'of ten feet'; Z 22·125 *dasa-gyūnaa-*; K 144·2r2 *dāsau-padya*. From II-19 see separately, *šūṇḍasu*, *duvāsu*, *drāisūvo*, *draisam*, *tcāhulasa-*, *tcāulasa-*, *paṃjsūsu*, *kṣasu*, *haudāsā*, *haṣṭūsu*, *nausu*. Ordinal, v 296v3 *dasamā*, v 255·1103 *dasamyē māsti* 'in the tenth month', v 385·93 *dasamyē haḍe* 'on the tenth day'; K 46·31 *dasaumyē māsta* 'in the tenth month'. From *dasa-*, with either *-kam* (neuter), or suffix *-āva-* (like *nau* 'nine' from *nava-*), Tumšūq Saka *dase* '10', *dasmāna-* 'tenth'; *-sana*, *hoparsana* '17', *šowarsana* '11', *dreuarsana* '13'; Av. *dasa*, *dasama-*, Sogd. *ḍs*, *ḍs'*, *ḍsm'yk*, Yavn. *das*, M.Parth.T. *ds*, M.Pers.T. *dhwim* 'tenth', N.Pers. *dah*, *dahum*, Oss. DI. *dās*, D. *dāsājmag*, I. *dāsām*, Pašto *las*, Parāčī *dōs*, *dōsumī*, Yidya *los*, Waxī *das*, Šuynī *ḍs*, Yazg. *ḍās*. IE Pok. 191-2 *dek-*, O.Ind. *daśan-*, Greek δέκα, Lat. *decem*, Oscan *deke-*, Celtic O.Ir. *deich*, Welsh *deg*, Got. *taihun*.

dasta- 'hand', Manj. 70 *dasta pā* 'hands, feet'; I 252, 1v1 *dastānu u pānu* 'of hands and feet', BS *kara-carāṇe*; inflexion, Sid. 131v3 *dastām vi*, Tib. *lag*; inst. sing. SuvP. 73v2 *dastāna*, BS *karaiḥ*; loc. sing. *dišta*, Sid. 155r2 *dište haṃphājāṇā* 'to be wrapped in the hand', Tib. *phur-mar phur-te*; v 107, 29v7 *haṃju dasta nāndā* 'they held the hands bent', BS *anjaliṃ praṇamya*; with *-ka-*, K 63, 78r3 *dastakvā hau-dvā* 'in both hands'. In the sense 'by the power of', SuvO. 53v6-7 *śāndremate gyašte dastāna* 'in the hand of the *devī*-goddess *Śāndrāmātā-*', BS *śrīyā mahā-devyā hastena*, Tib. *mthas*; parallel to SuvO. 53r5 *mīšta gyašte prabhāvāna tte dastāna*, BS *śrīyā mahā-devyāḥ prabhāvena*; later K 146·1 *distani*; II 102·35 *dastana*; v 246, 11b1 *dastāna biysamjāre* 'they hold hand and hand', BS *hastena hastam tasyopānāmayaṇi*, = K 97·183 *dastana beysajāre*. With *yi*, K 41·67 *dastānai hā skauyīrau* 'they touch him with the hand', = K 44·184 *dastinai hā skauyīrau*. See also *haṃdasta-* 'official title'. For 'hand' also *ggoštā*. From **dasta-*, Av. *zasta-*, O.Pers. *dasta-*, Zor.P., N.Pers. *dast*; Sogd. *ḍst-*, M.Parth.T., M.Pers.T. *dst*; Šuynī *ḍast*, Rōšānī *ḍost*, Yazg. *ḍāst*, plur. *ḍastaθ*. Oss. D. *xube-dzāstāj* 'with both hands', see s.v. *hau-dva*, *hvūdastā*; here rather *-dz-* from *-d-*, as in *udzestā* 'span' from older *vitasti*, than from *zasta-*. As second component, Yazg. *pardast* 'bracelet'. The proposal to connect *dastāna*, *distani*, *dastana* 'by the power of' with Av. *danh-*: *dah-* 'to teach', *daštā-* 'teaching', Zor.P. *dastaḥar* 'teacher' in AM, n.s., 7, 1959, 22 and ibid. II, 1965, 110 is thus no longer acceptable. IE Pok. 447 *ghesto-*, O.Ind. *hāsta-*, Lit. *pa-šastē*, *pa-šastis* 'armpit'.

dasta- 'group(?)', K 154·34-5 *dasta ma jsa bāyidiṃ (-im = -ai) hīyā kūlvā* 'may they from here lead the groups in their own families (BS *kula-*)' (Vajra-yāna statement); K 48·3·1 *sa kūla dustā ayište* 'a hundred *koṭi*-million groups he influenced' (BS *adhiṣṭhita-*). To Zor.P. *dastak* (Yasna 10·15 gloss to *gundān* 'groups', Parsi-Sanskrit *šreṇī-*, to Av. *una-*), N.Pers. *dastah* 'handful, assembly, brigade, bundle'; Armen. lw *dastak* 'wrist'; Oss. DI. *dāstāg* 'handful of awns; handful'; Arab. *dastaj*, Syriac *dstq-* 'handle'.

dasta 'appeared', Manj. 142 *cāyuaa dasta* 'appeared through acts of magic', III 29, 42b2 *ttaramdarā bata dasti*, = Manj. 270 *daista*. From older *dista* 'see' s.v. *dai* 'to see'.

dastakvā loc. plur. 'group', K 48:31 *sa kūla dastā ayište*, *dastakvā hwa hwa krramna* 'a hundred koti-million groups he blessed (BS *adhiṣṭhita*-), in each group in turn'. See *dasta* 'group'.

dastem 'handful(?)', III 128:11-2 *tā hiya dastem rana camdāvaṇa mōiri māṇaṇḍa himāṇḍe* '(in every birth) his own handful of jewels, like the *cintā-maṇi* (magic jewel), may they exist'. Possibly *-em* from older *-ai*, hence *dastaa*-, nom. sing. *dastai*. See *dasta* 'group'.

dastaurā 'staff, stick', II 85:31 *dastaurā hauḍai* 'he gave a staff'; Z 291:8 *ne būku nāste a ne dastora karā* 'he takes not the food and not the staff' parallel K 46:27 *laṣṭa pāttarā asthiye* 'he took up staff, bowl'; III 74:204 *pātte laṣṭāna vā* 'he held the bowl, staff'; III 69:85 *laṣṭa pāttara dūta biysīye* 'he took the staff, bowl in his hand'. From **dasta-bara* 'carried in the hand, staff', N.Pers. *dast-vār*, *-ah* 'walking stick', Sogd. Chr. *dstb'ry*, *dstwb'ry* 'stick', Bud. *ḍstb'ry* 'instrument'.

dastauraja 'belonging to the record', IV 26:6-7 *heri pajistādā dastaurajā* 'they demanded the money according to the record (or document)'. From **dasta-bara* 'exemplar, record', N.Pers. *dastūr* 'licence, exemplar, basis, original of a book, record, tax', Zor.P. *dastaḥar* 'teacher'. Suffix *-ja* from older *-āi* for adjectives of connexion.

daha 'man, male' in contrast to 'woman', SuvP. 74r2-3 *dahā strīya* 'man, woman', BS *puruṣāḥ strīyo*, IV 20:13 *daha hwaṇḍā* 'men' quoted s.v. *ttuvar*-; SuvP. 73r3 *strīyī biṣā tti daha himāṇḍe* 'the women, they all shall become men', BS *sarvā strīyo nitya narā bhavanti*; III 89:160-1 *dahā pūra padīme* 'creates a man child'; III 66:35 *naḍa ye dahā* 'there was a man, a hero'; III 105:10-1 *ysā ṣa paḍāḍa dahā pūra* 'she bore in due course a male child'; K 65, 82r4 *daha ysyāne āysā krraṇa* 'may I be born a man, free (*āysāta*-), kindly', ibid. 82v2 *ma tīme daha ṣṭūna hamaica vīra* 'may I not, being a man, come to a (worse) change'; K 51:6-9 *dahi ysyāne* 'may I be born a man'; Manj. 33-4 *dahū str(i)ya* 'man and woman' (*-ū* 'and'); V 189, 127, 221 *dahāna haṇṭsa* 'with a man'; loc. plur., Manj. 191 *cī dahv(ā) savāsa* (BS *saṃvāsa*-) *yade* 'when she dwells among men'. With *-ka*-, K 46:41 *braṣṭā sa dahakā ysām āṇ jīṣka* 'she asked, saying, have I borne a boy or a girl?'; III 73:171 *dahaka-ṇi sattakā ṣṭe* (so to read) 'it is for me a male being'; abstract, *dahoṣṭa*, Sid. 2r5 *dahoṣṭa aspāḍākā piṣkalā* 'chapter on producing virility', Tib. *ro ča-bahi rgyud-kyi lehu*; I 175, 93r4 *dahausta padīmaka* 'producing virility'; I 169, 85r1 *cvim* (*-im* = *-ai*) *duhausta niṣṭa* 'who has not virility'. Adjectives, *dahiṇā*-, III 88:145-6 *dahiṇā, gūnai biṇḍā baṇḍā* 'to be bound upon the male mark'; II 7:116 *dahiṇau bvaijsām gūna ṣahaṇau ja haphvai* 'possessed of the male virtues (triadic)', = II 7:111 *dhiṇau bvaijsām gūna ṣahaṇau ja* (deleted); *dahāna*-, II 86:38 *dahūṇi sūra* 'manly, bold (dyadic, BS *sūra*-)', III 105:16 *dahauna ālaṃgāra* 'man's ornaments'; III 127:14 *dahū*; II 115:16 *dahū*; compound with *hu*-, K 110:338 *hūdaha* 'excellent man', BS *mahā-puruṣa*-, K 137:909 *hudahunā gunaina* 'with the mark of the great man', BS *mahā-puruṣa-lakṣaṇa*-. Base

dah-, noun *daha* 'male, man' (intervocalic *-h*- highly ambiguous), Waxī *dāi*, *ḍāi*, *ḍayāk* from **dahya*- (or **dahyu*-), where Waxī has lost *-h*-, but docs not lose intervocalic stops (see TPS 1959, 107-115). Avestan adjective fem. *dāhi* ethnic name, Greek *Δάαι*, *Δάοι*, *Δάσσαι*, Lat. *Dahae*, O.Pers. *dahā* 'the Dahan people'. O.Ind. RV 6:21:11 *yē mānuṃ cakrūr āparam dāsāya* '(the sages) who placed Manu after Dasa', where *dāsa* is the epithet of the primal man. With suffix *-ya*-, O.Pers. *dahyu*-, Av. *dahya* 'land', O.Ind. *dāsyu*- '(hostile) people', later 'demons'. Adjective O.Ind. *dāsa*-, *dāsā*-, like the Av. *dāha*-. The Avestan *dāha*- name is associated with the names *airya*-, *tūriya*-, *sairima*-, *sāina*- (*sāimi*-) and *dāhi*-, glossed by Zor.P. *ērān*, *tūr*, *salm*, *sēn* (= *ēēn*) *dāh*, *sind* and *dāyikān*, *sindikān* (GrBd. 106:1.4ff; 107:9ff). The *sāina*- may be adjective to *sina*- equivalent to *sindu*-, the Greek *Σινδοί* near the Sarmatai country. The name *daha*- survived into Arab.-Pers. *dihistān*, east of the Caspian Sea.

dā 'law, established', see *dāta*-.

dā-, first component, *dā-gūna* 'fire-coloured', K 18:193-4 *dā-gūna karavīnā bueya harrida* 'red, around, rays shine'; = K 26:126-7 *dā-gūne karavīnā bueya harreda*, = K 34:77 *ysara-guni karvīnā bueya harāṇye* 'gold-coloured rays round about shine forth'; II 60:16 *dā-gū bayssye paima jsa* 'from fire-coloured thick wool'; Sid. 150r4 *āsanu cha vijjṣḍe*, *u ysiḍā*, *u drrāṇi dā-gūṇi khadyaatta prāṇai khiṇḍā* 'skin appears blue, and yellow, and red-coloured like the *khadyota*-firefly insect'. Tib. *kha-dog soon-po dan*, *ser-po sman-ṣiṇ*, *me hbar-ba dan*, *srin-bu me-khyer dan*, *glog ltar-bu mthow-ba rnam yino*. From the compound **dāga-gauna*-, to *dai* 'fire'. See also *dajūna* 'flame-coloured', to *dajā* and *gūna*-.

-dā 'placing', III 14:11 *mahara-dā* 'the period from 3-5 o'clock' before the period *palsārā* 'evening'. Hence possibly 'sunset time'. The second component is from *dāta*- (see *karavāta* 'morning'), as in Av. *hū frāšmō*. *dāti* 'sunset' (for *frāšma* 'appearance', see Zoroastrian Problems, ed. 2, 1971, xv, DkM 610:12 *fratom frāšm vīstarihet* 'the initial appearance is spread (before the body of the sun appears)'). The *dāti* 'placing, being settled', is like the *dāt* of Zor.P. *bām-dāt*, N.Pers. *bām-dād*, and the *-vāta*- of *karavātā* 'morning'.

dā 'to give', in the noun *dāṃgyā*- and in *parāth* 'to sell', elsewhere for 'give' Khotan Saka has *hor*- from *fra-bar*-. See *dāṃgyā*-.

dājsaṃḍai 'name of medicinal plant', III 17:14 *rājū namva*, *dājsaṃḍai*, *aṣṇūha* 'plains salt, dājsaṃḍaa', 'doves' dung'; Sid. 100v3 *dājsaṃḍai hiya ttīma* 'seed of dājsaṃḍaa', III 87:115 *dājsaṃḍai*, *mījsāka* 'kernel'; III 90:184 *dājsaṃḍai ttīma*. From base *dāg*-, possibly present with *-ā*- to *dajs*- 'to burn, ripen', base *dag*-, then 'pungent'; see *dajsaṃḍai*.

dāṇa 'in the fire', K 110:325 *khvui dāṇa nūṣṭa* 'when they put it (the dress) in the fire'. See *dai* 'fire'.

dāṃgyā 'gift', Z 23:37 *ttatatu pharu paṣṭute dāṃgye* 'he promised much wealth, gifts'; V 225:66:4 *ḍāyāṃtharāṇ dāṇja heḍḍi* 'he gives a gift of lamps'; JS 35r2 *pha dāṇje byodai* 'he gained many gifts'; K 63, 79r4 *ttū pajāysaude brrūna saskāra dauja* 'may they accept the

brilliant gift of *saṃskāra*-acts', =K 64, 80v4-81r1 *ttā pajāysīryau brrūna saskāra dauja*. But K 24.88 *yanū ma dāauja* (for *drūja* 'injury'), =K 16.144 *yanū ma drrāja* 'do a violent act for me'. The acc. sing. *dāṃja* assures theme *dāṃgyā-*, hence from **dānač-* passed to *-ā-* stem. Base *dā-* 'to give', elsewhere in *parāth-* 'to sell' from *parā-dadā-*. Replaced by *hor-* from *fra-bar-*, as O.Pers. *fra-bar-* 'give'. Av. *dā-*, Zor.P. *dātan*, N.Pers. *dādan*, M.Parth.T. *dh-*, *d'd*, M.Pers.T. *dy-*, *d'd*, Sogdian diverges *θβr-* **ati-bar-*; Pašto *lāl*, Wanetsi *l-*, Yidya *dālm*, pret. *līm*; Sanglečī *dāy-*, Šuynī *dāk* 'gift', *dād*, *dēd*, 3 sing. *dīd*; Yazg. *daδ-*, *ded*, 3 sing. *daδd*. IE Pok. 223-6 *dō-*: *dā-*, O.Ind. *dādāti*, *dattā-*, *-tta-*; Greek *διδωμι*, *δοτός*; Lat. *da-*, *dō-*, *dātus*, Armen. *tam*, *etou*; Lit. *dāomi*, *dāotas*, *dāoti*; O.Slav. *dati*, *-danā*.

dāta- 'placed, established; law', v 112, 34r5 *ttātāne dātā pyūqāmatigye pvātīne ūce jsa* 'with the cool water of the hearing of this *dharma*-doctrine', BS *anena dharmasravaṇa-salilodakena*; v 108, 30v7 *dātāna*, BS *dharmena*; v 118, 67r3 *dātānai kṣirā ānatā tcerā* 'by the *dharma*-law his land must be guarded', BS *dharmena pālaye rāṣṭraṃ*; later Bcd 48r3 *uysdīšmi baysām dā* 'I preach the Buddhas' *dharma*', inst. sing. Bcd 47v4 *dāna parāhna* 'by *dharma*, by *śīla*-code'; adjectives, v 123, 19v3 *dātātyau aysmya dīryde* 'with... of the *dharma* holds in mind'; K 58, 29r2 *dāvānvā sanūhānvā* 'in trances of the *dharma*' (BS *samādhāna-*); *dātya-*, Z 6.4 *dātī cakru* 'wheel of *dharma*'; SuvP. 61v4 *dāvī cakrā*; Bcd 51v4 *dāyī cakrīna*, ibid. 46r4 *dāyī cakrā*; fem., K 53.10.8-9 *dāya prara* 'dharma nature'; K 136.864 *dāyā byāṃja* 'section of the *dharma*'; 865 *dāye byāṃji jsa*; plural, v 108, 30v7 *dātya*, inst. v 118, 67r2 *dātyau*; gen. v 115, 64v4 *dātyānu*; with negative, v 115, 64v5 *adātyānu*, BS *adharmika-*; *dātīnaa-*, III 24, 23a4 *dātīnai ttaradarā* for BS *dharma-kāya-*; III 27, 35a2 *dātījā tcaimañā* 'in the *dharma* eye', BS *dharma-cakṣus-*; v 182, 43r2 *dātīja naaya* 'in the *dharma* boat'; *dāvīnaa-*, III 114, 6v3 *dāvīnai ttaramdarā*; fem. v 55, 2v4 *dātīgyen tcemañā*; K 61, 40v1 *dāvīji*; Manj. 316 *dāvīje*; plural, v 45, 99a4 *dātīnā balysā* 'dharma Buddhas'; K 105.231-2 *dāvī(f)ja py(au)ra*, BS *dharma-megha-* 'dharma cloud'; II 105.100-1 *ttayi āṇi dāvasta carāṃ jsa* 'by that *dharma* lamp' (translation AM, n.s., 11, 1965, 105). Compound, SuvO. 36r3 *dāta-hvānaa-* 'dharma preacher', BS *dharma-bhāṇaka-*. Participle to base *dā-* 'to put, place, establish'; Av., O.Pers. *dā-*, *dāta-*, Zor.P. *nihātan*, *nih-*, M.Parth.T. *d'm-d'd* 'creature' (no verb), M.Pers.T. *nh-*, *nyh'dg*, Pahlavi Psalter *nyd't*; Sogd. Bud. *δ'mδ'r'k* 'lord of creatures', *δ'nh* 'creature'; for *dāta-*, Av. *dāta-*, *dāitya-*, Zor.P. *dāt*, *dātastān*, *dātuβār*, *dātīk*, N.Pers. *dād*, *dāvar* 'judge'; Armen. lv *dat* 'judgement', *datastan*, *api-rat* 'unjust'; Sogd. *δ't'kh* 'law', adjective *δ't'yk*, *δ'tkr'k* 'judge', Chr. *d'tb'r-*; Bud. *ṣṣṣ'ty*, *ṣṣṣ'ty*, Chr. *ṣṣṣ'ty* 'unjust', *ṣṣṣ't-qry*; M.Parth.T. *d'dbr*, M.Pers.T. *d'ywr*; Pahlavi Psalter *d'tvbl'n*; Pašto *dōe* 'custom' from **dād* from **dād*. IE Pok. 235-9 *dhē-*: *dha-*, O.Ind. *dādhati*, *dhitā-*, *hitā-*, Greek *τίθημι*, *θετός*, Lat. *-ditus* (*ad-*, *con-*), Lit. *dėti*, *demi*; O.Slav. *dėti*. See also *padā* 'she placed'; *padāna-* 'receptacle'; and *nyāttara-* 'inferior' from **ni-dāta-* or **niyāta-*.

dānā- 'grain, corn', v 333, 27r5-6 *ṣā ju hvē ttu kuṃjsatu*

ṣāa ṣāa dāna ṣumārā 'this man counts the sesame, one by one grain', BS G 24a7 *ekaikaṃ tila-phalakam grhya*; v 334, 27v4-5 *kuṃjsatigye dāne*, BS G 37, 24b4-5 *tila-phalakāḥ*; JS 34r2 *vekṣottai dām* 'you scattered grains' (*dām* from **dānā* from *dāne*); III 87.128 *dāmi-haasṭū gāra*, *ttiyām ma dāna thamjāna* 'smoke-dried grapes, from them the seeds must be extracted (ma possible scribal beginning of *miṣṣā* 'kernels')'. Second component III 89.172 *ttirā-dānā* 'medicinal plant ('bitter grain')'; adjective III 89.171 *ttirā-dāninai rām* 'oil of the plant'. Not identified. See also *jāṣṣyāna-* 'terebinth', *saśvām* 'mustard', possibly *aysdām*. Base *dānā-*, Av. *dānō*. *karṣa-* 'grain-carrying (ant)', N.Pers. *dān-kiš*, *dānah-kiš*, Zor.P. *dān-kaš*, *dānak-kaš*; N.Pers. *dānčah* 'millet', Balōči *dān*, *dānag*; *dānič* 'millet', Sanglečī *ḍang* 'seed', *dānik*; Yazg. *danāḡ* 'grain'; Šuynī *dūnā*, Rōšānī *dōnā*; Yidya *nānoyō*, Pašto *nine* 'parched grain', *nānga* (from **dānakā*) 'blackberry'. IE Pok. 242 **dhōnā-*, O.Ind. *dhānāḥ* fem. plural, *dhānyā-*; Lit. *dāona* 'bread', Tokhara B *tāno*.

dānām 'testicles', gen. plural, Sid. 121r1-2 *pī haṣāme jsa hamye dānām nirāme hīwī āchai vī āhusāñāñā* 'it must be made to sweat in the disease of the extrusion of testicles due to increase of fat', Tib. *chil rgyas-pa-las gyar-pahi rlig-rlugs-kyi nad-la ni, dugs bya-ba dan* (*rlug-pa* 'cast out'). See *dānā-* 'grain'; and *śelaka-*.

dāma- 'bond', v 77, 145v4-5 *haudyau ratanyau kye rataninyau dūmyau pajusta* '... with the seven jewels, which are covered with jewelled fastenings', Tib. *rin-chen bdang-gyis śin-tu spras rin-chen dra-bas legs-par brgyan* (*spra-ba* 'to adorn'; *dra-ba*, BS *jāla-*); v 147, 131a1 *mārīna bana dāma* 'the bonds, fastenings of *Māra*-demon'. Base *dai-*, *dā-* 'to bind', Av. *dyā-*, Zor.P., N.Pers. *dām* 'net', N.Pers. *dāman* 'border'; Sogd. Man. *δ'm* 'net', Chr. *d'my* 'fettors'; Man. *γryy pδ'nnyh* 'edge of mountain'; M.Parth.T. *d'mg* 'net', *d'mg wd bndg* 'net and bond'; Pašto *lāma* 'snare', *laman* 'border, hem', Munjānī *lōnago* 'snare' (**dāmaka-*), Waxī *dāng*. IE Pok. 183 *dē-*: *dā-*, O.Ind. *dyāti*, *dītā-*, Greek *δέω*. See *dima-* 'tie'.

dāmmā 'smoke', III 72.162, see *dumā*.

dāyi 'injures', III 104.37 *ka ma ādūra bevai dāyi* 'if another (woman) injures, cheats me', *dāya-* < **dābyatai*, with *beva-* < **vidābaya-*, see cognates s.v. *dyūka-*.

dār- 'to hold', long *-ā-* to base *dār-*, as second component *-dāraa-*, III 105.14 *hadarye bāḍena bisadārai nera jsa pyāste* 'at another time the householder spoke with his wife'; with suffix *-āṣṣaa-*, III 106.23-4 *bisadārāṣai ttaña beḍa bihī būra śairka-vaurye ālage* 'the householder's son at that time was exceedingly well-dressed, arrayed', v 327, b4 *bisadārai*. For *-durana-* *-darnaa-*, see *candarno*. Base *dar-* 'hold', present *dār-*, *dāraya-* > *dera-*, 2 sing. imperative III 101.38 *derā*. With preverbs, *padār-*, *pader-*, *haṇḍār-*. Av. *dar-*, *dāraya-*, Zor.P. *dār-*, *dāstan*, second component *-dār*, Sogd. *δ'r-*, *ēr'γ-δ'rwk* 'lamp-holder', Gilgit *lera-* (first component) in names; M.Parth.T. *d'r-*, participle *dyrd*, *shr-d'r* 'governor', M.Pers.T. *d'r-*, *d'št*; N.Pers. *dār-*, *dāstan*, *-dār*; Pašto *larəl*, Parāčī *der-*, Šuynī *dēr-*, Yazg. *ṣārḍar*, *ṣārḍard* 'hold', Waxī *wīdār-*, Yidya *lār-*, Oss. D. *darun*, I. *daryn*, *dard* 'hold', compound D. *ciray-darān* 'lantern'; D. *lādārūn* 'understand'. IE Pok. 252-5 *dher-*, O.Ind. *dhārāyati*, *dhṛtā-*,

O.Engl. *darian* 'to hide', *dierne* 'hidden', Lit. *deriū*, *derėti* 'press', causative *daraū*, *daryti* 'make, do'. See also *darra-* 'continuous'.

dāra- 'loog', v 115, 64r4 *ne dāru stā* 'it is not long', BS *na cireṇa hi*; v 131, 52, 1b4 dyadic, *atā dāru bulysu* 'very long'; Sid. 20r5 (*dā*)*ra-jīna* 'long-lived', Tib. *che rin-bar byed-do*; SuvO. 5v5 *dāra-jśinyaiū* 'long life', BS *dirghāyushkā-*; K 100.283 *sadarnu śāśa dāra-vastu hamāve* 'may the teaching of the good *dharma* be long-enduring' (BS *vastu-* 'thing'); fem. K 90.745 *u jśinai dāra-vastva hime* 'and may his life be long'. With *buru* 'in measure', I 255, 170v1 *dārburu* 'long', BS *ciraṃ*; K 138.926 *dār-buru*, Tib. *rin-bu*; Sid. 138r5 *dāra buri va neca hame* 'it is long kept low' (*neca* = *nesta* 'set low'), BS *nimino*, Tib. *dar hdug-pa* 'to remain a little'; K 148.66 *daura-baimana hamāvai* 'may he be of long fortune'. From *darga-* 'long', as *āra-* 'price' from *arga-*, but *mura-* 'bird' from *mrga-*; O.Pers. *darga-*, Av. *daraga-*, *darāya-*, *drājīšta-*, *drājō*; Pahlavi Psalter *dgly*, Zor.P. *dgr dyr* **dayr*, *dēr*, *drahmāδ*, N.Pers. *dēr*, *dirāz*, Balōči *dēr* 'long, late; time, duration'. IE Pok. 196-7 *del-*, *dlēgh-*, O.Ind. *dirghā-*, *drāghīṣṭha-*; Greek *δολιχός*, *ἐνδελεχής*, Got. *ulgus* 'steadfast', O.Slav. *dlugū*, Hitt. *daluga-*, Lit. *ilgas*.

dārā- 'edge', Z 5.78 *kha hāvyo kādarā dāru karā ne yuḍu yindā patālstu* 'just as a sword cannot cut its own edge', parallel Manj. 235 *uysāuā kara ne paysānū kādara hūya dāra ne pasta īda hauvai naišta* 'the self is not to be known at all (-ā, older -ū 'by you' or particle *ū*), and the sword cannot cut its own edge; there is no power to it'; III 43.18 *ā vā rīstā raijsai kādarā dairā baidā māhṣī* 'or he licks honey upon the edge of a sharp knife', parallel BS *madhu-digdha iva kṣura-dhāra-samā*. Base Av. *dārā-* 'edge', glossed Zor.P. *taš* 'axe', *tiši-dāram* epithet to *taša-* 'axe', Zor.P. gloss *tēš-tēy*, Pašto *lōr* 'side', *lērai* 'ridge of mountain' (from **dāryaka-*), O.Ind. *dhārā-*, IE Pok. 272 *dhō-* 'to sharpen', Greek *ἐθόωσα* 'I sharpened', O.Engl. *darop* 'spit', *daru* 'harm', *derian* 'to wound'.

dārañā 'tearing(?)', III 11.20v4-5 *ma anañdisā ma ma dīlā ma bahauji ma dārañā yana* 'do not neglect me, do not cast me down, do not seize me, do not rend me(?)'. Possibly **dārañāta-* to base *dar-* 'to tear', like O.Ind. *dāruṇa-* 'savagē, cruel' (variation in suffix -*ana-* and -*uā-*).

dāmrminai, see *daurnūnai*, from **durma-*, II 60.17 *dāmrminai śkāma dale sau*; II 77.23 *daurmīnai bagala*.

dāmīla 'stick', see *daula-*, v 313, 1b5.

dālysa- 'raft', Z 13.28 *ysāysino dālysu* 'raft of reeds', see *drāyasa-* 'raft', cognates s.v. *drays-*.

dāvā jsa 'the *dharma*-doctrine therewith', Manj. 130 *kaga hūña āstai thūya dā-v-ā jsa paja yuḍe* 'he pulled out skin, blood, bone, he did honour to the *dharma* with them'. See *dāta-*.

dās- 'to receive, get (possessions), receive with honour', III 34.7 *hvaṇḍā vī mīś(d)ṇa yūḍāda ma ra pā dāsāda* 'for the men they showed favour, for me also they did honour then', = III 46.14 *hvaṇḍāṃ vī mīśda yūḍāṇida maṇ ra pā dāsāṇidā*, = III 40.8-9 *hvaṇḍā vī mīśda yūḍāṇidā maṇ ra pā dāsāudā*. Variant to read in III 41.33 *g(r)auñi [dāsāudā] haṣaprrīya haṇmārāne jsa dāsau(dā)* 'with

blossoming *hamāranā*-plant they did honour'; III 45.2025.9 *seṣṭryau thūya puṣa spyakyāṇ dāsāṇidā* 'by love-acts (**seṣa-kīra-*) at once (dyadic) they honoured with flowers'; = III 36.50-1 *seṣṭryāṇ thūyāṇ thūyāṇ puṣa spyakyāṇ dāsāudā*, = III 40.3 *śaiṣṭryau thūya thūya vaṇa spyakau dāsāudā*, = III 34.2-3 *seṣṭryau thūya puṣa spyakyā dāsāda*. Base *das-*, present *dās-* < **dās-ya* 'to accept, receive with honour (greet), get (possessions)', Av. *dasa-* 'goods, possessions', *dasathavant-* 'rich'; IE Pok. 189-91 *dek-* 'receive, accept, greet, honour, get', O.Ind. **daśas-* in *daśasyāti* 'honours', Lat. *decus*, *decoras*, *decet*, *dignus*, Celtic O.Ir. *dech* 'best', Greek *δέκομαι*, *δέχομαι*. See also participle *dāṣṭa-*.

dāś-, **dāś-** 'accomplish, finish, cease', Z 10.26 *kīre dāśīate* 'he completes the deeds'; Z 23.36 *dāśīni padīde* 'I would finish making'; Sid. 142r5 *khu ni dāśi byasde* 'when it has not ripened', Tib. *de-la thog-ma ma smin-pahi che*; Bcd 46r1 *sājura cu ra vā śai dāsāṇidā kīri* 'the learners (and those) who also have completed the study', BS *śaikṣa-śaikṣa-*; noun, Bcd 52r2 *dāśāma vīsyāne* 'may I see completion', BS *samanta-mukhena*; III 130.26 infinitive, *paridi*. . . *pāśā pajaṇ dāse* 'they deign to complete the worship, honour'; preterite **dāśīta-* > *dāśya-* > *dāśa-* (the latest, *dāś-*, is thus the same as the present stem), I 139, 47v3 *dāśyā* 'finished', BS *samāpta-*, I 149, 58r1 *dāse* 'finished'; v 13, 9v1 *piṣkalā dāśye* 'the chapter is finished'; K 143.1061 *sarvakāri dāse* 'the whole work is finished'; K 143.1058-9 *uspurra dāśyā* 'completely finished'; v 367.151 *asapāra dhāse*; K 151.43-4 *ūspāṇra dāśa*; Sid. 121r4 *u pharākaṇi ni dāśa varṣte* 'and for him it has not ceased to increase' (for **vaṣte*, infinitive to **vaṣ-* from **vaxṣ-*), Tib. *chabs chen-por ma gyur-pa-la* 'not having become very large'; v 1.1.2; 3 *dāsem byehi* 'I have already got'; III 44.44 *nūrā vyahā seṣāhā dāsaidai brriya* 'the lover showing a new display (BS *vyūha-*) in love'; K 30.209-10 *dāsāda pvau* 'they have already heard', = K 38.143 *dāsāṇda pyā*. From base *das-* 'to put in order', to Armen. lw *dasel* 'to arrange', *das* 'order', N.Pers. *handasī* 'mathematics, geometry'; Oss. D. *dasun*, *dast* 'collect, heap up' (E. Benveniste, TPS 1945, 72, not with H. H. Schaefer, *Iranische Beiträge* 1, 1930, 257, to *han-dāc-* 'to measure'). See also *dasa-* 'section' or 'arrangement'.

dāṣṭa- 'rich, happy', as second component, K 30.220 (addressed to the queen) *saḥyā giṣṭū śradā-dāṣṭa śṭauna* 'persist, be firm, content'. Base *dās-* 'get possessions', hence *dāṣṭa* 'contented with riches', to Av. *dāšta-*, Yašt 19.54 *aśiṣ pouru xvāθra spāra dāšta sūra gāuš ēa vāstrahe ēa* 'Fortune (*aśi-*, Zor.Pahl. *art*) having abundant welfare, having got wealth, possessing riches in cattle and pasturage'. See cognates s.v. *dās-* 'to receive'.

dāsa- 'collection, heap', K 49.3.10-4.5 *śiri pāricittrā bahya, raṇmūjā dāsa u ttraikhiye, bveyausta raṇmūjā īvāra*. . . *haiṣṭm* 'I present the good *pāricitra*-tree, jewelled heaps and piles, shining noble jewels'. Base *dās-* 'to heap' in Oss. D. *dasun*, *dast* 'to collect, heap up', IAS 1.169.6 *māṣug dast* 'tower built'; P 2.21 *cirt iṣṭastoncā* 'they built the monument'. See s.v. *dāś-*.

dāsai 'covering' as second component, K 64, 80r2 *jastūñā dāsai hauda-ranya hesa* 'having turrets of the seven

precious stones with (celestial =) royal covering'. From *dāsiya-, adjective from *dasā-* 'thread' and 'goats' wool', whence *-dāsyē > -dāsai. See s.v. *halsa-*.

dāsyā 'joy(?)', II 115:29 *sa tta prraṇahāna ya hatca āhā jsa na sa tta dāsyau sauha (jsa) hatca gvaṣṭū mā jsa* 'thus this was the desire (BS *pranidhāna-*) from you; this your parting from us was not with joy and pleasure'. Hence *dāsyē* oblique to *dāsyā-* with -u 'and' (-e+u > -au); from base *das-* 'to get (possessions)', participle *dāṣṭa-*, dyadic with *śīra-* 'content'. See cognates s.v. *dāi-* 'get'. In *gvaṣṭū* occurs **vivaṣṭi-* 'parting' to base *vaz-*, with -ū 'you', enclitic; *mā jsa* 'from us' (but -*m* *jsa* 'from me'). **di** 'appearance', JS 5r3 *di śirka* 'fair in appearance', see *da*, *dāta-*.

dī 'under', *dīm*, *dīna*, *dīraṃ*, *dījanāṣṭa*, K 135:853 *dī baudhi bakyā* 'under the tree of bodhi-knowledge', Tib. *byan-čhub-kyi śin drup-na* (*drup* 'near, beside'); K 40:5-6 *yimaka-sālyām dī bakyām ṣṭāna* 'being under the *yamaka-sāla* trees', = K 42:126-7 *yimaka-sālyām dī bakyā ṣṭāna*; K 60, 36r4 *dī bāmdhananḍa* 'under the bodhimanda'; Z 14:17 *dī bodhi banhyu*, = Z 24:258 *dī bodhi banhyā*; Z 22:156 *dī śṣando* 'under the earth'; JS 28v4 *ysera ṣṭe dī dyai* 'is sad (enemy) at the sight'; Bed 55v2 *baysūnā rruṃdā dī bakyāṣṭā* 'under the royal bodhi tree'; IV 23:1 *ttē dīm banhyi* 'under the tree'; SuvP. 73r4 *raṃnīnāṇi banhyāṇi dīna* 'under the jewelled trees', BS *ratna-drumendreṣu*; = SuvP. 59v3; *raṃntnām bakyāṇi dīna*, BS *ratna-vṛkṣa-mūle*; JS 12r4 *pākām dīna*; JS 35v1 *pākām dīmna*; 'under, subordinate to', v 205:10:1 *tti burā budesa dīna* 'all these subordinate to Budesā', see SDTV 88; Manj. 108 *ttiyā jsa mu-yasatha vacaittra bāva hagaṣṭa dīna* 'from them (the parents) births here are various, origin (BS *bhāva-*) evolving downwards'; with *yī*, III 89:175 *dīnai* 'under it'; Bed 47r4 *baudha-vraikṣā dīnāṣṭā* 'under the bodhi tree', BS *bodhi-drumendra-gata-*; *dīraṃ*, III 89:174 *styūdi śaṃdai dīraṃ* 'under compact soil'; *dīrna*, Z 3:45 *āysana gyastūnā dīrna banhyā ṣṣāra* 'excellent celestial seats (BS *āsana-*) under the tree'; E p. 353, v 320 *dīrna*. See also *dījanāṣṭa* 'below'. Base **adas*, with *dī* from **dax* > **dai* > *dī* (with -i kept in a monosyllable as *svi*) to Av. *adō* 'under, below', O.Ind. *adhās*; *dīmna*, *dīna* from older *dīrna* with suffix -*na*. See *dīra-*. K 57, 25v2 read *haṃbīdī dī tti*, with -i *dī* 'under it'.

dījanāṣṭa 'below', K 28:181-2 *gara ṣṭāre viṣṭarīnā styūde dījanāṣṭa āṣaija klu ja āye spāsa* 'there stand mountains of crystal, strong, below lakes, as one sees in a mirror', = K 21:6-7 *gara ṣṭāra vījarīnā styūda dīja ttāṇka klu ja āye spāsa*. See *dī*. Here *ttāṇka* 'pool', see above.

dījs-, **dījs-** 'to hold', Sid. 4r4 *dījsākā*, Tib. *gnas*; K 152:2 *abiṣekā dījsākā* 'keeping the sprinkling-rite', K 95:122 *u pūstyeṇe vīṣṭi dījsavevai u vāṣiyevai* 'and puts it in a book, keeps it and reads it (-e-v-ai)'; III 60:33 1 plur. *dījsāma* 'we keep'; III 61:52 *dījsāṃde*. See *dījs-*.

dījsaṃdaa- 'hot', Sid. 136r1, see *dājsaṃdai* s.v. *dājs-* 'to burn'.

dīṣā 'throw down(?)', 2 sing. imperative to **dīn-*, III 11, 20v4-5 *ma hāmuri yana ma aña yana ma anañḍiṣā ma ma dīṣā ma bahauji ma dārañā yana* 'do not forget, do not treat me ill, do not abandon me, do not make me fall, do not seize me, do not rend me'. Causative in -*u-* to base

dai:-di- 'fall' (similar to O.Ind. *dhayati* 'sucks', *dhinōti* 'suckle', IE Pok. 241). See s.v. *dīra-* and *bvaysdaiyai*.

dīṣi 'may I see', to base *dai-* 'to see', Z 2:100 *ma ne dīṣi* 'may I not see'.

dīḍe 'badness, languour', Sid. 5v1, BS *ālasya-*; Z 12:88 *dīḍete*, v 52, 83a4 *anīratete u dīḍetā hāmurgyatetā bāta-ndetā* 'non-virility and evil, forgetfulness, confusion'; and III 8, 16r4 *dīḍe jsa*; Manj. 80 *dīḍāe* 'treating as low, degrading'. Abstract to *dīra-* 'bad'.

dāta- 'seen', and 'appearance', for verbal forms see *dai-* 'to see'; SuvO. 56v5 *chate jsa dātāna uspurra* 'perfect in colour, in form', BS *varṇa-rūpa-samanvāgata-*; v 296, 13 *smidūn(ā) hāmāte dātēna* 'becomes smooth (BS *smigdha-*) in appearance'; v 297 e, 24 *smidūnā dyatenā*; v 300, 4b2 *dātāna asādūnā hāmāte* 'he becomes ugly in appearance'; I 175, 91v5 *dyina śimka* 'good to see', BS *priya-darśana-*. See also *da*, *dī*, *de*, *dyena*. SuvP. 72r1 *dya-vīya* 'having a good appearance', BS *abhirūpa-*. Also III 105:10 *dya-vī śairka*.

dāthaḍai 'to transfer', II 17, 4b8 *jsārā dāthaḍai biṣā cā ra paphve hime* 'to transfer the corn, all which has been collected'; II 37, 12b2 (22) *dañai dāthaḍai mara āskvira bāda mau vā bara* 'to transfer it into the storeroom(?)', here in Askura district bring the *mau*-drink'; II 88:28 *ttūve ttā svi dāthiḍai paryām* 'this of yours (= *te*) we command to transfer to-morrow'. From base *ṭar-* = *tar-* 'to transfer, carry over', with *ṭaraya-* in Śuynī *aṭār-*, Rōṣānī *aṭēr-* 'extend, hand over' from **ā-ṭaraya-*. For IE *ter-* Pok. 1074-5. Here *dā-* from *adi-*, like *ttā-* from *ati-*.

dāda-, **dādda-**, **dida-**, **dīda-** 'third', see s.v. *drai* 'three'.

dida- 'so much', older *danda-*, III 134, b6 *biṣṭūnya hāra dāde -e-andā hāmāte* 'various things, it becomes so greatly confused' uncertain, printed *n-* and *ya-*, possibly *bitandā* 'confused' with *abitandā* of the previous line; v 301, 27r2 *dādā ku*; JS *didi*, *didi*, *dida*, *dede*. See *danda-*, *ttanda-*.

didamda- 'so great', Bed 44r4 *didamdyau tteryām* 'with so many (bowings of) forehead', BS *praṇamya*; JS 12r2 *didamde gaurava* 'so great a reverence'; JS 18r3 *didamde*. See *ttidanka*.

didarā 'such', K 91:9 *dīdarā varā paṣa* (BS *pariṣad*) *pharāka* 'there such a large assembly'; K 45:21 *didira dikha ṣṭarai klu hajsyai* 'such woes they are that I am struck down' (**fra-jata-*); K 103:96 *u didarū jsa parilauka baṃña satva parsīdi* 'and from such the beings captive in the other world (BS *pariloka-*) are freed'; = v 252:829 *didirū jsa pariloka banya satva parsīdā*, = III 115, 10r1. Adjective from pronoun *ta-*, see also *danda-*, *didrāma-*.

didiya 'stone', Z 13:74 *nī sa byūhiya didiya ttīyā devadattā kamālā* 'this stone would not then return upon the head of Devadatta'; Z 13:72 *balysā vā bendo dādāyo harāña devadattā ayuktā* 'Devadatta, uncontrolled, would throw a stone upon the Buddha'; Z 13:78 *kye balysā bendā dādāyu biḍe* 'who threw a stone upon the Buddha'. Later *dādāye* for **dādiye*, II 39:14 *mirāhya dadāye ṣaga* 'pearls, stones, conchs' (see SDTV 119). Possibly II 41:10 *dādā* 'stone for mounting(?)'. From either *dag-* 'to throw', in *dīṣ-*; *dīṣṭa-* 'to throw' (**dag-ṣ-*), Av. *daxš-* 'to throw', or *dai-* 'to be thrown', Śuynī *ḍi:-ḍōd* 'to be thrown, fall', Yazg. *ḍay:-ḍed* 'to fall'. If O.Ind. RV *didyū-* 'missile' is

from *di-dī-ni-*, to base *di-* 'to fall', it can be connected here. See also IE Pok. 187 *deib-* 'to swing', O.Ind. *dīyati* 'flies', Greek *διωμι* 'I chase away'.

didrāma- 'such', SuvP. 74r4 *didrām*, BS *etādrā-*; Sid. 9v2 *didrāma-vadya*, Tib. *hdi lta-bu*. See *tandrāma-*.

diṁna for *daina* 'by fire', SuvP. 62r2, BS *agni-*; K 60, 37v3 *diṁna*. See *dai*.

dīna 'under', see *dī*, *dīra-*.

dīnū 'cow', K 27-145-6 *ysira hūraunā rana dīnū gūha* 'gold is to be given, jewels, milch cow', =K 19-221-2 *ysira hūraunā rana dvīnai guha*; III 65-8 *dīnva gūha*. From **dainu-*, **dainuvā-*, **dain(u)aka-* to Av. *daēnu-* 'female' (of animals), Vid. 7-42 *gava daēnu*, Āfrinakān 3-7-10 *gavam daēnumam*; Zor.P. *dēnōtak*, Pāzand *dīnōt*, glossed by N.Pers. *šir-dār*, Parsi-Skt *dugdhavatī*. IE Pok. 241-2 *dhē(i)-* (rather *dha-ei-*) 'to extract', O.Ind. *dhāyati*, *ādhāt*, *dhītā-*, *dhenū-*, *dhāru-*; Armen. *diem* 'I milk', Greek *θησκατο* 'he sucked', *θηλυς* 'female'; Lat. *fēmina*, Celtic O.Ir. *dīnu* 'lamb', *dīth* 'he sucked', *denaid* 'he sucks', Welsh *dynu* 'to suck', Got. *daddjan*, O.Swed. *dægga* 'to suck', Lit. *dieni* 'pregnant', Let. *dēju*, *dēt* 'to suck'; O.Slav. *dojē* 'to suckle', *dētī* 'child', *dēva* 'girl'.

dīm- 'to tame', present to base *dam-*.

dīmana 'in the house', loc. sing. to *damāna-*.

dīma- 'tie, knot', Z 5-38 *tteri śārū dīmu vaysānīro ku phastāri padamāna kho ju saruai kesarā brīra* 'you might know the excellent knot of forehead where they shake in the wind like the *kesarīn*-maned lion's mane'. This is the BS *ūrṇā-* 'hair' of the Buddha (and of the *mahā-puruṣa-*) used in compounds *ūrṇā-koṣa-*, *ūrṇā-keśa-*, and *ūrṇā-pāśa-*, that is, *kaśa-* 'container', *keśa-* 'hair', *pāśa-* 'tie, knot'. From base *dai-:di-* 'to tie', **daima-* or **damya-* > *dīma-*, see cognates s.v. *dāma-*. Not from *dai-* 'to see', Av. *daēman-*, Zor.P. *dēm* 'face'.

|||*dīyṣā* -?-, v 283-078-221, uncertain.

dāra- 'bad', v 301, 27r2 *dārā bāsāna yande* 'he acts with evil tongue'; ibid. 27r2-3 *dā(rā aysmā)na* 'with evil mind'; ibid. 27v3 *dasama śā kyera dāra n(ysāne jsa?)* 'this is tenth, as much as with evil self'. Possibly *dīre* in III 131, 9-10 *dīre vā anāspeti paśānā yeṇi* 'I have sent the bad, the refugeless ones'. See *dara-* 'bad'. Possibly from *adara-* 'inferior'.

dīra- 'low', SuvP. 72v4 *dīra ge ma ni hā tside*, *phīśide akṣaṇa kaṣṭa* 'may they not come into the low stage of life (BS *gati-*), may they avoid the eight ill moments', BS *nīcā gatiḥ sarva vīvarjayantu bhavantu aṣṭākṣaṇa-vyativṛttāḥ*. With adjective suffix *-ūya-*, *dīrūya-* 'lower', III 130a1 *ci dīrūye auṣṭā spatte* 'whose lower lip twitches'; parallel to *pīrūya-* 'upper'. From **adarya-* to *adara-* 'inferior', Av. *adara-*, *adairi-*, Zor.P. *aḍar*, (*> ēr*) 'below', N.Pers. *z-ēr* 'under', O.Ind. *ādharā-*, Lat. *inferus*. See *dī* 'under'.

dīra- 'bad', SuvP. 68v1 *dīra hira* 'evil things, BS *pāpa-*; v 70, 8v5 *aysu asādu dīru hāru yanimā* 'I do an evil bad thing', BS G 37, 12b5 *akūśalam karma-abhisamskāraṇi kariṣyāmi* (dyadic; *asāda-*, BS *asiddha-*); K 10, 9v5 *dīra karma kiḍyāni dīṣyāṇi* 'we confess evil karma-deeds'; K 6, 146r5 *dīrna kādāgānāna* 'with bad karma-act'; v 48, 133a1 *dīrāṇi kiḍitānānu*; v 348, 12a1 *dīruvo gavuso ysam-thu ne (nāste)* 'in bad lives (BS *gati-*) he does not take birth'; v 79, 149r5 *dīruvo gavo*. Abstract, see *dīdēte*, *dīde*

'badness'. Compounds, III 134, b7 *dīramgāryau hayūna* 'friends with evildoers'; II 50-6 *girkhye di-nvesdī bādī* 'grievous time of ill favour' (*dī-* = *dīra-*; loss of the syllable *-ra-*); Manj. 75 *śara dī karma* 'good and bad karma-act', parallel to Manj. 75 *śara vīvā auṣṭā* 'good and bad vipāka-ripening'. Read Manj. 62 *ttrakṣa dūkha diragā:ra* 'sharp pains, evil-doing'. v 312-21 read *śari dirā ysamaśadya* 'good and bad people'. If Tumšūq *derustana-* 'trouble' is connected, the base is **daira-*, not **adarya-*, since Tumšūq Saka has no *-y-* umlaut, thus *bārya-* is Khotan Saka *bera-* 'to be borne'. Hence the base is *dai-:di-*, possibly *dai-:di-* 'to fall', as N.Pers. *past* 'low, vile' from *pat-* 'to fall'. Not from base *duai-:dui-* 'to hate', since *dui-* is retained in Khotan Saka v 99, v7 *duiṣṭā* 'is hated', IE Pok. 227-8 *duei-* 'to frighten', O.Ind. *dvēṣṭi*, *dvīṣṭā-*, Av. *dvaēṣ-*, *ṭhiṣṭa-*, Zor.P. *bēṣ*. Lat. *dīrus* is traced to *duei-*. See s.v. *bvaysdaiyāi*.

dīrā 'excess', Sid. 2r3 *māṇṇa dīrā hīvi piṣkalā* 'chapter of alcoholic excess', Tib. *chaw-nad-kyi lehu*, parallel to Sid. 135v5 *mau jsa, āchai hīvi peṣkala*, BS *mada-atyaya-adhyāya-*. From *dīra-* 'bad'.

dārāta- 'held, comprehended', K 4, 142r3 *praciya-saṅbudu dārātāndā* 'they understood (me to be) the *pratyeka-saṃbuddha*', Tib. *raṇ sans-rgyas-su hdu-śes-so*, Chinese (K 1218-1) *ṣi* 'know, understand', translation E. Lamotte 243 'on me croyait Pratyekabuddha'. Participle *dārāta-* to *drjṣ-* 'to hold', beside *dṛta-*, *dreita-*, *draita-*, *drita-*, *dīrya-*.

dīrūya- 'lower', III 130a1 *ci dīrūye auṣṭā spatte* 'whose lower lip twitches'. See *dīra-* 'low', BS *nica-*. Form like *pīrūya-* 'upper; former' from **parūya-*.

dīrna 'under', see s.v. *dī*.

dīrv- 'to dare', see *darva-*.

dīrvājsa 'bold', see *daraujsa-*, s.v. *darrau*.

dīrṣṭa-, **dārṣṭa-**, **dāṣṭa-** 'held', see s.v. *drays-*.

dīrṣṭa- 'firm, stable', older participle from base *drays-* 'to hold firm', v 380, 1r3 *dīrṣṭa ggari* 'firm mountains', =Z 4-57 *dārṣṭa ggare*. See later participle *dīrṣṭa-*, s.v. *drays-*.

dīrṣa 'thirty', see s.v. *drai* 'three'.

dīrsūjsinā 'wishing to see', Z 22-163 *dīrsūjsinā tsidā uysnaura* 'the beings come wishing to see', parallels, O.Ind. *dirṣksu-*, Greek Iliad 14-301 *ἐρχομαι ὀφόμενῃ* 'I (fem.) come to see'. Compound, *dīrsu-* 'to see', and *ēanah-* 'desire', base *dars-:dṛs-* 'to see', Av., O.Pers. *dars-*, Av. *darsāta-*, O.Ind. *darś-*, *dṛṣṭā-*; Yidya *liṣṭ-*, Munjāni *liṣk*, *lāṣky-*, Parācī *dhōr* 'seen'. For *-jsinā*, Oss. D. *-dzān-*, *-dzin-*, I. *-dzān-*, *-dzyn-* suffix to form the future, D. *fārs-dzān-ān* 'I shall ask' to Av. *ēanah-*, *ēinah-*, O.Ind. *cānas-* 'desire', O.Pers. *-θīna-* in Greek *Ἀσπαθίνης*. The *-ā-*, as in *panūdai* 'every day' from **patinu* *hadai*.

dīlaka- 'so much', Sid. 15r5 *dīlakā nvātta* 'so much weakened'; Sid. 20r5 *dīlakā garkha-nvārerā* 'so much more heavy-bearing (buffalo than cow's milk)', Tib. *lāi-zin*; see *dalaka-*, *calaka-*, *cilaka-*, *vilaka-*.

dīvi 'wild beasts', K 35-90, =K 27-146 *satta*. See *data-* 'beast'.

dīś- 'throw', participle *dīṣṭa-*, Sid. 153v2 *cu netcaṇṇa bese bāgara tti hāyse dīśāṇa u seda-lūṇi pā hāyse dīśāṇā* 'what are the outside leaves, they are to be thrown away and the

rock salt is then to be thrown away', BS *lavāṇam uddhūya*, Tib. *lo-nu phyi-rim rnam kyan bor, nan-gi rgyam-cha yun bor-la*; I 159, 73v1 *jsukira bisū hira tta biša hāysā dišānu* 'all the things in the belly must be thrown out'; III 74-208 *humdarai dišira* 'some were throwing it out'; participle, *dištu-*, K. 29-202-3 *sk(au)daka jsū ttu pajūṣṭa pharuṇu diṣṭe* 'he secretly threw that ring into the water-jar', = K. 38-138 *ttañai hū phariñā pañjūṣṭi niśāve (niśā- 'to deposit')*; parallel Divyāvadāna 458-1-2 *inām angulimudrūm ekasmīn ghaṭe prakṣīpyānti. . . anālakṣituṃ prakṣiptū*; JS 6v2 *uysūnā diṣṭai ttiñu dūmñā pasvañā* 'you cast yourself into the blazing fire'; JS 9v1 *uysūnā diṣṭai gara ttraikhuṇu* 'you threw yourself down from the mountain top'. Noun, II 108-191 *ttyai diṣaumi jsa apūrve* (BS *apūrva-*) *gūnai cūra hamāvi* 'by this cast may an unparalleled sign become visible'. With preverb *uys-*, v 29, 47v3 *ce baśa šau spātau uysdiṣātā* 'who throws upon the caitya-shrine one flower', parallel Divyāvadāna 467-24 *yo buddha-caityeṣu prasanna-citta ūropayen nukta-kupūṣpa-rāṣim*. Base *dag-*, with *dug-ṣ-y-* to *diš-*, with Av. *daxš-* from *dag-ṣ-* 'to throw', *fradaxšanā* 'sling', adjective *fradaxšanya-*; *fradaxšanū-* 'sling-stone'. Possibly beside base *dak-* in Zor.P. *handāxtan*, *handāc-* 'to throw', N.Pers. *undāxtan*, *andāzad*; uncertain, since this *handāxtan* may contain rather *tak-*. See also *diṣḍa*.

dišš- 'to teach' with *uys-*, III 58-14 *uysdiṣmūm tta saña bayssūnā pamde* 'I will teach them the plan, the Buddha's path'; SuvO. 55v6 *sūtraṇu rruṇḍānu rruṇḍu vāstarna bārāṣyā uysdiṣṣyā* 'he would expound, teach in detail (BS *vistara-*) the king of kings of *sūtra*-texts', BS *sūtrendra-rājānaṃ vistareṇa samprakāṣayiṣyati*. Base *dais-* 'to show', see s.v. *uysdiṣ-*.

dāstā 'to heap up', II 17, 4b7 *cve ra tta jsārā t thyau thyauti parya dāstā* 'what corn you may have (-e = te), at once order to collect it'. From base *dais-*: *diz-* 'to heap up', Av. *daēz-*, *dišta-*, O.Pers. *didā-*, Sogd. Man. *prδyz-* 'garden', Chr. *prdyz*, Zor.P. *diz* 'fort', N.Pers. *diz*, *pālēz*, Yidya *lizo* 'fort', **han-duiz-* in Yidya *diz-am*, *dizdam* 'to bury'. Elsewhere base *dais-*, Sogd. *prδ'ys* 'court', *δyšt* 'built', Man. *δys-* 'to build', Chr. *dyšt* 'he built', Zor.P. *dēsak* 'form', *dēstak* 'built', M.Parth.T. *dyšt*, *dyštn*, *dysm'n* 'building'; M.Pers.T. *dys-* 'to build', *dysyd*, *dys'd*; Surkh Kotal Kušān *MAAIZO* 'enclosure', from **ham-ū-dizā-* (as Parāēi *māwəṛ* from **ham-ā-varta-*).

dišta 'in the hand', loc. sing. to *dasta-*; so K. 47-57 *ū dištā hā šakale vištā* 'and in his hand she placed the staff' (not *vištā*).

dišta- 'ripened', see s.v. *dajš-*.

dišta- 'thrown', see s.v. *diš-*.

diṣḍa 'is put in', Sid. 15r3 *jṣṣāñāñā daṇḍa khū ṣi *kaṣṣā* (MS *cuṣṣā*) *diṣḍa* 'to be boiled; so much this *kaṣaya*-decoction is to be poured in', Tib. *smun-gyi khū-ba du-nas* (*hdu* 'eombine'; I. 3 *du-bar byaho* = *niśāñā-*). To base *diš-*: *dišta-* 'to throw out', from *dagš-* > *diš-* **dag-ša-tai* **diṣḍe*.

disa- 'yak-tail ornament(?)', BS *cāmari* 'chowry', in a list of martial things, III 44-41-2 *aysmūnā pūnu parāhṇai bagan, dāvīnai diṣa hajūtā jsā āysira, aysmūnai biṣana ka nai daryq yūdādū* 'arrows of the mind, breastplate of the moral code (= BS *śila-*), the *disa-* of the *dharma-*

doctrine, of wisdom the euirass, if we could not hold i with the servant of the mind'; on the horses of a chariot III 74-205 *vālāhūm: aśām jsa hauṣṭā, binda st paṣci diṣ-* 'drawn by the *vālāha*-thoroughbred horses, thereupon stands a white *cāmari*(?)'; ibid. 206 *disai vū dāse dyā*, 'his *disa-* ceased to beat'; ibid. 213 *disai pyū* 'his *disa* was removed' (see *pyūta-*). O.Ind. Vikramorvaśi act 1 verse 4 *haya-śirasi. . . cūmaram* 'the yak-tail ornament of the horse's head', Nanda 41a5 *juvinaś cāmariṇaś ca vūji muktyūḥ* 'the fine horses, swift, with yak-tail ornaments. Possibly from **daisa-* 'show' for 'ornament', see s.v. *uysdiṣ-*.

disa-vadye, 'tenfold', Manj. 118 *disa-vadye dharma-carya jsa*, = Manj. 129 *dasa-vadya dharma-carya jsa* 'by the tenfold *dharma* practice'. See *dasau*.

distā 'appeared', III 131, b4 *dāsta*; III 60 46a *distā* (misreading *dikhū*). See *dai-*: *di-* 'to see'.

distani 'by the hand of', see s.v. *dasta-*.

diṣṭhyām 'of demons', III 79-15 *diṣṭhyām ttuurā hūṣa de* 'from demons' mouth fire flashes'. From **dīra-staye* 'evil-being', to Av. *sti-* 'being'.

dū 'harm, illness, trouble', Z. 24-414 *tcampha u dū māst bajāṣṣā* 'confusion and injury, great noise'; III 76-24 *muraṇa-m dū sādā na purrdāmdā* 'death, harm, enemy did not conquer them'; III 15-36 *sāni pha hūmāri u ba ā haysidi* 'enemies multiply and they cause little trouble III 83-25 *khū ḥṣira ākṣū jīye* 'if the land begins to be troubled'; with III 83-28 *khū ḥṣiri ākṣū dū jīye* 'if the land begins to be troubled (dyadic)'; see s.v. *dūte*; with suffix *-ā-*, Sid. 13v3 *ysira dūva* 'heart disease', BS *hṣi roga-*, Tib. *snip na-ba*; JS 31v2-3 *mareṇa dve vīna tte n saste hugvāna* 'death, illnesses, pain (BS *vedanū-*), they did not at all appear to you (-e)', base *dau-*: *du-* 'to press' (with ambiguous *d-* < IE *d-* or *dh-*). O.Slav. *davlj* 'press', Russ. *davit* 'press, choke' to IE *deu-*, connected with *durausq* 'exhilarant' (against IE Pok. 27 *dhau-* in Got. *af-dauips* 'plagued') and O.Ind. Ved *durasyditi* 'he oppresses, injures'.

duištā 'hated' participle *duišta-* or 3 sing. to base *duiṣ* v 99, v7 *tīrthūnu duištā* 'to the sectaries hated', A *dvaēš-*, *ibaēš-*, *ṭbišta-*, Zor.P. *bēš*. IE Pok. 227-8 *due* 'to frighten', O.Ind. *dve-ṣ-*, *dvi-ṣ-*, Lat. *dirus* 'dire'. See also s.v. *dīra-*.

dutar- 'daughter', Z. 24-125 *dūta*; v 115, 64r7 *dūva*, E *duhitar-*; acc. sing. IV 2-9 *pūra ysyai u šā dūrā ysyai* 'I took sons and he took one daughter', ibid. 2-3 *dva pū ysyāmdā u šā dvarā* 'they took away two sons and one daughter'; gen. sing. Z. 7-36 *dvirā*; N 164-9 *dvi Vidyantamā jsu*; plural, Z. 24-260 *dutarā*; II 89-50 *d dvarā* 'two daughters'; gen. plur. III 63-141 *dvarā*, inst. Z. 19-95 *biṣyo pūryau dvaturyau hamtsa* 'with all sons and daughters'. With *-aka*, acc. sing. K. 36-106 *dīvāḥ* = K. 27-161 *dūva*. See also *rriysdutar-*. From *dustan* Av. *dugadar-*, *duydar-*, nom. sing. *dugadā*, *duyda*; Zor.I N.Pers. *duxt*, *dustar*; Sas. inse. *Sāhpuhr* 1 Parth. : *dwixtyh* Pers. 27 *dwixtk*, Greek 48 δουκτακ; Sogd. Bu *δwyth*, *δwyth*, Yāynābi *dustar*, M.Pers.T. *dwxt*, Paš *lūr*, plur. *lūma*, Wanetsi *lūr*, *lūpt*, Yidya *luydo*, Orm. *dū duka*, Parāēi *dut*, Sanglēti *wudəyd*, Waxi *əəyd*, Yaz *əəyd*, plur. *əədar*. IE Pok. 277 *dhug(h)ster-*, O.Ind.

- duhitār-*, Greek θυγάτηρ, Oscan *futir*, Got. *dauhtar-*, Lit. *duktē*, O.Slav. *dūsti*, Tokhara B *thācer*, A *chācar*.
- dūte** 'he beats', Z 24:379 *kuī ššu kaljiru samu rro dūte ne kalste* 'when they strike it, though they beat, it does not sound (the broken drum)', III 83:28 *khu kširi ākšū dū jīye* 'when the land begins to suffer, to perish', = III 83:25 *khu kšira ākšū jīye* (without *dū*, hence dyadic with *jīye*), infinitive to *dū-*. See *dū* 'trouble' for cognates. Below with *-ya-* suffix, *duya-* 'to beat'. With *fra-* Z 19:53 *hudūtā* 'beats'.
- dūna-** 'bow (weapon)', see *durna-*.
- dunaka-** 'distortion', III 47:65-6 *brrauakālākija dunaka* 'movements of the brow', parallel to III 38:44 *brrauakalakije waṭākye* (like O.Ind. *vikāra-*, of the face). Base *dau-* 'to turn' from 'press'. See s.v. *dū*.
- dumā** 'smoke', N 158:5-6 *ttiña haṇdrā vya vara mista dumā sarbi u (m)stā nvāsā kā* 'between that there a great smoke arises and a great noise sounds', Z. 109v2 *dūma*, Tib. *dud-pa*; Sid. 147r2 *hiha, dāmmā* 'house smoke' (= 'soot'), Tib. *dud-pa*; Sid. 122r1 *hihā daumā*, Tib. *khyim-gyi du-ba*; III 93:259 *dumi*; compound, III 84:42 *duma-hauṣṭa gūra* 'smoke-dried grapes'. See *padva-*, *padūte*, *duya*. Base *dau-*: *dū-* 'to fumigate', Av. *dvan-*, *dunman-* 'cloud', Zor.P. *dūt*, N.Pers. *dūd*, Balōči *dūt*, *dīt*, Pašto *dund*, *lū*, Parāči *dhi*, Yidya *lūi*, Sangl. *dīḥ*, Waxī *ḍit*, Šuynī *ḍud*, Yazg. *ḍod* (but Sogd. Bud. *pzt-*, Oss. D. *fāzdāg*, Yayn. *pazd*). IE Pok. 261-7 *dheu-* 'of smoke, dust', O.Ind. *dhūma-*, Lat. *fūmus*, Lit. plur. *dūmai*, O.Slav. *dymū*.
- dumaa-** 'tail', Z 22:146 *strāhā dumei* 'the tail stiff' (of the Cakravartin's horse); Z 21:12 *kho ju dumai* 'like the tail (of a dog?)'. Base *duma-ka-*, Av. *duma-*, Zor.P. *dum*, *dumb*, *dumbak*, N.Pers. *dum*, *dunb*, *dunbāl*; Sogd. Bud. *βr-z-ḍwnp'k* 'long-tailed', Man. *ḍwm*, Bud. *p'rḍwnph* 'crupper', N.Pers. *pārdum*; Yazg. *pordam*; Armen. lw *dmak*, Balōči *dumb*, *dumbag*, Oss. D. *dumāg*, I. *dymāg*, as second component D. *-dun*, I. *-dym*, Pašto *lam*; *spa-lam* 'fox'. Possibly O.Ind. RV 10:14:11-2 *śvānau...* *udumba-lau* 'two long-tailed dogs'. IE Pok. 227 *dumb-*, Av. *duma-*, OHG *zumpfo*.
- dumberri** 'tail-feathers', v 263, 89r4-5 *tcahaurebistā kūla kṛṇṇga kyāra hāmāta ysarrnaina ṣuṇchā(ṇa) u dumberri* 'twenty-four ten-million cocks which are with golden beak and tail feathers...' BS G 37, 76b5-6 *caturviṇṣati pakṣiṇaḥ kukkuṭāḥ prādur bhātāni, suvarṇa-cūdāni svārṇa-tuṇḍāni sapta-ratnamaya-pakṣmāṇi* (variant *pakṣāṇi*); Tib. *bya gser-gyi ze-ba-čan gser-gyi mchu-čan rin-po che sma-bdun-gyi hdab-ma-čan nū-šu-rca bzi byun-no*; v 342, 83v4-5 *|||(dum)berā* (BS, Tib. differ). Compound with *pārra-* 'wing', Tib. *hdab-ma* 'wing'. For *-ni-* replacing nasal and vowel in a compound, see also *ttam-ccatā*, *hambādā*. See *dumaa-*.
- duya** 'dusty(?)', Z 23:100 *duya indā pāṇsu-piśṣāca* 'they are dusty dust-demons *piśṣāca*-type', dyadic with *pāṇsu-* 'dust', to base *dau-*, Lit. *dujā* 'dust', Tokhara B *tweye*, A *twe* 'dust'. IE Pok. 261-7 *dheu-*, see s.v. *duma-*.
- dura-** 'far', Z 14:24 *durā balysi panatā* 'remotely the Buddha arisen'; Z 14:37 *duru duru nā balysā* 'very remote for them the Buddha'; Z 5:37 *mamū rre śśāyyo haṇṭsa kāḍe duraṇa ṣṭānā vaysgastā* 'here the king with the Śākyas

alighted very remote'; v 100, *rō śīla-pārāmetā jsa durā* 'remote from the perfection of morality'. With *tātu*, *gāvu*, later *-vā*, *-ā* 'ever', Z 14:15 *duru gāvu tta saittā balysūstu bustā* 'he remotely indeed, so it seems, awakened to bodhi-knowledge'; parallel, III 65:2 *baysā baysūstā busta dūrā* 'the Buddha awakened to bodhi-knowledge remotely'; III 98:29 *biśā baysūstā bausta durā* 'they all awakened to bodhi-knowledge remotely'; Z 5:83 *sanu kho duru tātu pachāysu pabasto khvīyā samudru* 'just as one thinks far away indeed the waves of the sea are continuous', = Manj. 241 *dūrā past(ā)va behi bustau tta khvī samvadrra* 'far indeed, moved exceedingly, so the continuous wave of the sea'. For 'long enduring, continuing', III 48:78 *dūrā narya vavadi*, 'attained to long continuing *naraka*-existence', III 39:58 *dūrā narya vavada*, III 43:37-8 *dūrvā narya vavaṇḍa*; JS 30v4 *sahyai saṇi eṣṭyai āysire udeṣe, caī dūrā kāle paṇyeyi* 'you tolerated, surely you were firm in the matter of the covering which you wore for a long period'; JS 22r4 *khu māta pura kītā virṣja pajsadi dūrā śira styūda dīṣākye hālai tvī orga* 'as the mother cares for the son, having courage, guarding, long enduring, good, firm, to you maintaining (firmness) homage'. The older *-u-* of *duru* excludes connexion with *dāra-* 'long' from *darga-*, and is against *druva-*, see Indo-Celtica dedicated to A. Sommerfelt 1972, 25-6. Base *dau-* 'move away', Av. *duye* 'I drive away', *avi-frāḍavaite* 'it removes', Zor.P. gloss *apar frāḍ barēt*; Av. *dūra-* 'far', *dbōišām* 'longest', Zor.P., N.Pers. *dūr*, Sogd. *ḍur*, M.Parth., Pers.T. *dūr*. IE Pok. 219-20 *deu-*, Greek *δέω* 'I lack', *δῶπόν*, *δῆπόν* 'long lasting', O.Engl. *tēorian* 'to tire'. Here *-u-* from *-ū-* as in *stura-* 'great', Oss. D. *ustur*, I. *styr* 'great'.

dūra- 'hard', noun 'hard clod or stone', III 79:10 *dūrā tti jsām sagūdā* 'hard and stony'; K 67:170 *uysmīnai pīmṇḍai dūri* 'hard clay lump', K 70, 7v1 *auys(m)inīm paimṇḍai dūra*; III 88:150 *dūra padimānā* 'to be made hard'. From **daura-* to Oss. D. *dor*, I. *dur* 'stone' and Lat. *dūrus* 'hard' (IE Pok. 215). See Indo-Celtica dedicated to A. Sommerfelt, 1972, 24-6. This *dūra-* from **daura-* contrasts with O.Ind. *durya-* as Balōči *jōy*, N.Pers. *yōy*, Yidya *yūy* (from **yauga-*) 'yoke' with O.Ind. *yugā-*.

durāhe 'safe(?)', Z 24:424 *āphāde ni rrayisma haṇḍajāsare gāyyo jsa durāhe śśānde āhaljā nindā* 'their ranks are disordered, they gallop with the groups to the safe grounds, they are not to be stopped'. From *dur-* replacing *dru-* of *druva-* 'firm, secure' with suffix as Balōči *durāh* 'healthy, whole', from **druvāha-* rather than **drāvaxa-* (IIFL 2:224). See Indo-Celtica dedicated to A. Sommerfelt, 1972, 24-6. Av. *drva-*, O.Ind. *dhrvā-*, IE Pok. 214-7. Zor.P. *druvist*, N.Pers. *durust* 'healthy'. See *drūnā-* 'health'.

duru *tātu*, see *dura-* 'far'.

durausā 'elation, exaltation, exhilarant', in an amorous context, epithet of a beverage III 101:33-4 *ṣa ma vā-ṇi thajai khū durausā ttraha thaja* 'he here draws me to him as one draws an exhilarant draught'. Since *-u-* represents older *-u-* and *-ū-* the first syllable is doubtful, long or short. The *-ausā* is found also in Sid. 14v4 and 1 143, 52r3 *khaṇausā gaysā* 'the *khaṇausā* reed', adjective *-ya-* to **kanauśa-*, beside *-auta-* in Oss. D. *c'ānodā*, I. *c'ānud*, *c'ānut* 'reed', from IE *kʷan-*, Celtic O.Ir. *canach*, W. *pân* 'marsh grass';

see also I 167, 83r5 *sīraušī* 'contentment' to *sīra-* 'content', adjective JS 11v1 *sīrošādā* 'content'. If *durausā* is adjective **durausya-*, it connects with Av. *dūraoša-*, Zor.P. *dwl'wš* **dūr-ōš*, O.Ind. *duroša-*, epithet of the sacred drink Av. *haoma-*, Zor.P. *hōm*, O.Ind. *sōma-*. Veda usage is wider for *duroša-*, *durošus-*: RV 4.21.6 of the libationer domestic Agni fire (not Indra-), the *hōtar-*, and 8.1.13 of beings who feel oppressed, brought low, being also *an-āśi-* 'slow' and *an-ugrā-* 'weak'. The three contexts must be suited. No agreed meaning has yet emerged. BSOAS 20, 1957, 53–8 listed earlier proposals, all based on compounds, but offered an interpretation by suffix *-auša-* like the Khotan Saka *-ūš* < *-auša-* in *parrūška-* 'affliction', BS *kleša-*, Z 6.44 *avarrūška-* (old *-ā* < *-au-*) and later *ranūška-* 'scraped stuff' to base *ran-* (< *rand-*). The basic syllable *dur-* was thought to mean 'pierce, be pungent (of drink), be pained (of persons)' with Balōči *dōr* 'pain', *dōrōx* 'ill' (*-ōx*, *-ōk* of permanent quality), so that *duroša-* of *sōma-* was the pungent drink called *tigmā-*, *tūrā-* 'sharp'. After hesitating again over a compound of *dur-* 'be pungent' with *auš-* 'burn, be pungent' (for Iran. *auš-* 'to burn' see s.v. *byūšāre* 'they catch alight') I prefer now a word *dur-* with suffix *-auša-*, but from the base *dau-* 'to press' either 'up', 'to elate, exhilarate' or 'down', 'to depress, afflict' according to context (for *dau-* see s.v. *dū*). This *dur-* is then *du-* with *-r-* either verbal increment or nominal suffix beside **daura-* in Balōči *dōr*, as *kur-* 'neck' in Av. *kurit-* 'neck-helmet' (see Donum H. S. Nyberg oblatum 1954, 7–12), Oss. D. *kurm*, *kurmā*, I. *kūrm* 'blind', beside **kaura-* in Khotan Saka *kūra-* 'bent', Zor.P., N.Pers. *kōr* 'blind' and O.Ind. *kora-* 'joint'. Then Iran. **durausā-*, O.Ind. *duroša-* of the drink is 'exhilarant', but in RV 8.1.13 *durošāso amanmahī* 'we thought ourselves to be afflicted'. For a similar use of a base meaning to 'press' to show 'exhilaration', note *fšar-* in Zor.P. *fšūr-*, *paššūr-*, *paššīr-* 'press back', N.Pers. *afšurdan*, *afšārdan* 'press', *afšarah* 'expressed juice', Armen. lv *ōšarak*, Arab.-Pers. *afšaraj*, beside Khotan Saka *ššarr-* 'to exhilarate', *āššūda-* dyadic with *mūsta-* 'exhilarated, intoxicated' (base *mad-*), *haššūda-* 'forced forth' (**fra-ššrta-*). With this O.Ind. *psar-*, parallel to *mad-*, can be placed (BSOAS 21, 1958, 543). In Yasna 32.14 *dūraošm saočayaṭ avō* I see the meaning 'he made pungent the plant (*avah-*) so that it was exhilarant'. For this sense of IE *keuk-*, *keuk-*, note Vedic *śukta-* 'vinegar', Khotan Saka *sutta-*, Pers. central dialect *suta*, Parāči *sīt* 'sour' and O.Ind. *cukrā-* 'sour', Nūristāni Waigali *cukurā* 'wine'.

The contexts exclude two other interpretations recently known to me, R. E. Emmerick in 1969 informed me that he saw *uš-* 'intelligence' in the second part, as if meaning 'depriving of intelligence'. The Avestan *haoma-* bestowed wisdom; and *uš-* 'intelligence' awaits discovery in O.Ind. In the Mémorial J. de Menasce 1974, 49, I. Gershevitch proposed 'pain-killer', impossible in an amorous context and in RV 8.1.13 *durošāso amanmahī* 'we thought ourselves *duroša-*'.

In RV 10.94.3 reference to the stalk of *sōma-* cites the *vr̥kṣāsyā sākhām aruṇḍasya* 'the branch of the red *vr̥kṣa-* plant'. Av. *varāša-*, O.Ind. *vr̥kṣā-* seem to have survived

in Yazgulāmī *warṣ* 'a herb which blinds cattle', and Šuynī 'a hill grass', if these are traced to **vārša-*; it could then give a meaning 'plant with branch, shoot or stalk', whence later 'tree'. The derivation may be *-š-* suffix to IE *velk-* in O.Ind. *vālśa-* 'shoot, twig', Av. *varāša-* 'hair' beside IE *velk-* in O.Ind. *valka-* 'bark', Av. *varāka-* 'leaf'. The N.Pers. *bēšah*, *γēšah*, Zor.P. *vēšah* 'forest' which has sometimes been traced to **vārśya-*. I prefer to place to the base IE *uei-* (KT 6.437).

If the mushroom *amanita muscaria* is adduced in reference to the *haoma-*, it is important that its effects after drying are stimulant (so G. Wasson informed me from knowledge gained after publication of his book Soma 1968).

The phrase *vr̥kṣā...aruṇā-* with 'branch' hardly suits a mushroom.

durna 'bow (weapon)', Z 24.279 *durna...pūrnānu* 'bows...arrows'; Z 24.410 *durnānu špərggā* 'twang of bows'; v 41, 56v2 *durnāna*; III 67.41 *dūmna* *ra jsām rriṇjsā pūṇna* 'bow, also sharp arrows', III 81.169 *dunā*, K 28.171 *dūna pūna* 'bow, arrows'; Sid. 128v4 *kuysey duñe māñan-dūm* 'like a bent bow', BS *dhanu-skandha*; III 81.167 *dūmna*. But III 47.66 *dumaka* is rather 'distortion', parallel to BS *vikāra-*. Base **dru-na-* by *-na-* suffix to *dru-*, *dāru-* 'wood'; base **drauna-*, Zor.P. *drōn*, N.Pers. *durōnah*, Oss. D. *ārdunā*, *āndurā*, I. *ārdyn*, Yidya *drūn*, *drūn*, Balōči *drīn* 'rainbow'; Av. *druča* 'and bow' either unenlarged *dru-* or for **druwan-*; O.Ind. *druṇa-* 'bow', *droṇa-* 'wooden vessel'; Nūristāni Aškun *drō*, see BSOAS 24, 1961, 470. To IE Pok. 214–7 *deru-* 'tree; hard', Greek *δέρυ* 'wood, spear', O.Slav. *drūva* 'wood'. For Av. *dru-*, see also *sru* 'horn', N. Pers. *surīl*, *sarūn*, Khotan Saka *šū*.

durma- see *daurmīnai*.

duršti, see *dušti*.

dūva 'daughter', see *dūte*, s.v. *dutar-*.

duva, *duta*, *dva* 'two', v 341, 83r1 *šsau duva o vā tcahaure* 'one, two or four', =v 263, 89v3 *šsau dva o vā tcahaura*; Z 7.38 *duta yāna* 'two vehicles'; =Z 9.25 *dva yāna*; v 265, 29a7 *duta*; v 341, 80v4 *dva hvaṇdā*, BS G 37, 75 bis az *tau dvau puruṣau* 'these two men'; ibid. 80v5–6 *tīrtā tīā dva hvaṇdā rruṇdū tīa hvāñindā* 'then these two men so speak to the king', BS G 37, 75 bis az *atha khalu tau dvau puruṣāv utthāya taṇ rājānam etad avocatām*; gen. plur. v 341, 80v6 *māju dvōnu hvāṇdānu* 'of us two men', BS G 37, 75 bis az *asmākaṃ*; iv 18.5 *dvīyām āmācām* 'of the two *āmāca*-ministers' (BS *anātya-*); SuvP. 74v1 *nī dvīyānā drrainā nī tcvīnā nī pañjai vīra, nī vā šai dašīṇi* (*-iṇi* = *-ai*) *vīra* 'not in two, three, not in four, not in five, not even in ten', BS *na dvayor api caturṣu na pancasu na daśasu* (v.l. *trayeṣu*, Tib. *bśi-la*); Sid. 7v5 *dvīyām*; gen. plur. II 75.48 *dva rruṇdām va* 'for the two kings'; II 78rb *dvām jūṣḍi-kagām* 'of two ibex-skins'; Sid. 136r5 *dvīyām jsa*; loc. plur. Sid. 100r3 *dvīyā kvēysvā* 'in two sides'; inst. plur. v 330, 20v3 *dvīyau ysāravyau* 'on two knees', BS G 37, 17b5 *jānu-dvīyam*; *dvī* fem., neut., Sid. 129v2 *dvī dvī*, Tib. *gnīs gnīs*, II 125.12 *dvī satā* 'two years'; 'two hundred', K 7, 147v2 *dvī satā...balysūñavūysā* '200 bodhisatvas'; gen. K 3, 139v1 *dvī satānu uysnorānu* 'of 200 beings', Tib.

srog-čhags nīs-brgya, II 24·23·1 *dvī-sa*, II 89·49 *dvī-ssa*; II 34·4·7 *dvī ysārā dvī-sa pañjsāsā* '2250', V 207·17·3 *dvī ysārī dvārahauḍā* '2072', II 24·23·5 *dvī ysā hauḍa-se tcaḥausā* '2740'; II 17·5·5 *dvī mastānā* (see SDTV 74·4); III 88·133 *dvī mācāṅgye* 'two mācāṅga-measures'. Ordinal, *sāta* 'second', V 341, 80v4 *sātā nade* 'the second man', BS G 37, 75b6 *dvītiyaś ca puruṣaḥ*; as second component, *śū-jāta* 'one another' see s.v. *śū* 'one'; later *śe*, Sid. 15v1 *piṣkalā śe* 'second chapter', BS *adhyāyo nāma dvītiyaḥ*, Tib. *lehu-ste gñis-paho*; III 23, 16a4 *śi vāṭca āya cu*... 'a second then there might be who...'; BS *yaś ca* 'and he who'; V 26, 49v2 *tta paḍāna hauna u tta sātena u tta didina* 'so in a first statement and so in a second and so in a third'; K 156·3 *śe jūna daida jūna* 'second time, third time'; K 156·15 *paḍāna...tta śerana tta daidana*, Tumšūq Saka *vitana dritana kvānā-mai* 'a second, a third time I speak'. First component before *pure* with 20–90, *dvā-vare*-, *dvāre*-, *dvāra*-, V 77, 145v2 *dvāvaredārśyātau* inst. plur. 'with thirty-two'; loc. plur. N 68·46 (BS 143·11) *dvāvaredārśva* 'thirty-two' (BS diff. *trayaś-triṃśat* '33'); Z 2·238 *dvāvarenau-tamā* '92nd'; V 120, 10v5 *d(v)āvaradārśvo* 'in 32'; III 7, 15r3 *dvāradārśvā gyasta-kṣīrṣvā* 'in the 32 deva-loka (worlds of gods)'; K 73·45 *dvāradārśa* '32', Sid. 105v3 *dvāradārśā*, Tib. *sum-ču-rāa gñis*; V 207·17·3 *dvī ysārī dvārahauḍā* '2072'. 'Twelve', K 11r4 and 6 *dvāsu*, II 71·7 *dvāsū kāsa* 'twelve kāsa-measures'; ordinal II 94·7 *dvū-samyai haḍai* 'on the twelfth day', K 29·200 *dvāsamai salī* '12th year', K 38·137 *dvāsamai vaysī salī* 'now the 12th year', III 69·96 *dvāsamyē salye* 'in the 12th year'; I 161, 75v4 *dvāssa sira* 'twelve satara-measures', = I 181, 99v2 *dvāssa sira*; '1200', V 243, 1b2 *dvā-sse pañjsāsau āśīryau jsa* 'with 1250 teachers (BS *ācārya*)' = K 94·94 *dvā-se pañjsāsau*, BS *ardha-trayodaśabhir bhikṣu-sataiḥ* (13— $\frac{1}{2}$) \times 100 = 1250, Tib. *dge-slon brgya phrag phlyed dan bcu-gsum dan*; III 20, 4a1 *dvā-si pañjsāsau*; K 135·854·5 *dvā-se pañjsāsau samanyau* '1250 pupils'. Compounds, Z 4·3 *duva-pandīya* 'two-fold', Sid. 6r1 *dva-padya*, Manj. 361 *tva-padya*; with *pāda* 'foot', SuvP. 63r1 *śvāvāṃ pīrma* 'best of bipeds', BS *dvipadottama*; Z 22·257 *balysa śvānu hastama* 'Buddha, best of bipeds'; K 45·20 *dva-paḍā dūkha* 'twofold woes' (BS *dūkhha*); V 259, 4a2 *dva-aśa* 'having two horses' epithet of a carriage (SDTV 42), to Armen. lw *despak* 'carriage', Zor.P. by *spk* **byaspak*, **bēspak* 'carriage', *stōr ī bēspānik* 'courier's horse' from **dvi-aspaka*- and **bi-aspaka*-, see Zoroastrian Problems 46, n. 4. Doubled, Sid. 101v5 *dva dva saira* 'two satara-measures each', Sid. 122r4 *dva dva bhāga* 'two portions of each'; 'two or three', II 68, 143a3 *dva drai jūna* 'two or three times'; with *hū* 'both', Z 13·77 *hūduvai dasta* 'both his hands', Z 13·79 *dasta hū-duva*, later K 18·212 *hau-dvī*, Sid. 101r1 *hva-dvāyām*, see *hūduva*; I 161, 76r3 *dvāsā-salāṃjsu* 'of twelve years'. From **duvā* dual number 'two', Tumšūq Saka *dva*, *zida* 'second', older *vitana* 'twice', *bista* '20', inst. plur. *dvo*; Av. *dva*, *dvā-čina*, *dvaēibya*, *dvaē-ča*, *dvaē-ča saite*, *duye hazanre*, *dvaē-ča hazanre*, first component *dvaē*-, *baē*-, adverb *biš* 'twice'; Sogd. Bud. 'δw, δw', 'δw'; δβty 'second', first component δyβ-; M.Parth., Pers.T. *dw*; Zor.P. *dō*, N.Pers. *du*, Oss. D. *duūā*, I. *dyūā*, D. *dugkag*,

I. *dykkag* 'second', first component D. *du*-, I. *dy*-; Pašto *dwa*, Yid-ya *loh*, Sangl. *dōu*, Waxi *ōūi*, Wanetsi *durē sū* '200', Šuyni *du*, *duw-at nim* 'two and a half', δīyōn 'two', Yazg. *du*. IE Pok. 228–32 *duō*, *duōy*, Greek *δύω*, *δύο*, Lat. *duo*, *duae*, bi-, Got. *twai*, *twōs*, *twa*, Lit. *dù*, fem. *dvi*. *dūvaka* 'daughter', III 137 Dandan öllik 4 *dūvaka*; V 120, 2b1 *dūvake*, see *dūta*, s.v. *dutar*-. *duš*-, *duṣṣa*- (= **duš*-) 'bad', first component, V 183, 43v5 *duṣkara* 'difficult, wonderful', Tib. *dkah*; V 314, 1·5 *duṣkadara* 'more wonderful'; abstract III 25, 25a2 *duṣkare jsa*, BS *āścarya*-; V 183, 43v5 *atā-duṣkarā*, later *duṣka*; K 5, 144r4 *duṣkarūpa amāñandūna salāvu* 'wonderful unparalleled speeches', Tib. *no-mchar rmad-du byun-bahi čhos-kyi sgra*; V 123, 3r2 (du)ṣkareñāna 'by astonishment', BS *vismaya*-; Z 5·41 *duṣdarrau* 'lack of boldness'; Z 24·270 *duṣpāta*, 24·391 *duṣpāta*, Z 13·33 *duṣpā*, SuvP. 71r2 *duṣpya* 'weak', BS *durbala*, I 171, 88r4 *daṣpyattū* 'weakness'; V 99r8 *cu natu suṣumu duṣvajū dātu balysā* (nu) *ne butte* 'who does not understand the profound excellent (BS *suṣama*-), hard to understand dharma-doctrine of the Buddhas' (*vajū*, see *valj*-); II 55·33 *duṣṣkāṃdā* 'hard to fashion'; K 3, 139v2 *duṣhāmaṅkya balysūna bāmata* 'difficult bodhi-knowledge of the Buddhas', Tib. *mkhyen-pu-nid-du han hgyur-ba dkaḥ-ba yin-te*, Chin. 'hard to attain', to *hāmā* 'to arise, become'; SuvP. 64v1 *duṣa-tsūma*, BS *duṣcaritaṃ*; III 28, 38a3 *duṣbusta*, BS *na vijñeya*-, K 155·59–60 *duṣgabaustā biysā dā* 'the Buddhas' dharma-doctrine hard to understand', V 126b4 *duṣibya* (da-) 'hard to attain'; SuvP. 63v1 *duṣayudāna*, BS *dūhkrtena*, SuvP. 67r3 *duṣiyudā*, BS *dūhkrtaṃ*, SuvP. 67r2 *duṣā-yudya* *hīryau jsa*, BS *dūhkrta-karmaṇaṃ*; SuvP. 63v1 *duṣāhva* 'hard to speak', BS *duruktaṃ*. Base *duš*-, *duš*-, Av. *duš*-, *duš*-, O.Pers. *duš*-, M.Parth.T. *dušmyn* 'enemy', *dušfr* 'unfortunate', *dujx* (**dauṣakva*-) 'evil existence', *dyjw'r* 'hard, unfortunate; ill-luck', *dwrčyhr* 'ugly', M.Pers.T. *dušmyn* 'enemy', *duščyhr* 'ugly', *dušwux* 'evil existence', *dušdynyy* 'evil religion'; Sogd. Bud. *δšt'w'n* 'poor', Man. *δyšt'wč*, *δšt'wč* 'poverty', *δyšt'w'n* 'poor', Armen. lw *dž*-, *t'ž*-. IE Pok. 227 O.Ind. *duš*-, *dur*-, *dūh*-, Greek *δυσ*-, Celtic O.Ir. *do*-, *du*-, Got. *tuz*-, OE. *tor*-. *duṣṭa* 'stung', participle to base *das*-, III 90·191–2 *ṣi duṣṭi āryau bidāṣṭā peṇḍai* 'poultice upon the stinging itch'; III 90·194 *duṣṭi āsi biṇḍi bañānā* 'is to be bound upon the stinging itch'; I 139, 47r3 *gñā ysyāsajā* (for *ysāysajā*) *jsa dūrṣṭa*, *cu viṣṭnyāṇi dūrṣṭa u mūlāṇi drvāṇḍyau jsa* 'what is stung by worms in grass, bitten also by spiders, by rats, stung by scorpions', BS *tr(ṇa)-bhū-kīṭa*kaīr daṣṭā lūtā-mūṣaka-vr̥ścikaiḥ*. Hence *duṣṭa*-, *dūrṣṭa*-, *dūrṣṭa*-, *dūrṣṭa*-, *dūrṣṭa*-, *dūrṣṭa*-, *dūrṣṭa*-, from base *das*- 'bite, sting', Waxi *ḍus* 'wasp', Pašto *luša* 'sting, spike' (**daxsa*-) with *dans*- > *duns*- (as Oss. D. *dunsun* 'to swell' from *dams*-) to IE Pok. 201 *denk*- 'bite', O.Ind. *dāsati*, *dāṃsati*, *daṣṭa*-, Av. *tiži-dastra*- 'sharp-toothed' (*str* < *štr*), Greek *δακνω*, *δακνόν*, Mid. Low Germ. *tanger* 'biting, sharp', OE *tang*, *tange*, *tōh* 'tough'. *duṣḍe* 'thinking ill' V 98, 20r2 *duṣḍe c(in)d(ā)ñā* 'to be thought evil-thinking'; ibid. 20r3 *duṣḍe cinditā* (BS *cintaya*-). To Av. *duṣdāh*-, Zor.P. *duz*-, *duzd*-, N.Pers. *duzd* 'thief'. **dūha*-, *dāūha* (or *dūāha*) 'terrific, distressful', K 20·253

grraysye dāūha = K 28.167 grayse dāūha 'terrific, distressful' dyadic, see *graysa-*. Possibly base *daa-* 'to press', see s.v. *dū* 'pain', and s.v. *durauša*.

drjs- 'to hold', once *trjs-*, *dārysde*, *dājs-*, *dajs-*, *dij-*, *dīs-*, *dejs-*; 3 plur. Z 22.265 *drjsāre*, Z 3.124 *trjsāre*, Z 2.45 *dijāre*, I 234, 5r6 *prahaane dājsāna* 'clothes must be worn', BS *vastra-dhāriṇā*; 2 sing. imperative, III 24, 22b1 *tta tta nāma dijsi* 'so hold its name', BS *evam cainam dhāraya*; 3 sing. present, K 1, 135v1 *hvanadārysde* 'holds the statement', Tib. *bśad-pa kun hdzin*; ibid. 135v2 *pyūṣde dārysda* *ra* 'he hears, he also holds it', Tib. *thos-pa kun hdzin-pa dan*, Z 12.8 *drysde*, v 163, 4a1 *drysdā*, v 244, 2a2 *jsina dīsde* 'he lives', BS *dhriyate*. Participles, preterite *dārāta-*, K 4, 142r3 *dārātāndā*, Z 22.229 *drreitāndā*, Z 22.301 *drte*, Z 24.46 *drraite*, Z 24.512 *dritai*, III 131.8 *diryem*, III 66.34 *dirye*; middle participle *-āmanua-*, Manj. 330 *dajsāmanai*, Manj. 326 *dejsāmanai* 'holding to' (noted only here for the usual *-āna-*). See also *hamdrramj-*, *hamdrrīya-* 'hold together'. Base *dar-* with increment *-g-*, see *dar-* above, Av. *drag-*, *dražaitē*, *drājanhe*, *drānjaiti*, *draxta-*, *upadarāṇvainti*, BS lw *dranga-* 'settled place', *adranga-*; *avadranga-* 'earnest money' (see JRAS 1955, 14-5), Sogd. *dryt-*, *zyt-* 'held', *rōnk* 'fortified(?)', M.Parth.T. *-drynf-* 'hold', *'ndrynf-*, *'ndrxt-*, *nydrynf-*, *nydrxtn*, *'bdrynf-*; *drxs-* 'endure', M.Pers.T. *'wdrnz-* 'condemn', Waxī *vardezn-* 'press down', IE Pok. 254 *dhereg-*, O.Slav. *drūžati* 'to hold', Russ. *drogā*. See also IE *dhregh-*, s.v. *dārṣṣa-*.

drvarroṇi fem. adj. 'having three forms or parts', Z 23.142 *būṣṣāta*. . . *drvarroṇi hvāha*. . . *māsta* 'a stairway in three sections broad. . . large', parallel to Pali *passa-* 'side', Tib. *phyogs* 'side', Chin. *tau* 'way'. From **θri-par(a)na-*, see *drai* 'three', to K 3, 139r4-5 *kalpu(vg) parrāvog* 'in *kalpas*, periods', dyadic to base *par-* 'appear, have form', Greek *παραπεῖν*.

drhaṣkala- 'three-form (world)', SuvP. 61r4 *drhaṣkalā*, BS *triloke* 'in the three-fold world', from **θri-*, see s.v. *drai-*, and *haṣkala-*, base *ṣkal-* 'to fashion'.

dai 1. 'fire', 2. 'caustic stuff', Sid. 7r3 *dai*, BS *agni-*, Tib. *me*, acc. sing. *dau*, later *dai*, inst. sing. *daina*, later *diṃna*, loc. sing. *dāna*; Sid. 128r5 *dai jsa*, Sid. 121r4 *dām jsa*; 2. Manj. 253-4 *ne ja vara kṣārrū dai ne vā ysū kṣūṣṭa ne biysma* 'not there alkali (BS *kṣāra-*) and caustic stuff nor pus, serum, not urine'; compound *dā-gāna* 'flame-coloured'. To base *dag-* 'to burn', see s.v. *dajs-*, here *dai* < **dāgah*, *dau* < **dāgam*, N.Pers. *dāy* 'brand mark', to IE Pok. 240-1 *dheg^h-*, O.Ind. *dāgha-*, Got. *days*.

dai- *di-* 'to see', participle *dāta-*, *dya-*, 1 sing. v 343, 85r5 *ne daimā* 'I do not see', BS G 37, 79b6 *na paṣyāmi*; 1 plur. *dāyāmā*, *dyāmā*, 3 plur. *dāindā*, Manj. 148 *deda*, 3 sing. *daiyā*, *deiyā*, Sid. 150r5 *daiye*, Tib. *mithan*, 2 sing. imperative SuvO. 24v4 *dya ne thu* 'do you see', BS *paṣyāhi tvam*, v 343, 85r6 *dyata ne*, BS G 37, 79b7 *paṣya*, 3 plur. SuvP. 71v3 *daide*, BS *paṣyantu*, 1 sing. Bcd 50r4 *daimi*; optative Z 2.100 *dāni*, 3 plur. *dīru*; middle reduplicated, 3 plur. *diyāre*, *dyāre*, 3 sing. *ditte*, *dātte*, *daitte*, *daittā*, Manj. 218-9 *khu ja cāya nairmya daive* 'as it appears created by magic', 3 plur. Z 5.72 *daira* 'they appear', = Manj. 229 *daira*, Manj. 230 *d(ai)ra*; participle, *dāta-*, *dya-* 'seen', v 171, 309a2 *ni dye āya* 'may not be

seen', Manj. 391 *dyai ida* 'he can see', = Z 9.15 *dātu yindā*, K 54, 14v4 *dyi yudā idā*; preterite, 3 sing. v 161, 35r5 *dāte*, Tib. *mithan-no* 'be saw', v 332, 24r5 *dātaimā aysu* 'I saw', = v 381, 3a4 *dyaimā*, = v 381, 3b5 *dyemā*, v 314, 5-6b3 *dātemā aysu*; 3 plur. K 5, 143r3 *dātāndā* 'they saw'; K 29.204 *khwa dyā ṣa pajūṣṭa* 'when she saw (= **dātātā*) the ring', ibid. 38.140 *paṃjāṣṭi dyām* 'she saw the ring', Manj. 193-4 *hūsace strīya cu dyā pūra ysā* 'the dreaming woman who saw a son born'; 1 sing. fem. K 30.207 *tte dyā drraa* 'so I saw him (to be) such' (parallel ibid. 38.141 *nādā tta ṣṭe diḍrām* 'so the man is such'); III 109.12 2 sing. fem. *haare dyāve* (**dātātāi*) *khve jūhai jsa a mire* 'you (fem. sing.) have seen the desires how I die for love of you'; infinitive *diyāna-*, Z 9.27 *tīyā akṣūti diyāna* 'then he begins to see', = Manj. 405 *ṣau mī tī akṣya* (*ya = ā*) *daitte*; K 151.42 *gyastuṇi guem pūṣa dyau vajrasatva* 'I have come at once to see the celestial Vajra-satva'. Middle preterite, *dāsta-*, *dāsta-*, Manj. 270 *daista*, = III 29, 42b2 *dasti*. Causative, *diyān-*, *dyān-* 'to show', K 6, 145v2 *nihuṣāmata dyānāte* 'he shows nirvāṇa-sinking', Tib. *yaos-su mya-nan-las hdah-bar yan ston-la*; K 4, 142r3 *dyānātaimā* 'I showed', K 4, 142r4 *dyānātemā*, ibid. 142r4 3 plur. *dyānātāndā*, K 5, 143v1 *aysu paranārvāna dyānātaimā* 'I showed *parinirvāṇa-*'; III 61.49 *dhyāne*. Participle future, *dyāna-* 'to be seen', Manj. 219 *tta tta skadha dyānau* (-a 'and') *satva* 'so the masses (BS *skandha-*) and the beings are to be seen', with *-āna-* suffix. Noun *dāta-* 'sight, appearance', SuvO. 56v5 *dātāna*, BS *rūpeṇa*, v 296r3 *dātēna*, SuvP. 73r2, *dyena*, BS *rūpeṇa*, SuvP. 71v4-72r1 *śira dyena*, BS *sudarśana-*, I 175, 91v5 *dyina ṣimka*, BS *priya-darśana-*, K 51.7.1 *dye khaiṇḍani tvari āṇaṣṭā* 'exceedingly equipped (possessed) with (fine) appearance (and) manner (*khaiṇḍa-*)', see also *da*, *di*, *dya*, *dyaka*. Verbal noun Z 24.483 *dyāmata*, III 31, 2a1 *dyāma* (in gloss to BS *vispaṣyanā*). With suffix *-vīya-*, SuvP. 72r1 dyadic *dya-vīya pṛraysāvūna* 'hand-some', BS *abhirūpa-* (BS *prasāda-*). With preverbs *ā-*, *uys-*, *va-* (*vūy-*), *pa-* (*pūy-*). From base *dai-*: *di-* 'see', Av. *dai-*, *diḍā-*, *daidy-*, *dīta-*, *dōidre*; *daēman-*, *dōidra-*, Zor.P. *dītan*, *dēm*, *handēmān*, N.Pers. *dīdan*, *dēm*, *dēmah*, Balōči *dēm*, M.Parth.T. *dyd*, *dydyšn*, 'dyng' mirror'; M.Pers.T. *dyd*, *dym* 'face', Pahlavi Psalter *dyty*, Armen. lw *dēm-k*, *y-andiman* 'opposite', *dēt* 'spy', gen. plur. *dītac*, *parēt* 'inspector'. IE Pok. 243 *dheis-* 'see', O.Ind. *didhet*, *didhye*, *dhyāti*, *dhyātā-*, *dhātā-*, Greek *σῶμα*, *σῆμα*. See also *āy-*, *āyāna-* 'mirror', *āyānaa-* 'example'; *dyāna-* 'conspicuous'.

deka 'so much', K 155.55a *byehīdai tvaka būaina rauṣa deka ra jsā pāraume baiṣa satva baiṣa hamāḍiṃ* (*iṃ = -ai*) 'may they get this control (= *rāṣa*) over bodhi-knowledge (= *bvāme*) so much also of the *pāramitā*-perfections', taking *deka* as later form of *daṃdaka*; for *ra jsāṃ*, see v 315 Aqur 22 *vaṃṇa ra jsāṃ* 'now also'. Note also *tanka*, and *canka* from **taṃdaka-* and **caṃdaka-*.

dedr(ā)ṇa Manj. 202, = Z 5.68 *trāma diyāṇa*; possibly *de{da}* **dyāna*.

daina 'for the third time', II 102.13-4 *tta paḍāna hvāṇidū tta ṣeṇa tta daina ūvai* 'so we spoke firstly, so secondly, so thirdly to state'. See s.v. *drai* 'three'.

derā 'hold', 2 sing. imperative, III 101.37-8 *ma ṣa ysiraka*

- derā dedāya nāse* 'hold this heart of mine, you have tamed it, accept it', to present *dāray-* see also *pader-*, *handede* infinitive to *handār-*.
- dairša-** 'of goat's hair(?)', II 60.14 *dairšvā khaucvā draulīye bitcā dairsa* 'and thirty... (*bitcā*) made of hair in goat's hair coverings (hats?)'. Possibly to Waxī *širs*, *širs*, Yidya *lirs*, *lurs*, Šuynī *došc* 'goat's hair', N.Pers. *dirs* 'camel's hair; threadbare garment', Pašto *dāš*, Parāči *dōš*, Brahui lw *drassam*. Possibly to O.Ind. Atharva-veda 8.6.11 *dūrsa-* 'a kind of garment' (see T. Burrow, BSOAS 33, 1970, 48–51).
- dairsa** 'thirty', II 60.14, see s.v. *drai*.
- desā -?** (written obliquely) MT×3 III 149, SDTV 96, plate 68 *šau šūresa hīyai desā* 'the *desā* of the *šau*-official Šūresa'.
- daista** 'appeared', see *dai-*.
- daukye** 'banners(?)', K 34.74 *pale tti jsām daakye* 'standards (BS *patākā-*) and likewise banners' (BSOAS 29, 1966, 524). Possibly **dāagačā-* to base *daug-*, *duag-* 'to flutter, flap', Av. *δwōš-*, O.Ind. RV *dhwajā-* 'banner', O.Norse *dúkr* 'cloth'. Note also *duaxš-*, Šuynī *devuš* 'snake' **duaxša-*, Yazg. *δəyūfc* 'snake', Rōšānī *divuš*, Sarikolī *tafūšk* (G. Morgenstierne, Etym. voc. Shughni group, 30). Parallel to *pale* with *daja*.
- dauja** 'gift', see *dāngyā-*, base *dā-* 'give'.
- daujsā** 'lead (metal)', Sid. 13v2, BS *sisa-*, Tib. *ra-ñe*. Possibly '(burnt) white', as the 'whitish metal', to base *daa-* 'burn' from **dāvačā-*. IE Pok. 179–81 *dāu-*, O.Ind. *dunōti*, *dūnā-* 'burn', *davathu-* 'burning'. Similarly Zor.P. *arčē* 'lead', base *ark-* 'shine'; Germanic **blīwa-*, OHG *blīo*, O.Norse *blý* 'lead' from 'violet-coloured'; Zor.P. *sruš* 'lead', from **subra-* 'bright', O.Ind. *śubhrā-* 'shining'; see also *ttralo* 'tin'.
- daunda-** 'blown', see *dam-*.
- daurmīnai**, 'made of **darma-*', II 77.23 *daurmīnai bagala haišša šau* 'he sent one vessel made of **durma-*'; II 60.17 *dānrmīnai škāma dale šau* 'one covering shell made of **darma-*'. Possibly to **daura-*, *dūra-* 'hard clod or stone', Oss. D. *dor*, I. *dur* 'stone', as Oss. D. *kurm*, *kurmā*, I. *kūrm* 'blind' to Khotan Saka *kūra-* 'bent', Zor.P., N.Pers. *kōr* 'blind', O.Ind. *kora-* 'bend, joint'. Possibly with *hamdurna*. Since *dušta-* 'bitten' replaced *dašta-*, possibly *durma-* is older **darma-* 'flayed skin' (to Greek *δέρμα*, base IE *der-*).
- daula** 'stick', III 123.69, BS *lakuša-*; 'stroke', III 138, Dandan-ōilik 8 *dirsa daula nāste* 'will receive 30 strokes'; 'penalty', IV 20.14–5 *pajsa daula (han)ryari* 'you are to give severe penalty'; v 313, 1b5 *sāja waṭhāyā khu ma dāmla na byehā* 'learn, servant (BS *upasthāyaka-*), so that you do not get my stick'; JRAS 1911, 454, 40 (Ch xc 002) *daula nā paja* 'do not ask for the stick', see s.v. *vijilaka*; v 64.43 *an vā danlyau bam* × ||| 'or with sticks, binding(?)'. Parallel to JS 32r3 *beysā-deṇde* 'raising the stick', BS *daṇḍa-* 'stick, penalty'. Base *dau-* 'to beat', **dāvala-* > *daula-*. Note also Zor.P. *d'wl* **dāval* 'drum' (DkM 76.2). See *dūte*, *doya-*.
- dauspyattā** 'weakness', I 171, 88r4, see *dušpāta-* s.v. *duš-*.
- daus-** 'to swell', I 147, 56v3 *padausidā-*; I 151, 61v3 *padaušta*, see s.v. *dam-*. With *-aus-* from *-āfs-* (*daf-* ~ *dam-*), see also *ttaus-* 'be hot', base *tap-*.
- dya** 'sight, appearance', III 105.10 *dya vī šairka* 'good to look at'; Manj. 206 *khu tterthyā dya vī* 'as in sight of the sectaries', see *dāta-* 'appearance'; later *du*.
- dya** 'seen', Sid. 127r5 *dya hamāre* 'are seen', see *dāta-*, s.v. *dai-* 'to see'.
- dya-vīya** 'to be gazed at, handsome', SuvP. 72r1, parallel BS *darśantya-*. See s.v. *dai-* 'to see'.
- dyaka** 'sight', Sid. 148r2 *ttye jsa dyaku hamgūnānā* 'with that the eye must be covered', Tib. *mig g-yog-par byaho*; Sid. 121v3 *dyaṃkyai kašāre* 'his powers of vision fail', Tib. *mig ldons-šin*; III 69.88 *dyakya hvasatāmdā u ysairā* 'they beat the eyes and heart'. From *dāta-* > *dya-* with *-ka-*, *-kya-*, see *dai-* 'to see'.
- dyā** 'she saw', and 'I saw' (fem.), see s.v. *dai-* 'to see'.
- dyāka-** 'spectator', Manj. 228 *cī ja vye ttatva dyāka vena prracai baiša bvara* (= *bura*) *daira*, = Z 5.72 *kau ju varā dyākā vātāya vāna prracai ham vātā daira* 'those who had been spectators of that *tattva*-reality would see all (to be) without cause', by adjective suffix *-āka-* from *dai-*; *di-* 'to see'.
- dyām** 'to beat', infinitive *-āna-* to *dya-*, III 74.206 *disai vā dāse dyām* 'his *cāmari*-sign ceased to beat'.
- dyām** 'we distribute', III 71.149 *habā dyām pīšai kimna* 'we divide up the portions for the teacher', to base *dai-*; *di-* 'to share out', IE Pok. 175–6 *dā-*, *dāi-*, *dai-*, O.Ind. *dāti*, *dyāti*, *dīnā-*, *dītā-* 'cut off', *dāna-m* 'portion', *dāyate* 'distributes', Greek *δαίωμαι*, O.Engl. *dæl* 'deal', with Zor.P. *dānak* 'part', Armen. lw *dank*, *dang* '6th part of a δρσχητή', Syriac *dnq-*, N.Pers. *dāng*. See also *dyāma*, and *byānā*.
- dyāna-** 'admirable, conspicuous, bright', and *dhyāna-*, SuvO. 56r7 *tcārbātara hā(māre) dyānatara u māstara hāmāre* 'they become more smooth, they become more admirable and greater', BS *smigdhatarāṇi āsvādanīyāni bhaviṣyanti darśantīyatarāṇi mahattarāṇi bhaviṣyanti*; SuvO. 36v2 *štya šši-phīsa nūvara dhyāna thauna pro-hauryāna* 'white, bright, new, splendid clothes are to be worn', BS *sarva-svetāni pāṇḍarāṇi nava-rucīra-vastrāṇi prāvaritavyāni*; Z 2.186 *ko ttā puṇa dyānā āro* 'where these merits (BS *puṇya-*) are conspicuous'; v 52, 83b1 *briyostā pāṣkalā u dyānai pāṣkalā, u adyānei pāṣkalā pašemate kā(dāna) |||* 'amorous section and admirable section and unadmirable section for the purpose of leaving ...' To base *dai-* 'to see'.
- dyānaṃce** 'conspicuous', JS 32v2–3 *dyānaṃce meste šerā ttie kšire vaska* 'admirable great fortune for this land'; JS 33v4 *dyāneve* (read *-ce*) *brriyā ya šaṇde bede* 'admirable beloved one being on earth'; III 106.28 (*eyšāja*... *narada*...) *drauma sa khū ye pīchaṣṭa dyaunaca brriyā spāša* '(the maiden came out) just precisely as appears manifest an admirable beloved person'. Denominative participle *-ant-* to *dyāna-*, fem. *-aṃca*, *-eve* for *-aṃce*, *-aca* for *-aṃca*. This is preferred to *ce* 'who'.
- dyārna** 'distribution, gift', II 89.38 *cu jsām va gyašti hīya dyāma ya* 'what was there the gift of the *devi*-queen'. Base *dai-* 'divide', see s.v. *dyām* and *byānā*.
- dyāmata** 'sight', acc. sing., Z 11.73 *dyāmato*, Z 6.59 plur. *dyāmataḥ*, Z 6.7 *dyemāte jsa*, v 304, 2b3 *ttie sthivā saṃ dyeme* 'at very sight of the *stīpa* monument', see s.v. *dai-* 'to see'.

dyāvai 'intent upon', III 102:32 *haurau dyāvai*. . . *aysamū* 'the mind intent upon desires', see s.v. *paimaišja* 'touches', and *guthalarka* 'quivering'. From *dyā-* 'think of', by *-ā-* increment to *dui-:di-* 'see', like O.Ind. *dhyā-:dhit-* 'to meditate', hence **dyātaka-* > *dyāvaa-*.
dyāte 'seen things', V 179, 121 *bate dyāte u bate pyū(šte)* 'small seeing and small hearing', to base *dai-* 'see', *dāte*, *dye*.
dyū 'demon', Z 20:6 *kho ju dyū hīstā* 'if a demon comes'; gen. plur. SuvO. 4v7 *dyūwānu ūśahārānu mātā* 'mother of strength-robbing demons'. From *daiwa-* (with *-yūw-* from *-aiw-*), O.Pers. *daiwa-*, Av. *daēua-*, acc. sing. *-dōyūm*, Sogd. Bud. *dyw*, M.Parth.T., M.Pers.T. *dyw*, Zor.P., N.Pers. *dev*, Armen. lw *deu*, Oss. D. *āv-deu*, I. *āv-diu* 'evil spirit'. IE Pok. 184-6 *dei-* 'to shine', *deiwo-*, O.Ind. *devā-*, *daiwa-*, Lat. *deus*, *diuus*, Greek *δῖος*.
dyū 'he beats', Sid. 125v2-3 *ādamādā āchai (hīya) gūnā satta dyū, nūāse, khittā* 'marks of the disease of madness (BS *unmāda-*), he beats people, cries out, laughs', BS *vidyād āsphoṭanākṛanda-hasya-*, Tib. *smyo-byed-kyi mīchan-ma ni, nan-nid-la čham-rdam bye(d)-ciw rdig-pa dan, du-ba dan, rgod-pa dan (rdig-pa 'beat')*; III 74:195 *ši mahā šau phvai dyū* 'he will beat me with a broad thing (spade?)'; ibid. 196 *tai hvā sa švera dyū* 'so she said to him, tell me; let him beat'; III 66:36 *šamdā dyū* 'he beats the ground' parallel to ibid. 34 *šamdā hvaste* 'he beat the ground'. See *dūte*, *drya-*, *āysdyūvi*. For 3 sing. *-ū* see also *jūtā*, later *jū* 'he lives' to base **jiu-*.
dyūka 'robber', K 56, 20r2-3 *idrre tti ttrāmā mānāmā štāri klu šīna vyahera kṣa, dyūka hinūārāi* 'the senses, they are just as six robbers in one dwelling-place (BS *vihāra-*)', parallel Z 6:24 *āvūva ttāṣe kṣāta* 'in a village six thieves', BS Suv. ed. Nobel 56:4 *šad-grāma-cauropama indriyāni*; Uigur Turk. Säkiz yükmäk 156 *altī türlüg ya-ylar* 'six sorts of foes'. Base *dab-* 'to rob', Oss. D. *davun davton*, I. *davyn, davd* 'to steal', Waxī *ḍavīy-:ḍavoid* 'steal', elsewhere less specialized 'to injure', Av. *dab-* 'deceive', M.Parth.T. *dbygr* 'treacherous', *wdybgr* 'deceiving', *wdyfs-* 'to deceive', *wdybšn* 'deception', Sogd. Bud. *prōḥḥ* 'injurious', Man. *prōḥn*, Chr. *prōbn* 'injury', Man. *wyḍḥ*, Chr. *wyḍḥ* 'p- 'danger'. IE Pok. 240 *dhebh-*, O.Ind. *dabhmōti*, *dābhati*, *dabdhā-*. See s.v. *yola-*, *vāyau*, *dyūla-*. Form *dyūka-*, like *tsūka-* 'going' from *tsua-*. See also III 104:35 *dāyi* 'he injures, cheats' beside *beva-* 'to cheat' (**vidabaya-*).
dyūma 'robbing, ravening', JS 34v4 *tte klu dyūma-baste sero spēse* 'just as a lion bound upon ravening appears'. Base *dab-*, see s.v. *dyūka* 'robber'.
dyūla- 'deception', Z 4:5 *uysāno trāma kho dyūlā ša samu parikalpa ni karma* '(he created) a self (*uysānā-* = BS *ātman-*) just like a deception; it is just *parikalpa-* imagination, not *karma-* activity'; K 11v3 *lovi jñānā* (BS *laukika-*, *jñāna-*) *dyūlā samkalpa vikalpa* 'worldly knowledge is deception, associative (and) discursive thought'. Base *dab-* 'deceive, injure; rob', see s.v. *dyūka-*.
-dyūva 'robs, tears away', see *aysdyūva*, *āysdyūvi*. Base *dab-* 'steal', s.v. *dyūka-*.
dyena, see *dāta-* 'appearance'.
dyaurai 'exhausted, ill', Z 12:113 *dyaurai vātā* 'become

ill', parallel BS *anāpattir glānaḥ syāt*; IV 17:7 *cu vara khaitti hūnā paṣi dyaurai himi u mūḍi* 'who there is ill, ejects blood, becomes exhausted and dies'. Possibly a compound with *-bara-* as *uysnaura-* **uz-ana-bara-* 'breathing animal', with base *dai-:di-* 'to be exhausted' with IE Pok. 239 *dhē-:dho-* 'vanish', Celtic O.Ir. (reduplicated) *de-d-* 'vanish', O.Engl. *demn* 'injury, daseu' 'to daze', O.Norse *dāsi* 'weary', *dāsa-sk* 'perish', possibly also Lat. *fa-* in *fatiscō* 'perish, tired'. Possibly however from *dai-:di-* 'to fall', Yazg. *ḍai-:ḍed* 'fall', Sarikolī *ḍai-* 3 sing. *ḍayd*, preterite *ḍawg* 'fall', O.Ind. RV *dina-* 'scanty, weak, little', later 'wretched'. The **dyaurā* (misread in III 56:21) is *dyauwā* = K 91:11 *dyauwā* (rather than *-ttvā*) loc. plur., to BS *dhyāna-* 'thought'.
dra- 'three', first component, K 108:288 *dra-bādū* 'tritemporal'; K 151:46 *dra-vargye jśīna* 'in the threefold life'; Manj. 125 *dra-ḥaṣkala vira* 'in the triple world'; K 145, 311 *dra-ḥaṣkala ysama-śadya* 'in the three-fold world' (= BS *loka-*). See *drai*.
drajā 'cliff region(?)', III 80:18-9 *drajā bise ttraikhye* 'peaks of the cliffs', to *dara-* 'valley', base *dar-* 'to split', parallel M.Parth. insc. *vym* 'rock', = M.Pers. insc. *drk*, see *dara-*.
dran- 'to sound', III 40:13 *gahvera-drānā*, parallel to *gahvar-dama-*, 'blower of flute' to IE Pok. 255-6 O.Ind. *dhraṇāti*, O.Sax. *dreno*, O.Engl. *drān* 'drone', Got. *drunjus* 'sound'.
draṇda 'has gone', II 84:22 *cāni ri maṇ dīstā dilakā dilaka nuu-varga ya ṣā-ṇ jśāni pā hā draṇda ni ra maṇ mu-varga mānāni u ni rrispūrāni* 'what here in our hand (though) very little there was of such kind (BS *varga-*), that of ours was gone; neither here is there of such kind for our men nor for the princes' (with *mu-varga* in line 13 referring to garments). Base *drani-* 'go away' to *dremāte* 'drives away', participle *dranda-*, as *tram-* 'enter', *tranda-*, generalized meaning 'remove' from special *dram-* 'go, range' (*haṇdrama-* 'ranging-place') and IE Pok. 204 *drem-*, O.Ind. *drāmati* 'run', *dandramyate* 'run about', Greek (aorist infinitive) *δρομεῖν, δρόμος*, Khovar *dromik* 'flee from the country'. See *dram-*.
draph-, see *aysdrapphai* 'squatting'.
dram- 'go, range, remove', participle *draṇda* above. Causative *dremāte*, Z 12:95 *nīvara(ṇa) puṣṣo dremāte paṇiṣa* 'removes the five *nīvaraṇa*-coverings'. With *va-*, III 100:11 *vadrramai* 'deserted(?)'. See *haṇdramā*.
draṇmaa- Greek lw *δραμή*, II 17, 4b7 *biṣai draṇmā naṣkāra* 'remove all his *drakhmas*'; II 70, 117a2 *draṇmai-y-ūni bāysi(yā?)*; V 196, 31a5 *biṣa drramai*; V 306, 06b3 *draṇmai*; V 267, 46a1 *draṇmā-t-ūni jśa*. See BSOAS 13, 1949, 128-9.
draṇmāja 'financial' (form like *pravanāja*), II 13, 1b5 *vamāna draṇmāja viṣṭuṇi didā bāgā-v-i 2500 mūri* 'now I place a sum of money, his third portion 2500 *mūrā*-coins'; IV 29:2 *draṇmāje vādā pīda(kā)* 'financial document-letter'; V 260, viii, 3a2 *draṇmāja ysā(re)* (uncertain in broken contexts).
drays- 'hold firm, fasten, bind on a load, roll up', (= *draz-* beside *darz-*), II 44:48 *draysā* 'load', V 201, 71a1 *drraysa*; II 127:34 *draysi-barā stūra* 'load-bearing animals'; infinitive, IV 7v7 *haṇjisiṣḍi bryārīnā kīra jśāni*

draysa 'intends to hold firm to friendly acts'; *draš-*, II 16:3a5 *tū āysaṃ drraṣīrau* 'load up this millet'; II 20, 11a2 *chaski hā drraṣīrau drrai stū(ra)* 'load up barley on the three beasts'; noun, III 23, 14b4 *drāysā* 'raft', BS *kaula-*; participle, Z 4:57 *daiyā dārṣḍa ggare* 'he sees the firm hills', = v 380, 1r3 *(dai)yā dīrṣḍa ggari* from **dr̥ṣda-*; later reformed Z 20:53 = Z 21:31 *ggūste jsa dārṣṭā* 'held together by flesh'; = E p. 359, 24 *gūstā jsa dāṣṭa*; Z 17:22 *kāljsa nā dīrṣṭa* 'their gardens enclosed'. From *darz-*, N 76:42 *dalsā* 2 sing. conj. 'you will load up', BS *āropyā* and *upanāmya* 'load up'; Z 13:28 *ysāysīno dālysu* 'raft of reeds'. From *darz-*, Av. *darz-*, *darzaya-* 'make firm', 'fasten', adjective *darzra-*, *darzišta-* 'firm'; Sogd. Bud. *čnn y'tk ZY čnn y'wrn* ZY *čnn črpy* *dyšt* 'held together' (**dṛšta-ka-*) with flesh and with blood and with fat' (rather than **ḍēštak* from *dais-* 'to heap up'), as *kāt* 'seed' from **kṛštaka-*; M.Parth.T. *drz-* 'fasten, load up', *bdrz-* 'unload, untie', *ndrz-* 'prescription, command', Zor.P. *handarz* 'binding order' = N, Pers. *andarz*; *padarzah*, *payarzah* 'wrapper, bundle', Armen. lw *handerdz* 'clothes', *anderdz* 'order', N.Pers. *darzi* 'tailor', Armen. lw *derdzak* 'tailor, shoemaker', *derdzan* 'thread', Zor.P. *darzik* 'tailor', Syriac *drzyq-*, N.Pers. *darzan* 'needle', *darz*, *darzak* 'sewing', *darzmān* 'thread', Yazdī *hē-darze* 'I sew', *daštmūn* 'to sew', Armen. lw *handerdzem* 'I equip', *handerdz* 'equipment', Krorain Prakrit *darṣa-* 'load', Pašto *leṣṭol* 'fasten, load', *blēṣḍal* 'to swaddle', Orm. *daṣyek* 'to load', Parāčī *derz-*, Waxī *durz-*: *deṣḍ* 'seize'. Sarikolī *derz-*, Yidya *palarzem*: *pališcem* 'wrap up', *larzē* 'sheaf', Tālīši *darz* 'sheaf', Sanglečī *pēšl-*, Šuyni *nīduydz* 'woollen yarn', *piḍūydz*, Xūfi *piḍūwdz* 'cords, threads of goat's wool' (**nī-drza-*, **pati-drza-*); Khowar lw *drazēik* 'to load up'; Kalāšā *drāz-*. Possibly also Sogd. Bud. *βṣ'yšt* 'covered', Yagn. *bidēš-*, *bidišta* 'cover up'. IE Pok. 252-4 *dher-* 'hold', 254 *dher-gh-*, *dhregh-* O.Ind. *dṛṇhati*, *dṛḍha-* 'make firm', Lit. *dīrštū*, *dīršti* 'become hard', *dīršmas* 'strong', O.Slav. *drūzn* 'bold'. K 99:264-5 *daṣa būma dīvye* = K 147:28 *draiṇḍa būma dīvya* = SuvO. 55v3 *styūda śsa-ṇḍye dīvata* 'the deity of the firm earth', BS *dṛḍhā pṛthivī-devatā*, contains (NW Prakrit?) **daṣḍa-*, BS *dṛḍha-* glossed by Khotan Saka *styūda* 'firm'.

dravāṣaṃ 'dark, red', of fire, II 75:55-6 *ysirakā dravāṣaṃ dai viṇa yaṃdā ḥājsakyā* 'the heart's red fire now creates flames (of love)'. Base *drau-*: *dru-* 'be dark', with suffix *-āsa-* palatalized to *-āṣa-* with *-ina-* (if the *anusvāra -ṇ* replaces *-nā*), as in *haryāsa-* 'black' to Oss. D. *xārā* 'dark'. See also *drvanaka-gūma-* 'of dark colour'. To IE Pok. 251 *dher-* 'be dark', with increment *-eu-*, *dhreu-*. Note also *dher-g-* Celtic Mid.Ir. *derg* 'red', O.Engl. *deorc* 'dark'. AM, n.s., 2, 1951, 34 is superseded. See also s.v. *bājsakya*.

drarrārā -ī- v 214:68:3; 5 (SDTV 95).

draṣṭa -ī- II 1:8 for Chinese *ana khaṇi le yaṇi* = *draṣṭa yai*

'it was...'. Unidentified.

drahvā 'in clefts', Z 2:66 *drahvā śsāre* '(the śśalarba-beasts) lie in the clefts', parallel BS *giri-kandara-*. From base *dar-* 'to cleave', by suffix *-ha-* as *ttraha* 'draught (of liquid)' from *tar-* 'drink', Oss. *ārtāx*, hence *-aha-* from *-axa-* rather than *-aḥa-*. See cognates s.v. *dara-*

'cleft'. For *-vā* as dialectal (or replacement:) to *-go* loc. plur., see also Z 20:69 *patārāhvā*; note v 332, 24r4 *balysānvo tcārīmvo* 'in Buddhas' spheres' = v 381, 3a3 *balysānvā tcārīmva*.

drā- first component 'hair', see s.v. *dro* 'hair'; also *drāmva-*, *drum-*.

drāṃgulya 'name of a thorny plant', BS *go-kṣura-*, Tib. *gze-ma* 'tribulus terrestris', Sid. 13r1 *drāṃgūlye* BS *go-kṣura-*, Sid. 100r4 *drāṃgūlyā būva* (its root), v 180:16 *drāṃgulya*; 1 181, 99v2 *drāṃgulyai*, BS *śva-damṣṭrā* 'dog-tooth', = *gokṣura-*. From base *dar-* 'to tear', **drānga-* with suffix *-ul-*, to Gaul. *dravoca* 'damel', Germ. Dutch *tarwe*, Engl. *tare* (< **doreuā*); Zor.P. *dart*, N.Pers. *dard* 'pain'.

drāca 'tremulous', fem. to *drātaa-*, SuvO. 24r3 *drāca tīmata* 'tremulous movement', BS *cancala-*; Z 20:15 *tcēimaṇi nu drāce kāḍe* 'their eyes very tremulous'. See *drātai*.

drātai 'tremulous'; SuvP. 68r3 *drātai aysnū kiṇa* 'for the tremulous mind', BS *cāpalya-citta-*, Sid. 7v3 *drātvā-aysmu* 'having flighty mind', BS *cala-citta-*, Tib. *rgod-pa* 'wild', SuvP. 64r2 *drātvai aysmu rāṣu* 'under the power of an uncertain mind', BS *cala-citta-vaṣena*, JS 6r4 *hamye drātai tvare* 'you became very distracted'. From base *drā-* 'to run' Zor.P. *drāt* (DKM 601:6-11), to IE Pok. 204 *drā-* O.Ind. *drāti*, Greek *διδράσκω* 'run', *ḍēpā*.

drāmḍa 'they saw' II 94:32 *na drāmḍa na jsā vījaiṣṭaudā* 'they did not see, they also did not observe'. With II 97:115 *dryāṇḍa* 'they saw' from *dar-*, and **dṛta-* > *drya-* > *dra-*. See also 3 sing. K 45:18 *hūna drrauda* 'he saw a dream' from base *drām-* or *drap-*. For *dar-*, Ar. *darata-* 'observed', O.Ind. *ādar-*.

drāmva- 'hair', first component, see *dro*.

drāma- 'such', JS 13v4 *drrāmā śāhaṇja cu tvī beda buḍādā* 'such the umbrella which they bore over you'. See also *trāma-*.

drāma 'runners(?)', II 71:4-5 *ci tta aśnesalāṇa paśṇa drāma ṣṭāri* 'those who are so the runners of the messengers of Aśnesala-'. From *dram-* 'to run, range', Causative *drem-* 'to remove', *hamdramā* 'ranging ground', BS *kāntāra-*. See *dram-*, *draṇḍa*.

drāmṇa 'pomegranate', Sid. 13v5 *drrāmā tīma ve gūra* 'pomegranate seed and grapes', BS *dāḍimaṇi drākṣā*; 1 181, 99r1-2 *drrāmāṇi hīvi āhvarīṇi* (-īṇi = -ai) *rayasa* 'sour juice of pomegranates'. Base *drāma-*, Chin. (K 1133:2; K 555:1) *t'u-lin* < *d'uo-līm* = **drōm*; O.Ind. *dāḍima-*, *dālīma-*. Possibly *drāma-* < **darma-* as *grāma-* 'hot' from *garma-*; O.Ind. *dāḍima-*, *dālīma-* from **dālma-*, to base *dar-* 'to split', naming the fruit from its splitting rind.

drrāmā 'wanderers(?)', Manj. 41 *satsai(ra) drrāmā byaire dīkhīnāi badana-śēla* 'in saṃsāra-migration they are found as wanderers (migrators) in the imprisoning hall (= BS *bandhana-śālā*) of woe (BS *duḥkha-*). From base *dram-* 'to run, wander', see s.v. *drem-*.

drāme 'flood(?)', K 49:4:2 *āṣa baysgi buṣāṇji pyaure ysarnūja drāme śairkye raṇṇinai bārā* 'sky's thick perfumed clouds, excellent golden streams, jewelled rain'. Base *dar-*, *dram-* 'to run' see s.v. *dram-*. IE Pok. 204-6, of European river names (ibid. 205), as *Dramme* < **dromiā*.

drāmph-, *draaphi-* 'exert', Sid. 104v3 *drāmphāme jsa* BS *vyāyāma-*, Tib. *bräl*, Sid. 7v1 *drauphāme*, BS *vyāyāma-*, Tib. *rol phod-pa* 'able to exert oneself'. Base *dar-* 'hold together', see also *aysdraphai* 'squatting', hence *drampf-*: *draf-* IE **dhr-embh-*, IE Pok. 252-4 *dher-* 'hold', with **draaf-* < **drōmf-*.

drāva- 'tremulous', see *drātai*.

drāṃva- 'hair', see *dro*.

drāvā 'attackers(?)', plur. II 95:57 *kamacū bisā drāvū āvā hairā ysyāmdā* 'the attackers based on Kan-ṣṣou came; they carried off the property', parallel to II 98:145 *kamacū bisā sāna ā haira ysyāda (sāna 'foes')*. Base *dar-*, *drav-*, Av. *drōvaya-* 'run', *draoman-* 'attack', O.Ind. *drōvati* 'run, flow away', *dratā-* 'hastening', *upadrava-* 'attack'. IE Pok. 204-6 *der-* (see s.v. *dram-*), *drea-*.

drāve 'swift', Manj. 274 *kha byova kāde rroysga drrāve parāta* 'like lightning, it passes very quick, swiftly'. Adjective to *draa-* 'to run', IE Pok. 205 *drea-* 'to run', see s.v. *drāvū* 'attackers', here dyadic *drāvaa-* with *rroysgo* 'swift', K 110:332-3 *tā pā: poda so aysm(a) bōvānā parvocho drāvai rays(g)o* 'listen to the way, that the mind ripens quick and swiftly in *bhāvanā*-contemplation'.

drāṃśā 'millet', Sid. 16r1 *gausā u *eysaṇ u drrāṃśā*, BS *priyangu-nivāra-korodāṣoḥ* Tib. *khre dan čī-če dan koroduśa rñams (čī-če, Jäschke Dict. čī-čhe)*. From **drūs-* or **drās-*, connexion unknown, possibly with BS *-dūša-* of *koradūša-* (Ind. *dū* < *drā?*), hence **drūs-* < **drūšo-*.

drāh- 'dart about, range, fly', participle *drautta-*, III 40:21 *baijakyē drāhīdā* 'the sparrows flit about', III 108:6 *mūraka, bisaurakā ci didā kṣavū drāhe* 'the raptor bird(s) which cry so loudly and swoop'; Z 17:1 *drāha hā bika ttu dāsu* 'fly, my beloved, to that region'; K 17:172 (potential) *ca <ttē> prracaina drrōatta hamīya* 'by which means she could fly'; = K 25:111 *cu ttē prrōcai(na) drrautta hamī* parallel to K 33:60-1 *ca ttē prracaina āṣa haṃdrrāysī tsvā* 'with that she went passing through the air (BS *ākāśa-*). See also II 75:64 *dreha jsā*. Base *drāh-* < **drāf-*, *drautta-* < **drāfta-*, IE *dr-ep(h)-*, *dr-ebh-* to base IE Pok. 204-6 *der-* 'run', see *drom-*, *drāta-*; O.Ind. *drōpayati*, *vidrāp-*. Above *oysdrautta-*.

drāta- 'held', participle to *drjs-* from **drjta-*, v 56, 114v3 *baṭysānā drāte parau* 'he kept the Buddhist command', = Z 20:18 *drte*, see *dārāta-*, *dreita-*, *dirya-*, base *drjs-*.

drrīma- 'transferable things (animate and inanimate)', II 22, 18a1-3 *haṇḍa(stā) u drrīmo-ttvaśdā vora ttāgutta hvōṣṭa tta parstāṃdī si hvomḍi vū bi(ṣ)i <kītha?> ttvaśdyari* 'to the *haṃdasta*-officials and conveyers of *drrīma-*, the chief Tibetans so ordered, saying, convey all the men here into (the city)'. Assuming *drrīmo-* from **dramyo-* base *dram-*, causative *drem-* 'to remove', hence 'all movable things, men and cattle'. See s.v. *ttagata-* 'wealth'.

drīya- 'reaping', II 113:81-2 *cu hā ṣacū ganama-drīyāṃ bāḍā dva-pacaḍa hīna haṇḍisyāra bāyā* 'what is the time of the wheat-harvest in Ṣa-ṣṣou, they (the Turkish Khans) intend to bring a troop', translation AM, n.s., 11, 1964, 4; 16. Base *drau-*: *dru-* 'to reap', *drīya-* < **drūiya-*, Zor.P. *drūtan*, *drūnēt* 'reap' (*drūton*, *drūnēt* 'to tear'), N.Pers. *durūdān*, *dirau-* 'to reap' (*darīdan* 'to tear'),

Chorasm. *dryd'h* 'he reaped it' (Togan, Armağan 432), Yidya *larovo* 'reaping', Munjānī *larowā* 'reaper', Waxī *drāw-*: *dratk*, Yidya *lari-m: lareim*, Sanglēcī *derāy-*, Orm. *dir-*: *dilak*, Suynī *cōw-* (*c = ts < dr*), Rōšānī *cay-*: *cid* (*c = ts*), Sarikolī *cay-*: *cud*. IE Pok. 206-11 *der-* 'to tear', 208-9 *dreu-* 'to reap', (to O.Ind. *dārvā* < **dra-uā-* 'panic grass' *panicum dactylon?*). See *drrvārō*.

drāṣṭātī -ṭ-, v 262, 01a2 *hvaḍovv rre drāṣṭātī syoṇātī ganāma* (dialectal, not clear).

drū 'stability', v 117, 66v2-3 *biśō hōra āphārōre hūr gyu ne varata bāḍa-drū ne hāmāte* 'all things are disturbed, there exists not any stability of the country', BS *viṣamāḥ sorva-bhāvā bhavanti viṣayasya hi*. Base *drava-* 'firm, stable', see cognates, s.v. *drāṇoa-*.

drrūkā 'beard', III 81:171, gloss to Turkish *saqal*. See *druṃ-*, *dro*.

drrūja- 'falsehood', III 27, 33a4 *na ra vora hoḥḥa na drrūjā* 'there not truth, not falsehood', BS *tatra na satyaṃ na nṛṣā*; v 329, 13r6 *drāje jsa pathaṇiko vōtā vaṣṭindā* 'they become restrained from lie', BS G 37, 11a2 *nṛṣā-vādāt prativiratā bhaviṣyanti*, Z *drūja*, *drūjo*, *drūjya*, *drāje*, *drūjyōa*, *drūgyaa*. Base *draug-*: *drug-*, **draujā-* > *drūjō-*, O.Pers. *drauga-*, *draujana-*, *draujiya-*, *daruxta-*, Av. *draoga-*, *draojina-*, *draojišta-*, *drug-*, *drajas-čā*, Zor.P. *drōy*, *drōv* (*dhv*), *druxtan*, *druš*, *drušīn*, Av. *drəgvant-*, Zor.P. *druvan*, Armen. lw *držem*, M.Parth.T. *druxt*, M.Pers.T. *druwz-*, N.Pers. *darōy*, *duruxtan*, Sogd. Bud. *ḍrymh* 'lie', *ḍrym*, *ḍrym's'k* 'liar', *zym's'k*, *zymh* *zym*, Chr. *zym'syt* 'liars'; Orm. *drīṣṭ*, *drēṣṭ* 'lies'. IE Pok. 276 *dhreagh-* 'cheat, injure', O.Ind. *drōgha-*, *drūhyati*, *drugdhā-*, O.Sax. *bidriogan* 'cheat', *drōm* (Engl. *dream*), O.Norse *draumr*.

drūjana 'false', K 70, 5v1 *tta drājana aphāra hūnīdā*, = K 67:158 *tta drājina haphārā hvānīndī* 'they speak false nonsense'. To *drūjā-* 'lie', adjective *-ana-*, O.Pers. *draujana-*, Av. *draojina-*.

drūjsa 'false(?)', (dialectal) v 262, 01a5 *drājsa nyānartha gōde* 'made false information' (Prakrit from *jñōna-*, *artha-* 'matter of knowledge').

drūṇaa- 'healthy', and *drūnaa-*, III 75:220 *khu hama rrāma drūnoi thyau* 'so that Rāma should quickly become well', III 75:227 *homya-v-i drānā rrāmā* 'health became his, Rāma's', K 138:927 *drrūṇai* 'healthy', Tib. *nod med-pa*; v 384, 29:2 *tsāṣṭa ttī jsāṇ drrūṇai* 'peaceful, likewise healthy'; plural, K 52:7:7 *rrisṣūrā rrīysdvarā pātčā biśā bāḍā drūnā ide* 'princes, princesses, then the whole time may they be healthy'; Z 3:62 *drūṇā*; abstract 'health' *drūṇā* < **drūnatūti-*, III 129:16 *drūnā paridā brrīṣṭi* 'they deign to ask after the health'; II 115:19 *druṇā pvaīṣū* = ibid. 21 *druṇō pvaīṣūau* 'I ask after the health'; Sid. 5r1 *drrūne va hettā* 'causes of health' (BS *hetu-*), BS *ārogya-hetavaḥ*; SuvP. 7113 *drrūṇā peṇā* 'health, forces', BS *ārogya-bola-indriyāṇi*; K 42:109 *drrūṇā brrōṣṭāṃdā* 'they asked after health'; II 118:131 *druṇā pṣāma* 'enquiry after health'; IV 7:6 *drūnoi*; IV 17:30-1 *biśāṇ satvāṇi drūṇe kiṇṇa* 'for the health of all beings'; v 225:68:2 *ttira-v-i pochīṣāṇa drūnai* 'so we deem him healthy'; parallel Kroraina Prakrit *kojalya pri-chaṇṭi* 'they ask after welfare'. With *-ka-*, III 94:29 *drūnaka mūdai* 'remained healthy', III 117:16 *drrūnaka*

pari mūde 'deigns to remain healthy'. From **draunu-ka-* to *druva-* 'firm, stable', Av. *drva-*, *drutāt-*, Zor.P. *drōt*, N.Pers. *durōd*, *padrād*, superlative Zor.P. *druvist*, N.Pers. *durust* (*st* < *št*); Sogd. Bud. *ḍrw'k*, *ḍrw't'h*, *ḍrw'st'h*, *zwk*, Chr. *durt*, *durty* 'peace', M.Parth.T. *drwd*, *pd drwd*, *drwdg*|||, M.Pers.T. *drwd*, *pd drwd*, *drwdg*, *drwdyh*, *drwdyy*, Balōči *durāh*, *druh*, *drūāhēn*, *drāhā*, *drust*. IE Pok. 214 *deru-*, O.Ind. *dhruvā-*, O.Slav. *sū-dravū* 'healthy'.

drutāta 'epithet of snakes', Z 4:117 *ājivīṣa daiyā drutāta* 'he sees...snakes'. If parallel to BS *āṣvīṣā dāruṇa...* *mahāvīṣagrāh*, possibly 'fierce', from *drau-* 'to attack', see *drāvū* 'attackers'. But possibly *drau-* 'to twist, writhe', see *drvidā*. For *-āta-* adjective of agent, note *atāphara-hvarāta-* 'gluttonous'. Possibly also *drau-* 'to cut' in Zor.P. *drās*.

drūba 'plant name', I 147, 56r5 *drūba hīyā būva* 'root of this plant', BS *darbha-mūla-* 'root of the pointed grass *darbha-*', Sid. 13r1 *draubhā* BS, *darbha-*, Tib. *rāa dhārba*; Sid. 14v4 *draubhā*, BS *darbha-*, Tib. (*dur*)*bha*; Sid. 10v5 *draubhā* (-*bhū* like -*cā*), BS *darbha-*, Tib. *rāa dar-ba*, (but v 320:89 *drauca*). Yazg. *ḍarb* 'berberis oblonga' may be traced to **dūrba-* (as *dar* 'far' from *dūra-*). See also *brunja-* 'birch' from **barza-*, Šuynī *bruḡ*, Pašto *barj*, Dardic *Damelī brūš*, Oss. D. *bāzā*. In TPS 1955, 76–80 comparison was proposed with O.Ind. *drumbhālī*, *dārbhūsa-*, RV *darbhā-* and later O.Ind. and Prakrit *dambhālī-* (uncertain). The form *drūba-* may be from older Iranian **darba-* = Yazg. *ḍarb*, but the *-bh-* of *draubhā-* has been due to Indian. There may have been a N.W. Prakrit **drūbha-* < *darbha-*.

drum-mūjse-t-i 'his pores of the hair', v 155:185, 1a5 *harīṣyā dru-mūjse-t-i stīrūvi vīstāte* 'trembling, his pores became stiff'. See *dra* 'hair'.

drūysi 'breast', III 81:172 gloss to Turkish *kāmmūlā* to place with *kāngül* 'breast', as first component *kāmāldūrūh* 'breast-band'. From **drauza-* (or **drūza-*) 'expanse', as O.Ind. *vīstāra-* 'breast' to base IE Pok. 1029–31 *ster-*, Greek *στέρων*, Oss. D. *itarā*, I. *tar*. See *pārja* 'breast', parallel to BS *vīstāra-*. This **drūza-* < **drauza-* resembles Oss. D. *ārdosā*, I. *ārdus* 'clearing in wood', if from **drauza-* (to *ārdazun* 'to cut'?).

drai 'three', SuvO. 53r6 *drai jūna* 'three times', BS *triḡ-ktvā*, SuvP. 72v2 *drrai-bāda* 'of three times', BS *triḡ-kāla-*, K 29:201 *drrai jūne*; K 38:137 *haḍai ṣṭām drai jūnāka* 'three times a day'. Inflection, nom. Manj. 368–9 *draya rana* 'three jewels', II 55:4 *driya sakhārma* 'three monasteries' (BS *saṃghārāma-*), Sid. 102r5–6 *drriye tcauri* 'three (or) four', Tib. *gsum-cām*, III 126:4 *draiye pila siye* 'learned in the three *piṭaka*-collections'; gen. Z 22:231 *draiṇu*, Z 22:267 *drraiṇu*, later *draiṇā*, *drriṇnā*, *drrena*, *drina*, *drriṇna*, IV 32b2 *drai hvadāṇ* 'of three men', Sid. 4r3 *drayāṇ*, Sid. 19r5 *drayā*, Sid. 13v2 *drayā jsa*, Sid. 134r4 *drayā*, with loc. plur. III 127:13 *draina pīlvā* = ibid. 16 *draina pīlā*; loc. Sid. 124v5 *drayvā āna*, II 22, 16a4 *draiyvā haḍā*, Sid. 125r3 *drayvāṇi dūṣāṇ jsa* 'from the three *daṣa*-conditions', instr. Z 16:44 *dryau*. First component, SuvP. 61r4 *drhaṣkala-* 'triple world', BS *tri-lake*, III 128:5 *drahiṣkalī*, III 4, 10v3 *drāhaṣkalī*; SuvP. 67r3 *drra-vadya* 'threefold', BS *tri-*

vidha-, ibid. 4 BS *tri-prakāra-*, Manj. 365 *drrai-padya*; III 104:45 *jīyi drai-qiha*: 'life of three sections', parallel to BS *tri-varga-*; Bcd 44r2 *dri-bāḍva-* 'of the three times', BS *tri-y-adhva*. 'Three' with 20–90, Z 14:93 *drriavare-dārsā* '33', Sid. 138r3 *drriabestam* '23rd', II 93:8 *drriarābaista*, II 93:10 *drriabista*, II 116:35 *drriarābaistamvai haḍai* 'on the 23rd day'. Ordinal, 'third', Z 12:43 *dāddā*, Z 3:95 *dādā*, II 27:34:6 *didi*, Sid. 128v4–5 *ṣe...dida...* *tcūraṇi* 'second, third, fourth', II 23, 22:1 *didye haḍai* 'on the third day'; v 26, 49v2 *tta padāna huuna u tta sātena u tta didina* 'so with the first statement and so with second and so with third', K 156:15 *daidana*, K 156:3 *daida*, II 102:14 *daina*, Tumšūq Saka *dritana*; III 105:1 *dide kṣuṇa* 'in the third period', II 116:39 *didyai haḍai* 'on the third day'; from **tṛta-*. 'Thirteen', loc. v 334, 32v2 *drriaiṣva*, BS G 37, 29a5 *trayadaṣa-*, = v 71, 39r1 *draiṣvo*; ordinal, Sid. 104v3 *drriaiṣaṇ*, Tib. *bču-gsum-pa* adjective -ī, v 272, 73a1 *mūri nāti drriaiṣ haṇibā-v-i*||| 'he received *mūrū*-coins to the amount of thirteen'; IV 45a2 *draiṣamye haḍai* 'on the thirteenth day'. '300', II 90:80 *drai-sse*, II 38:14:1 *drrai-si*. '30', v 341, 83r2 *dārsā*, BS G 37, 77a7 *triṇṣat*; Z 24:386 *bāstā dārsā* 'twenty, thirty', II 60:14 *dairsa* 'thirty', II 88:13 *dīrsā dīrsā* '30 each'; gen. Z 10:14 *dīrsānu*, with lower numbers, *drriavare-dārsā*, *pūsparedārsā*, *dvāvaredārsā*, *dvaredārsā*; gen. IV 60b1 *hauparidirāse hwaḍā* 'of 37 men'; loc. v 120, 10v5 *d(v)āvaradārsīvo*, III 7, 15r3 *dvāradārīvā*, N 68:46 (BS 143:11) *dvāvaredārīvogu*, inst. v 77, 145v2 *dvāvaredārīvātau* Base *drai* < **θrāya(h)*, *dārsā*, Tib. script v 382:423 *lders*, < **θrisat*, **draisu* < **θrayadasam*; to Tumšūq Saka *dre*, *diḍa* 'third', older *dritana* 'thrice', *drewarsana* '13'; older *drainu* 'three', inst. plur. *dreya*; *drisu* 'thirty'. Av. *θri-*, *θrāyā*, *θriṣva*, *tiṣrō*, *θriṣ*, *θriṣya-*, *θriṣas*, *θriṣata-*, O.Pers. *ṣitriya-*, Zor.P. *sih*, *sī*, N.Pers. *sih*, *sī*, Sogd. Bud. *ḍry*, 'ḍry', Chr. *šy*, Yayn. *tirai*, M.Parth.T. *hry*, M.Pers.T. *sh*, *sdyg* ('300' M.P.T. *tyryst*, *tylyst*); Pašto *dre*, Orm. *ḡri*, Parāči *ṣi*, Yidya *ṣuri*, Sanglēči *rāi*, Waxī *trūi*, Sarikoli *aray*, Šuynī *arāi*, Balōči *sai*, Oss. *ārtā*.

draiṣai 'garment', II 60:13 *kabalinaī draiṣai sau* 'one garment associated with blanket-cloth' (BS *kambala-*); II 1:9 *draiṣai* gloss to Chinese *pī pī* 'leather covering' (K 721:1 *pī* < *b'jie*, K 721:5 *pei* < *b'jie* 'skin-covering'); II 77:18–9 *u sai pvaica jsu jṣāṇi drraiṣai ṣvādū* 'and with one covering we put on a *draiṣai*-garment'. Base **drāi-jaka-*, **drāiḥaka-* (or -i- > -ai-), either *dar-* 'flay, skin', IE Pok. 206 *der-* 'to tear'; Greek *ḑēppis* 'leather garment'; or *dar-* 'to hold, wear', Oss. DI. *darās* 'dress', IE Pok. 252–6 *dher-*.

dremāte 'drives away', see *drum-*.

draivī 'his container(?)', III 75:229 *jīyq draivī kūṣṭa āsta mū* 'his holder of life (vital point) where it is here'. Possibly to base *dar-* 'to hold', **draiva-* < **draiga-*?

draiṣṣa- 'holding, retaining', v 329, 13r5 *drriaiṣ vājāre* 'they will retain (in memory)', BS G 37, 10b7 *śrutadhārā bhaviṣyanti*, Tib. *thos-pa hdzin-par hgyur*, = v 69:8r1 *draiṣṣu vājāre*; K 138:921; 922 *drriaiṣā diṣṣāte* 'he may retain', Tib. *hdsin-čin*, = K 138:936 *drrenṣa diṣṣāve* = K 142:1030 *drrenṣā diṣṣāte*; K 3, 138v1 *draiṣu vātu yanindā* 'they can retain', ibid. 138v2–3 *draiṣu vāte*, ibid. 138v3 *draiṣu vāte ṣtā*; K 2, 137r3 *draiṣvī vāje*, ibid. 137r5 *thu*

draišu vāja (Tib. *hdzin; čhub-par byed-do, čhub-par byas-su*; translation E. Lamotte, 239–40 *retenir*); instr. *draišāna*, L 93.14 *draišāna paṣṣama hvāṇā* 'you are to express reverence from memory'. Base *dar-* 'to hold', with increment *drais-y-*; to Av. *drang-* 'learn by heart', *drāṇjaya-*, *draxta*, Zor.P. *drāṇjitan*, *draxt* 'learn'. IE Pok. 252–6 *dher-*, *dhr-ei-k-*, see *dar-*, *der-*, *draijsai*. In meaning *draiša-* is parallel to BS *dhāraya-* 'retain in memory', Sdp II 197 *udgrhṇīyād dhārayed vā*; Suv. (ed. Nobel 89) *udgrahīṣyanti dhārayiṣyanti*. (v 142b7, read *klaīsa*).

dreha jsä 'swift movement', II 75.64 *nvicā idā agalakvā hīye bhāṣe drreha jsā brrīyikya vīrāṣṭā* 'the cry makes flames in the limbs with a rushing towards the beloved'. To base *drāh-* 'fly, range', participle *drautta-* (not **drāh-* 'to make sounds', as AM, n.s., 2, 1951, 39 based upon the variant verse III 36.3 *bijēṣārrā* 'they make sound').

dro 'hair' (of a single hair), Z 2.136 *dra mase* 'as much as a hair', = Pali *kesagga-matto* 'as much as the point of a hair', Z 2.115 *drui nūhāna* 'on the tip of a hair', SuvP. 70r2 *drau nauhnā*, BS *vālāgrām*, Bcd 50v1 *drau nauhya* 'on the tip of a hair', BS *vāla-patheṣu*; plural, III 76, 242 *baka kai drauta biṣṣiya* 'when he had taken a few of her hairs'; hair as cord. With suffix *-ka-*, Z 7.17 *draukā*, III 81.171 *drūkā* 'beard', gloss to Turkish *saqal*. With *mase* 'in size, only as much as' (= BS *mātra-*) also v 60, 10a6 *dra mase*, Manj. 381–2 *kūṣṭa drrā-mase ṣkaujai nai idā* 'where *saṃskāra*-factors are not even as much as a hair'; Manj. 8–9 *ne vā drāva-masa darma* 'not elements (BS *dharma-*) as much as a hair'; K 58, 29v2–3 *bwāma raṣṭa drāṃva-mase nīṣṭā* 'right knowledge (= BS *samyak-sambhādhi-*) exists not as much as a hair'; adjectival K 106.252 *drau-masāja*; K 110.336 *drā-masa*. Compounds, v 155.185, 1a5 *drau-mujse-t-ī*, K 105.235 *drau-mvajṣvā*, K 151.40 *drā-mūjsi*, K 48.3.1 *pañi drrām-maujsya biṣā* 'every, all pores', K 53.10.2 *drrām-mūjsvā*, K 17.179 *drau-mujṣakyaī...haṣprīya* 'pores...opened', = K 34.66 *drām-mūjse...haṣprīye*, parallel to BS *rama-kūpa-* 'holes of the hairs'. From **dravu-* (as *mau* < **madu-*) Yayn. *dirau*, Sogd. Bud. *ḫw*, Oss. D. *ārdo*, I. *ārdu*, Khovar lw *drāh*, Orm. *drī*, Nūristāni Aṣkun *dro*. As the 'stretching stuff' to IE *dhreus-* beside IE Pok. 276 *dhr-ei-gh-*, *dhr-ei-k(h)-*, Greek *θρίξ*, *τριχός*, Lit. *driēkti* 'stretch', *drīkti* 'hang down long'.

drau- 'grasping', Manj. 39–41 *tcauau-padya jsirja-hanāsa tcana ma nūāṣṭa satva sa khva pere bira (jsa?) nāṣṭa uysānā hīvi drau:na ttu mānāda harb(i)ṣa satva aysmvinai drauma ttarvāre* 'the grasp of deceit (= BS *śāṭhya-grāha-*) is fourfold, whereby the beings here are bound; just as they are bound by the leash of thought (see *pere*, *pyairā*) through the grasping of the self (= BS *ātman-*, for *ātma-bhāva-* 'body'), so all beings are drawn by the grasping of mind (*aysmū* = BS *manas-*, *citta-* and *vijñāna-*). Hence *drau-* (= BS *grahana-*) from **drāpa-* or **drāva-* from base *dar-*: *dr-* 'hold, seize' with increment *-ap-* or *-av-*, IE *dher-*, *dhr-ep-* or *dhr-eu-* (see a similar *-ep-* and *-eu-* to IE *der-* in Pok. 211 *dr-ep-* and *dreu-*).

drro 'rushing, speeding', JS 34v1 *tcephine drro mestye škālana* '(the troops, plur. *hīne*) in tumult rushing with great noise'. From **drāva-*, fem. plur. **drāve* > **drāvā*

> *drra*, base *drav-* 'run', IE Pok. 204–5 *der-*, *drā-* (see *drāta-*), *drem-* (see *dram-*) and *dreu-*, Av. *drāvaya-*, *draoman-*, *drūta-*. This is preferred to the earlier proposal to trace *drau-* 'speak'.

drraucā, see *draubhā*, s.v. *drūba*.

drroṇve 'scorpions', JS 27v3 *veysvā ṣṭā drronve ṣeṣve tvī bede* 'among the lotuses the scorpions seized (= *ṣiṣṭa-*) upon you'; JS 28r2 *pha drrvaṃṇe prrāṇā* 'many scorpions, breathing things' (BS *prāṇin-*); I 139, 47r3 *drrvāmṇḍyau jsa* ('stung' *dūṣṭa-*) 'by scorpions' (BS *vṛścika-*); *-āṇḍyau* from *-āṇyau* also in I 161, 76r1–2 *prrāṇḍyau jsa* 'with breathing beings' (BS *prāṇin-*). With O.Ind. *drūṇa-* as lw, or as Iranian cognate, to base *drau-* 'to cut' in Iran. *drau-ṣ-* 'to cut', beside Oss. D. *ārdazun* 'to cut' from *drau-ṣ-*, to Zor.P. *drāṣ*. See also *drutāta-*, and *droidā*.

drautta-, see s.v. *drāh-* 'to fly', *aysdrautta-* 'flying up'.

drraudā 'he saw', K 45.18 *u ṣyq ṣavai hūna drrauda* 'and at midnight he saw a dream'. Base *drap-*, see Zoroastrian Problems, ed. 2. 1971, xiv, to O.Ind. *drap-*, *drapaṇa-* 'mirror', Greek *δρῶνταιν* 'to see', to IE *der-*, *dr-ek-*. If an *anusvāra* was earlier present the base could be *drām-* with IE Pok. 226 *drem-* 'to sleep', Lat. *darmiā*, Slav. *drémati*, *drenlju* 'slumber'. (The *drr-*, left uncertain, is confirmed.) See above *drāṃdā*.

droma 'dharma-doctrine', III 83.19–20 *cadyi* (for *cindye*) *drama hera* 'the dharma-elements of thought', assuming **drāma-* from BS *dharma-* (as *grāma-* 'hot' from *garma-*) through a N.W. Prakrit *dhrama-* (Aśoka inscription). See the full text s.v. *sudū* 'favourable'.

-drauvi 'sewn(?)', II 60.27, see *pahadrauvi* 'embroidered(?)', with *pa-* 'associated with'.

drauṣṣa 'name of mountain beasts', Z 17.7 *drauṣṣa u purṣṣa ggare vīri tsāndā pharu* 'the many *drauṣṣa*-beasts and *purṣṣa*-beasts roam on the mountains'. From **drāuṣṣa-*, Waxī *drukṣ*, *durukṣ*, *drukṣ*, *darukṣ* 'bull' and *vrokṣ* (< **brauṣṣa-* or **prauṣṣa-*). Possibly 'male' beast (mountain goat; bull), to base *drau-* 'run, flow', with increments IE *dr-eu-gh-s-* > *drauṣṣ-*, meaning like O.Ind. *ārṣati* 'flows', *ṛṣabhā-* 'male', *ajā-ṛṣabha-* 'he-goat', Av. *aršan-* 'male' (*aspa-*, *uṣtra-*, *gau-*), DkM 282.12 Avestan *aršnā.tačīn* glossed *bun tāhmak* 'primal seed'; O.Ind. *varṣati* 'rains', *vṛṣān-* 'male', *vṛṣa-*, *vṛṣabhā-* 'bull', *vṛṣni-* 'male; wether', *vṛṣaṇa-* 'testicle', Av. *varāṣna-* 'male', *varāṣni-* 'wether' (see s.v. *buṇū*); and O.Ind. *ukṣāti* 'pour upon', *ukṣān-* 'ox', Av. *uxṣya-* 'splash'. Base *drau-*, IE Pok. 205 *dreu-* 'run, flow' O.Ind. *drāvati*, *dravā-* 'flowing', see s.v. *drāvā* 'attackers', as river name Illyrian *Dravas*.

drauhye 'made of hair' II 60.14 *u dairṣvā khaucvā drauhye bitcā dairsa* 'and thirty dress-parts (*bitcā*) made of hair in goat's hair coverings (hats?)'. Not *drau hye* (= *hīye*) 'of hair', but *-hya-* suffix as in *banhya-* 'tree', to *dro*, *drau* 'hair', hence adjective 'made of hair'.

dryāṃdä 'they saw', II 97.115 *na dryāṃdu na jsā [na jsā] pyūṣṭaudā* 'they did not see, also they did not hear', = II 94.30–1 *na dryāṃdä na jsā pyūṣṭaudā* = II 97.117 *na dyauda na jsā pyūṣṭaudā*. Possibly intrusive *-r-* to *ditāndā* 'they saw', but base *drai-* 'to see' may belong with IE *der-* O.Ind. *ā-dar-* 'to regard', *drapaṇa-* 'mirror', *dars-*:

dr̥s-, Av. *dar-*, *dars-*, Khotan Saka K 45.18 *dr̥rauda* 'he saw' to *drap-*, Greek δρώπτω 'see', Note also II 94.32 *na dr̥m̐da na js̐a v̥jais̐taudā* 'they did not see, also did not notice'.

dr̥vāṃṣe 'scorpion', see *dr̥roṇve*.

dr̥vanaka-gūnā 'dark-coloured', III 80.16 *baysga cauṣi ttauda brrathā dr̥vanaka-gūnā* 'thick covering (of clouds), dark storms, dark-coloured'. Base *drau-*:*dru-* 'be dark' to IE Pok. 251-2 *dher-* 'be dark' with increment *-eu-* *dl̥reu-* see also *dr̥avāṣam* 'dark, red (of fire)', *dr̥ava-* with suffix *-āsa-*. For 'thick clouds' see K 49, 4.2 *baysgi buṣam̐ji pyaure* 'thick scented clouds'.

dr̥rvārā 'they reap', II 26.32.21 *(ga)nam̐ dr̥rvārā* 'they reap the wheat', see *ganama-dr̥vāṃṣe*. Base *drau-* 'to reap', s.v. *dr̥iya-*.

dr̥vidā 'cut, bite', I 161, 76r1-2 *pr̥rūṇḍyau js̐a paṣū bi j̥m̐dā tta khu ṣaysdā baṇāṣiḍa dr̥vidā* 'it removes poison ejected by breathing animals (BS *pr̥āṇin-*), as the snakes dwelling in tree-holes bite'. Base *drau-* 'cut, bite', to Zor.P. *dr̥ōṣ* 'cutting' (glossed by Parsi-Sanskrit *cheda-* 'cutting'), Oss. D. *dr̥dozun* 'to cut', see above s.v. *dr̥roṇve* 'scorpion'.

dva 'two', see *duva*.

dva 'foe', II 82.8 *u t̥t̥ye ḍi vaijalaka dva ys̐ṣṣyera hve naiṣṭa* 'and the foe of this prince of *Ḍi* (=Tib. *li* = Khotan), a more hated man there is not'. From base *dau-* 'oppress', see s.v. *dū*.

dva- 'smear', participle *dva-* (< **duta-*), Sid. 137r5 *u ssa jūna dvānā klu ṣṭ hame* 'and 100 times it must be be-smearred so that it becomes white', BS *lepana-sata-dhuuta-*, Tib. *lan bryahi bar-du byas-te, rul-bar gyur-pahi nan-du* (*rul-ba* 'to rot'); see *uysdva-* 'polished'. Base *dau-* 'smear, polish', Av. Vid. 9.29 *fr̥āḍavata* 'rub clean'; Sogd. Bud. *ḍ'w-* 'smear', 'nḍ'w-, Yagn. *dōw-*, M.Pers.T. 'nwdg'n 'anointed ones' (**handūtaka-*), Pahlavi Psalter 'mwtky 'anointed', Zor.P. *handūtak*, (*rōṃn-handūtak* 'butter-smearred'), N.Pers. *azdūdan*, *zidūdan*, *zidāyidan*, *andūdan*, Yidya *dāum:davdum* 'smear'. IE Pok. 261 *dheu-* 'shine; white', O.Ind. *dhavalā-* 'shining white', *dhāvati* 'cleans', Greek θούλαμπρός, θούταιλαμπρύναι, θούντες. See also *dvida* (II 130.2).

dvāda (BS *dvandva-*?), K 109.315 *cu nai by(e)ha dvāda nai dharmu* 'who does not get duality, not *dharmad*-doctrine'; K 109.312-3 *t̥t̥ye ṣai dur̥ṣiḷa dvāde nai advaya vasve parāḥa* 'of him even evil-moraled duality, not pure non-duality'.

dvānakye 'eddy', variant to *ṣakye* 'whirlpool', III 46.20-1 *aysdv̥vāvi ragūṃ js̐a gestā yida dvānakye* 'turning round from the plundered banks it makes eddies', = III 40.15 *aysadruvā ranigyau js̐a gestā ṣakvai yaṃdai*, = III 36.7 *aysdyiṃva ragyau js̐a gesta yāda ṣakye* = III 34.12 *aysdyiṃva ragū js̐a gesta yada ṣakye* (see *aysdyiṃva-*, base *dub-* 'remove, steal'). Base *dvān-* 'to toss', Av. *dvān-*:*bata-* 'to winnow', *dvāṣa-*, *dvāṇaya-*, Paṣto *kvān-*:*kvast*, Yazg. *ḍvān-*:*ḍvūd*, Yidya *lābānami lābadam*, *lāvān-*:*lāvēd*, Šuyni *divēn-*:*divēnt*. IE Pok. 261-7 *dhen-*, 266 *dh̥en-* 'to eddy', O.Ind. *dh̥van-* 'quench, vanish', *dh̥vānayati* 'darken', *dh̥vānta-* 'dark', Greek θαν- 'to die', Let. *dvāns*, *dvānims* 'vapour'.

dvāṃdā 'clothes(?)', dyadic with *paṃūha-*, II 84.14 *cva-ṃ js̐a dvāṃdā u paṃūhā: bar̥m̐dā* 'with which they get

garments and clothes', acc. plural to **dvāṃdua-*. Base *dau-*:*du-* 'to wear', see s.v. *davam̐* 'mantle(?)', Sogd. Bud. *pḍ'wm-* 'to be attached', with increment *-b-*, Sogd. Bud. *pḍ'wb-*, 'ḍwb-, and *-s-*, *pḍwbṣ-*, Man. *pḍwbṣ-* 'attach', Oss. D. *rāḍovun*, I. *rāḍuvyn*, *rāḍyvdton* 'tear off' (**fra-daub-*), intr. D. *rāḍovsun*, I. *rāḍyosyn*, *rāḍyost*, Šuyni *biḍafc-*:*biḍūvd* 'close', *niḍafc-*:*niḍūvd* 'adhere', Waxi *nāḍefs-*, *nāḍafst*, *nāḍavn-*:*nāḍevd* 'embrace'. Hence *dvāṃdā* < **duvantaka* or **dubantaka-*; for *-ant-*, note also Av. N 171v8 *sāḍayantiṣ* 'name of a garment or its stuff'. To IE Pok. 217-8 *deu-*, O.Ind. *upādūtya-* 'to be put on', *kākṣaḥ sá upādhyēyaḥ* = *kākṣa upādūtyaḥ* 'the belt is to be donned' (Maitrāyaṇīya = Kāṭhaka 6.2). Note also Orm. *ḍiḥ* 'shoes', plural to **dutaka-*, Greek ἐνδύεσθαι. See above *dava*.

dvāra 'daughters', K 24.99 *pa-se dvāra* '500 daughters', = K 33.50 *pa-se dvāri*; K 29.199 *dvāra ye pa-sai*, K 38.136 *pa-sse dvārā*. See s.v. *dūte*.

dvī 'two', see s.v. *duva*.

dvī 'pain', II 87.53 *ys̐ra hathara p̥rrvāi dvī kūṣūṃ* 'I have transferred the harsh trouble (or 'of the heart'); I shall fight the worry'. From **duv̥tya-* to *dū* 'pain'.

dvīda 'they rub on(?)', II 130.2 *khvāi ṣapā ma kaiṇa dvīda vinai na humai* 'when they rub on the *ṣapā* (brew?) for me, no pain occurs'. See *dva-* 'to besmear'.

dvūnā 'in force, violence' loc. sing.; or inst. sing. **dvūna* 'with violence', hence from base *dab-* 'to force, rob' *dv-ūna-* (*-ūna-* as *ph̥isūna-*) or *dvū-*, see s.v. *dyūma-*, *dyūka-*. The full text is s.v. *tīdāḥ*, II 39.16.

dve 'suffering', JS 31v2, see s.v. *dū*.

dvya- 'to beat', Sid. 126v5 *baṇānāu dv̥yānā* 'it is to be bound and beaten', BS *bandha-tāḍana-*, Tib. *bḥin-ba dan*, *rdeg-pa dan*; Sid. 121v2 *uskyāṣṣā dv̥yīṃdā udāvartitām āchai hame* 'they beat upwards, it is the disease *udāvarti-*', Tib. *gyen-du hkhylil-bar gyur-pa ni rtug-skan-gyi nad bskyed-par biad-do*; I 173, 91v1 *dv̥yāmi*, BS *tūḍana-*; III 123.69-70 *na t̥tanḍaya*, (BS *tāḍaya*), *na dvya* 'do not beat'. See *dūte*, *hudūtā* 'he beats'. With *uys-* K 137.893 *uysdv̥yāṇicūtā* 'repulsion', BS *prutiṣṣedhana-*; III 6, 13r1 *ma ma uysdv̥ya* 'do not repulse me'; K 140.979 *be-t-i najseme sānai uysdyūmai* 'I remove poison for him, I repulse his foes'; K 8b1 *dira kire uysdūidā* 'they repel evil *karma*-deeds', K 8b2 *(u)ysdyū*. Base *dau-*:*du-* 'press', Av. *dav-* 'oppress', O.Slav. *daviti*, see s.v. *durāṣa* (not IE Pok. 235 *dhau-*). Not to *dyūma* 'ravening', *dyūka* 'robber', *aysdyūva* 'carried off' (base *dab-*).

dv̥yatī 'beat' with *yi*, v 268, 47a6 *naḍā, dv̥yatī beṃda* 'the man beats(?) upon him', *dvya* conjunctive 3 sing.(?), or 2 sing. with vocative *naḍā*. Uncertain.

-ṃ (= -n), older *nā* 'them', and singular masc. and neut. **nu*, frequently -ṃ *js̐a* 'therewith'; III 92.237 *t̥t̥ira ṇena-ṃ js̐a patr̥ṣa pāchai* 'with sour buttermilk therewith the *patr̥ṣa*-medicament is to be cooked'; III 65.8 *pajaista-ṃ js̐a* 'he asked from him'. See under initial *m-*. -ṃ, older *nū* 'us', N 175.22 *biṣūṃ tta saittā* 'so it seems to all of us'; frequently -ṃ, II 88.16 *didye haḍai-u-ṃ ha:nā pyaṇṣā bāstāṇidā* 'and on the third they conducted us before the Khan-ruler (Turkish *xan*)'.

na 'not', K 65, 82v1-2 *na... na vā*, III 74.194 *aḍā āṇ naḍa*

na vijsya ā 'another man, he does not see come', IV 7·8 *kṣaṇa masa pārśa na dāṣeṃ* 'I ceased not a moment from service'. See *ne*, *nā*, *nī*; with *yi nai*, *nei*; with *-u* (< *uta*) *nyau*, *nyo*, *ño*. Also *na* with imperative III 75·234 *na ma jsanyarā* 'do not (2 plur.) kill me'; K 112·370 *ma na pūsu* 'do not ask'. With *stā* 'is', *nistā*, *nāstā*; V 330, 2011 *ku sahū ju nistā* 'where pleasure (BS *sukha*-) is not yours', BS G 37, 17a2 *viparītā sthitā yūyam*. With *ro*, V 77, 145v2 *na ro*, Z 22·166 *na ru*, later *na ra*, Sid. 104r4 *nī ra*; Sid. 141r1 *nestā* 'non-existent', Tib. *med-par* (see below). Av. *na*, O.Pers. *naiy* = Av. *nōit*, Zor.P. *nē*, N.Pers. *na*, *nīy*-, *nay*-, Sogd. Bud. *L.A.* *n'*, *nw*, *nyst*, Chr. *n'*, *ny*, *nyst*, compound Bud. *n'* 'zyt' 'non-birth', Chr. *n'* *šyrywzyty* 'cnemies'; M.Parth., Pers.T. *ny*, M.Parth. 'n'-; Oss. D. *nā*, *ānā*-, Yazg. *na*, Waxi *ne*, Pašto *na*. See also *nestā*, and *namñā*; *na-ānaha* 'not moistened'. IE Pok. 756-8 *ne*, O.Ind. *nā*, *nēd*, *nā vā*, Greek *νέ-*, *νη-*, Lat. *ne-*, *ne-sciō*, *noenon* > *nōn*, *ne-qae*, Celtic O.Ir. *nech* 'someone'; Got. *nī*, O.Engl. *ne*, Lit. *ne* 'not'. See *ne* below.

na particle, *ne*, with imperative, SuvO. 24v4 *dya ne thu* 'do you see', BS *paśyāhi tvaṃ*, Tib. *ltor*; Z 21·21 *spāśū ne* 'look'. With *hā*, Z *hā ne*, *hā nī*, *hā na*; later *hām*, III 122·39 *thā-ṃ tsa aarāsa hām* gloss to BS *viññapti kṛta* 'report made', III 123·52 *dai hā-ṃ viṣṭa*, gloss to BS *agaṇi prajjvalaya* [= *agnim prajvalaya*] 'light the fire', III 123·54 *tsāṣṭā drrānā hā-ṃ pvaṣa* 'ask after peace, health', gloss to BS *kuśala vṛtta prechaya*; III 123·60 *mām hā-ṃ dyauda pvaistai tsvauda* 'they saw me, were afraid, they went', gloss to BS *mama dṛṣṭa bhaya kāra-yanti gatāḥ*. After *vā*, Z 21·21 *vā ne haṃgāru uṇi* 'gather (your) wits'; Z 23·161 *vā nī*. Possibly to IE Pok. 319-21 *eno-*, *no-*, *ne*, Av. *yaθand*, Lat. *egone*, Got. *aftana* 'from behind'. See *ne*.

na- from *nī-*, see *naṣ-*.

nakṣautta- 'established, inaugurated', II 105·111 *drarai māśca vaṣṭvāyasa pastāṇdu nakṣamittai* '(the Buddhas) deigned to inaugurate the three months' retreat in the rains' (**nakṣautte* infinitive); K 45·11 *mārā-pyara nakṣauṭtāṇḍi ū viṣṭāṇḍa* 'the parents started and established (it)'; K 45·14 *tyāṃ biśāṃ biśāṃ nakṣauṭtā nasā māśta-hāysa ye* 'of all those servants the appointed portion was a month's food (-*hāysa* from *khāysa*-)'; K 70, 7r2-3 *cū bṛṣa hīra aśta nakṣvīda*, *ttye karma baiśa būra haiysda* 'all the elements (= BS *dharma*) which establish being (*aśtā* 'existence'), of that all, the *karma*-acts are present', = K 67·167-8 *cū biśi hīra aśtā nikṣvī(da) ttye karma biśi buri haiysda*. See *nikṣūtā*, cognates s.v. *ākṣuvindā*.

nakhausai 'covering', II 129·77 *vari... evai daṣṭāṇi u gva u khijsā-teṭrika nakhausai ejśinā ṣṭāre* 'a bowl of which the handle and ears and convex-faced cover are of silver'. Base (s)k(h)eu- 'to cover', see s.v. *khausa*, from **nī-χausāa-*.

najs- 'to make sounds', I 175, 91v5 *najsāma tcāraṇa hamāri* 'they are capable of making sounds', BS *śakyi sattū bhūyau* (not clear); Z 2·46 *hyūwa kāde māsta najsindi* 'the owls hoot very loud'. Base *nak-* or *nag-*, to Tokhara AB *nāk-*, B *nak-* 'to blame', possibly Engl. 'to nag'. See also *naštā*.

najsaḍa- 'manner', see *nijsaḍa-*.

najsata 'set, inlaid', JS 21v3 *kamga ya tvī bedā raṃnyo jsa najsata* 'upon you the skin was set with jewels'; K 72·25 *naika ranṇau jsa nijsava* 'a necklace (BS *niṣka-*) set with jewels'; II 129·78 *hājsava*, to base *čan-*, *kan-* 'cover' rather than *jsan-*.

najsāma, see *najs-* 'make noise'.

najsūṣṭā 'showed', III 29, 43b3, see *nijsūṣ-*; III 66·24 *najsaṣṭe*.

najseme 'I stop', see *naljsām-*, K 140·979 *be-t-t najseme* 'I check poison for him'.

najsaṣṭe 'he showed', III 66·24 *gūha: hū pyamtsā najsaṣṭe* 'he pointed out the ox in front', see *nijsāṣ-*.

namñā 'nothingness(?)', III 52·99 *sumirā śaśvāṇi namñā ttrāyi hatcā tcaaryau dvīpyau* 'Sumeru (mountain) (and) the mustard seed he carries away to nothingness together with the four continents' (BS *dvīpa-*). From *na-* 'not', with *-mñā-* see also *śamñā* 'duality', to *sāta-* 'second'.

naḍe 'man, person, hero', stem *naḍaun-*, nom. sing. also *naḍā*, *naḍi*, *naḍa*, *niḍi*; voc. sing. V 48, 57r6 *thu naḍe*; V 335, 33r2 *naḍe*, BS G 37, 30a1 *paraṣo*, Tib. *skyes-bu*; III 66·35 *naḍa ye dahiā*: 'there was a man, a male'; gen. sing. V 340, 80r5 *tṭārye naḍaunā* 'of that man', V 49, 57v1 *ttye naḍauni* 'of the man', K 46·30 *ttye naḍāṇi bida* 'on the man'; inst. sing. V 340, 80r5-6 *haṇḍarna naḍaunāna*, 'by another man', BS G 37, 75b1 *anyataras ca puraṣaḥ*; nom. plur. Z 5·2 *paṃjsa naḍaune* 'the five heroes (the Pāṇḍavas)'; III 66·34 *naḍa naḍāṇi vaska* JS 13r2 *naḍau*; voc. plur. V 341, 80v5 *cūde uhu naḍaunyau śṣūjātāna ne samāta u kalahārā va* 'why, sirs, do you not agree with one another and are disputing?'. Base **nṛtāvan-*: **nṛtāun-* with professional suffix *-āvan-* (as Av. *aśavan-*, *aśaum*, O.Ind. RV *ṛtāvan-*), nom. sing. **nṛtā(vā)h* > *naḍe* (-āh > e), nom. plur. **nṛtāvanah* > *naḍaune*. See cognates base *nar-* s.v. *nara-* 'man'. Oss. D. *nartā*, *nart*, I. *nart* is from an archaic epic-dialectal **nartāh* from the same **nṛtāvan-* 'hero' (so to improve on JRAS 1953, 103ff.).

nata- 'down, deep', and *nātu*, SuvO. 4v4 *sātru natu balysānu rahāsu* 'profound *sūtra*-treatise Buddhist mystery' (BS *rahasya-*), BS *sūtraṇi gambhīraṇi buddha-gocaraṇi*; SuvO. 68r4-5 *dārysyde natu gyastānu balysānu rahāsu* 'he maintains the deep mystery of deva Buddhas', BS *dhāreti gambhīra jīnasya gocaraṇi*; SuvO. 5r5 *balysyo daṣṇo vidiṣṇo nato tsūmato vātā* 'in profound career in the regions, subregions with Buddhas', BS *saṃbuddhebhū diṣo daṣa gambhīra-caritebhiś ca*; V 55, 113v5 *ggaṃbhīrā natā* 'profound, deep'; ablat. *natāna* 'from below', V 80v1 *hvaṃḍā ysyārā, u natāna* 'men are born, and from below...', Tib. *hog-gi phyogs-nas*. With *-ālsto*, *-āṣṭā* 'towards' SuvO. 24r6 *dva uskālsto tsīmdā*, *dva natālsto tsīndā* 'two go up, two go down', BS *dve ūrdhva-gāmī dvaya heṣṭagāmī*; Z 20·38 *natālsto uskālsto*; Sid. 136v2 *nāṣṭa tsume* 'down going', Tib. *hkhru-ba* 'diarrhoea'; Sid. 20r1 *garā beṃḍā āna nāṣṭā vahaiysana utca* 'water descending downwards from the mountain', Tib. *brag mthon-pahi kha-nas bab-pahi chu ni*; Manj. 192 *sarbadana ā vā nuhāṣṭa ā ravye nūhūjsada nūna ā diṣyā vīdīṣyā āna* 'from east or nadir or south or west, north, regions, subregions', = III 22, 12a2-3 *ravyi pata nihujsādā nyūwījsa nāṣṭa uskyāṣṭā daṣvā diṣvā*, BS *dakṣiṇa-*

paścimottarāso adha ūrdhvaṃ dig-vidikṣu sanantād
daśasu diḥṣu. Adjective *navīmaa-*, III 75·221 *navīnye diṣa*
hūlai 'to the lower region'. From *ni-* 'down', **nita-* >
nata- (as *spava* '(pointed) spine' < **spita-*). See *nāna-*,
nina- 'down within, hidden'.

-*nata-* participle to *nam-* 'bend', see *uysnata-* *nysnāta-*
panata-, *hanata-*, *binam-*, s.v. *nam-*.

natā, *nati*, *nitā* 'to take', older *nāte*, *nete* infinitive to *nās-*:
nāta-; III 22, 11b4 *na hayudā pamāka nati* 'it is not
easy to take measure', BS *na sukaraṃ pramāṇam udgra-*
hituṃ; III 22, 11b4-12a1 *hayudā...pamāka natā* 'is it
easy to measure', BS *sukaraṃ...pramāṇam udgrahitum*;
III 22, 12a3-4 *hayudā...pamāka nitā*, BS *sukaraṃ...pramāṇam udgrahitum*; III 22, 12b2 *na huyudī pamāka*
(*nitā*), BS *na sukaraṃ pramāṇam udgrahitum*.

nattalūnām 'grandchildren(?)', II 109·9 *u pūrāṇi nattalūnām*
va śaa śau parau 'and for (*va* = *vaska*) sons, grandsons,

one command each'. With -*att-* < -*apt-*, from **naptal-*,
Av. *naptur-* (*naptārəm*, *nafōdrō*) with -*ar-* suffix to *napat-*
nom. sing. *nāpūt-* (*nāpā*, *nāpāsō*) 'grandson', fem. *nūptī-*
granddaughter. For -*al-* note also Oss. DI. *ārvad*,
ārvadāl, plur. *ārvadāltā* (**brātar-*). Other suffixes Sas.
insc. *np̄y*; N.Pers. *navah*, *navādah*, Balōči *nawāsag*, Waxī
nāpūs grandchild, Pašto *nwasai*, Parāči *nawā*. For ad-
jective suffix -*ūna-*, see also *bisālūna-* 'addition', *niāna-*
ndūna- = *mānānda-* 'like'.

natca 'outside', K 46·35 *natca kāt̄ha* 'outside the city' =
II 90·71 *nīcā kīlhi*; JS 7v4 **āstai natca nēstā* 'he forced
out the bone'. See *nīcā*.

natcapha 'destruction', JS 9r3 *natcapha kāla* 'at the time
of disaster', see *nīcapha* *bādā*.

natciphāka 'destroying', II 102·33 *adākhāra natciphāka*
'destroyer of darkness'; Sid. 15v3 *natciphē* 'overcomes',
Tib. *hjom̄s-pa byed-č̄in*; K 153·21-2 *natciphāka janāka*
(dyadic) 'destructive'. See *īcapha-*, *bitcapha-*,
paltciphāka-, from **scamb(h)-*.

nadaṃva 'Nanda', K 151·45 *nadaṃva kūṣṣvī ānā* 'being
in the Nanda palace', BS proper name.

nadām 'leaders(?)', III 72·162, see base *nai-* 'to lead'. See
s.v. *škālā* 'noise'.

naphanīdā 'they rejoice', II 2·29 *kl̄wai vīṣyārā sattā*
naphanīdā tsāṣṭa jsa 'when the beings see it, they rejoice in
calmness'. See cognates s.v. *paphan-*.

nam- 'be soft', see *nauma-*.

nam- 'bend', with preverbs, *nys-*, *pa-*, *bi-*, *ha-*; noun
naunda, *nauda*, *nānda* 'obeisance' parallel to BS *namas-*;
participle *nata-*, -*nāta-*; causative *nem-*. To Av. *nāmaiti*,
nāmaiti, participle *nata-*, causative *nāmaya-*, 'bend, go'
with preverbs *apa-*, *fra-*, *frā-*, *vī-*, Zor.P. *namāc* 'prayer',
ānāmītan, Yasna 46·1 *ōnāmōm* gloss to Av. *nāmōi* 'I go',
franāftan, *franāmēm*, *franāmišn*, *franāmāt*, Vid. 2·10
(Pāzand) *hunqm*, = Zor.P. *ōnām* 2 sing., to Av. *nāmanha*;
M.Parth.T. *fr̄n'm-* 'conduct', *fr̄nft*; 'bnft' 'approach',
(*abi-nam-*), 'bnft' 'depart' (*apa-nam-*), 'bn'm' 'excrement',
qr'm *nm̄styg* 'we reverence'; M.Pers.T. 'n'm-' 'turn off',
prnm- 'go', *nm̄* 'reverence' with *bar-* 'bring', *nm̄c*
'prayer'; N.Pers. *namāz* 'prayer', Čečen lw *lāmāz*; Orm.
nīm̄yēk 'descend' (base *nam-*), Sogd. Man. *nm-* 'to sub-
mit', Bud. *nm̄c̄w* 'reverence', Man. *nm̄c̄k'n br'nd* 'bring
offering', Chr. *nm̄c̄q'n* 'offering', *nm̄c̄ br'm*; Oss. D.

āznāmūn 'leap up', *āznāmāgā* 'shy', *āznāt* 'raging',
feznāmūn 'rush upon'. IE Pok. 764 *nem-* 'bend', O.Ind.
nānati, *natā-*, Greek (uncertain connexion), Celtic Welsh
nant 'valley' (if the 'winding thing'). See also *pranama*
'reverent(?)'.

namañ- 'invite', III 71·142 *pīsā namañū vā vāṣṣā* 'I invite
the teachers hither'. Base *ni-man-ya-* 'advise to (enter)',
to *man-* 'think, care for', like Lat. *moneō*, *admoneō*.
Parallel meaning in O.Ind. *nimantrayati* 'he invites'
from *mantra-* 'thought'.

namañe 'with repentance', IV 23·8 (verse 19) *dr̄rainā*
raññūm vī namañe ṣṭām āra paysāne 'repentant towards
the three jewels I acknowledge faults'. From *ni-man-*
'regret, repent', see *nimāna-*.

namata 'felt cloth', II 71·10-1 *cilaja namata* 'felt for cloth',
II 60·9 *u nāmūya śau baraka* 'and one dress of felt', II
60·29 adjective *namaviṇa thavalakuṇa* 'in a felt bag'
(*thava-* Prakrit to *st̄havi-*); II 61b5 *namaviṇa thavalakā*;
II 60·24 *painajā ṣi nama śaa* 'a covering of white felt';
Tumšūq Saka (ed. Konow) II 6 *ša nimata cila*; I 15
namade. To Av. *nimata-*, *nāmūta-*, Sogd. (ancient letter
8·10) *nm̄t*, Bud. P. 3·229 *nm̄ty*; Zor.P. *nm̄t*, Nīr. 168·13
nm̄ytk̄, N.Pers. *namaḍ*, Oss. D. *nimād*, *nimāt*, I. *nymāt*,
Yidya *nānyo* (**namatā-*), Sanglēcī *nunūḍ*, Wazīrī Pašto
namla 'pad for horse', *lamcai* 'felt', Sangisari *lanū*,
Georgian *nabad-i*, Aramaic *nm̄t-*, Syriac *nm̄t-*, *lm̄t-*,
Arab *namaṭ*. Loan-word in Indian, BS *namata-*, *nāma-*
tika-, O.Ind. *navata-*, *namata-*, Kroraina *namata-*,
namatha-, *namatae*, Pali *namataka-*, *nantaka-*, Hindi
namdā. See BSOAS 19, 1957, 53-4 ('beaten stuff' to
base *nam-* 'to beat?'), Acta Orientalia 30, 1966, 42-3.
See *namve*.

namaysāna, see s.v. *nīnalya-*.

namāṣṣā 'after', Sid. 8v1, Tib. -*las* 'from', see *nimāṣṣa-*, s.v.
nīnalya-.

namā 'regret', K 74·53, see *nimāna-*.

namūsthām 'nape of neck(?)', III 81·178, gloss to Turkish
ārttā āyui = *artoyi* 'hollow in nape of neck', to base
nam- 'bend' and **stāna-* 'place', from 'bent part', like
Oss. D. *nām̄g*, *nāngatā*, I. *nām̄yg*, *nāngūtā* 'round thing,
ball, grain, kernel'. See *nam-* 'to bend'. Medial -*ā-* from
-*nka-* suffix.

nameṣṣā 'following', v 310, vii 5; 6, see *nīnalya-*.

namva 'salt', Sid. 19v1 *namva*, Tib. *lan-čhva*, Sid. 19v1
nimva, Sid. 130v2 *pañjsu nemve* 'the five salts', listed
Sid. 19r5 *namvā hīya nī(ṣke)ci nysdīṣām* 'we expound the
list of salts', Tib. *lan-r̄vahi bye-brag b̄sad-de*; gen. sing.
K 8a1 *namve hīvi raysā* 'taste of salt' (BS *rasa-*), inst.
sing. III 92·227 *namv̄ena*; adjective, III 88·153 *namv̄inje*
uci jsā 'with salt water', Sid. 8r5 *namv̄ije uci jsa*, BS *lavaṇa-*,
Tib. *lan-čhva čhulī nan-dn*. The five salts are named
Sid. 19r5 *sida-lūm*, BS *saindhava-*, *spaju*, BS *sauvarcala-*,
bida-lūm BS *viḍa-*, *rrājā-namra*, BS *lomaka-*, *lūcā nimva*,
BS *sānūdra-*. This *namva* can be traced to **namadā* (-*v-*
as in *pāvai* 'his nerves' beside Sogd. *p̄d̄d̄w*). Hence to
Sogd. Bud. *nm̄'ḍkh*, Man. adjective *nm̄'ḍk' yūch*, M.Pers.T.
nm̄yḥq, Zor.P. *nm̄k*, N.Pers. *namak*, Yidya *nāmātyo* (-*o* <
-*ā*), Sanglēcī *nām̄yḍ*, Sarikolī *namodj*, *nīnūḍj*, Pašto
nūlga, *ba-lmanga* 'saltless', Parāči *namā*. Note M.Parth.T.
wl 'salt', (Av. *wa-?*), with O.Ind. *lavaṇa-*.

namve 'felt', K 109:322 *kaga namve* 'skin (leather) and felt'.

See *namata*.

nay- 'to lead', see cognates s.v. *ānāna-* 'to be brought'.

nay- 'to sound', see *nāda*, *nīdā*, *panāyai*, base *nad-*.

naysda- 'near', Z 22:115 *naysdā naysdā* 'very near', parallel Pali *Anāgata-vam̐sa* 38 *acc-āsanna-* (= BS *aty-āsanna-*); Sid. 126r1 *bvāṣṭyi vīrāṣṭā naysdā hame* 'he is near to understanding', Tib. *śes-n̄en* (*n̄en* 'near'), II 72:154-5 *naysdā lagā-pūrā kamthe* 'near to Lankāpura city', K 8, 5v1 *hāysa... naysdā* 'far... near'; II 81:48 *naysdī grām̐ aysnā j̐a* 'with near warm mind', II 114:14 *naysda grraa brr̐yauusta j̐ūkūnai aysmū j̐a* 'with near warm loving joyful mind'; K 109:316 *baysūsti naysdaka bvāṇa* 'it must be known to be near bodhi-knowledge', Z 13:62 *naysdā ātā balysūste* 'he has come near to bodhi-knowledge'; Z 23:166 *ku balysā naysdakā ātā* 'where the Buddha came near', Z 17:21 *naysdā ggarīṇu* 'near to the mountains'. Compound *naysda-varṇa*, v 115, 64v3-4 *āmāca rrundi naysda-varṇa tte rrundi k̐sira adātya* 'the ministers (BS *amātya-* 'intimate'), the courtiers of the king in the king's country (become) irreligious', BS *amātyāḥ parśadaś caiva bhavanty asyāpy adharmikāḥ*. Here *naysda-varṇa-* renders BS *parśadaś* 'those who sit around', hence *naysda-* 'near' and *var-* 'to surround', **varana-* > *varṇa-*. Base *nazda-*, Av. *nazdyō* 'nearer', *nazdišta-* 'nearest' (to *āsua-* 'near'), Zor.P. *nazdik*, *nazdiktār*, *nazdist*, N.Pers. *nazd*, *nazdik*, M.Pers.T. *nzd*, Balōči *nazik*, *nazī*, Pašto *naždē*, *niždē*, *naždē* (**nazdyah-*), Sarikolī *nizd*, Kurd *nēzik*. IE Pok. 886 *sed-*, O.Ind. *nēdyas-*, *nēdišta-* to *āsanna-*; from **ne-sd-*.

naysvāre 'they issue, flow out', Manj. 69-70 *tturā tcanai vāṣṭa nairaum̐de ysira salāva naysvārai tturra* 'the mouth wherefrom come out harsh words, they issue from the mouth'; Manj. 205 *gūnā khenḍa naysvāre* 'they fall out like hairs'. From **niš-zau:-zu-* 'to flow out', see s.v. *naš-*, and *ysotta-*, *niysūn-*, IE Pok. 447-8 *ǵheu-* 'pour', Av. *zaotar-*, *zaothrā-*, *āzūti-*, O.Ind. *juhōti*, *hutd-*.

nar- 'be able, skilled', verbal in Parāči *nar:-nart* 'be able', *šm̐ e na narēm* 'I cannot come', compound Av. *hu-nar-*, *hu-nara-*, *hunarātāt-* 'skilful, skill', O.Pers. (*h*)*unara*, (*h*)*wonara-* (Av. Yasna 43:5 *hunarā* 'by skill' of Ahura-Mazdāh-), Zor.P. *hunar* 'skill', N.Pers. *hunar* 'skill, art', Armen. lv *hnar*, *hnar-k* 'means, effort, trickery', *hnarem* 'think of means, plots', *hnarē* 'it is possible'; 'be virile, male, strong' *nara-*, K 143:1056-7 *ysama-šap̐dai gyastā baysā nara hamadā hvanau ātaudāmdā u ysus̐šāmdī* 'the people, the men indeed, approved the *deva* Buddha's statement and praised it', Tib. *h̐jig-rten yi-rans-te bcom-ldan-hdas-kyis gsuns-pa-la n̄pon-par bstod-do*, parallel BS *āttamanas te bhikṣavo bhagavato bhāṣitam abhyanandan* (Avadāna-śataka 7:12 cited KT 6:12); JS 18r3 *narā udišāya* (BS *uddiṣya*) *narrvai h̐vye re* 'for the man you broke open your own veins'. See also *nārā-* 'wife' (but *striyā-* 'woman'). Av. *nar-*, adjective *nairyā-*, Vid. 2:41 *stri-ča nairyas-ča*, *naire.manah-*, fem. *nāiri-*, *nāirikā-*, Zor.P. *nar* 'male', *nērōk* 'strong', N.Pers. *nar*, *nērō*, *ka-nir* 'lazy fellow, glutton' (**ka-narya-*), Sogd. Man. *nyrq///*, = M.P.T. *wyrwr* 'virile', Man. *nyrk* 'male', Bud. *nyrk* (*n/z* ambiguous), Šuynī *nir* 'male sheep', M. Pers.T. *nrwyr* **nar-vir* 'man', *nr* 'male', *nyrwg'wond*

'powerful', *zwr 'wōd nyrwg* 'force and power', M.Parth.T. *nr* 'manly, heroic', Balōči *nar* 'male', *naryān* 'stallion', *nar-ōmb* 'tamarisk', Oss. DI. *nāl* 'male', *nāl qug* 'barren cow', adjective *nālāg*, *nālgojmag* 'masculine', D. *nālfus*, I. *nālfys* 'wether', Pašto *nar*, plural *nər* 'male, man', Parāči *nērōk* 'male' (**naryaka*), Orm. *nerinā* 'male', Yidya *nar-ēan* 'he-goat'. IE Pok. 765 *ner-*, O.Ind. *nār-*, *nāra-*, fem. *nārī*, *nrtū-* 'hero', *sānrtā*, Greek *ἀνῆρ*, Alban. *njer*, Lat. *neriōsus* 'strong', Celtic Welsh *ner* 'hero, lord', O.Ir. *ner* 'boar', see above *naḍe* 'man, hero', and *ādraka-* 'prince', variant with *raudaku-*, and *āmḍi*.

nar- 'seize, hold', with preverb *pa-*, IV 7v5-6 *ttiyū va ttāguttyau j̐a paṇiḍi hamdara āṣīrya pasti bani u pasti hvasti* 'then he took hold for us with the Ttāgutta (Tibetans); the other *ācārya*-teachers he ordered to confine and he ordered to beat'. From *pari-nar-*. Possibly connected with Oss. D. *āvnalan*, I. *āvmalyn*, *āvnald* 'seize, touch' (**abi-nārayu-*); with *vi-* Zor.P. *wyn'l-* **vinār-*, Pāzand *vinār-* 'organise', *wlth* **vinartak*, M.Parth.T. *wyn'r-*, M.Pers.T. *wyn'r-*, intr. *wnyr-* (see IV 88-90).

nar- 'to dye', II 124:74 *narāṇja* 'ink-pot', gloss to BS *maṣī-bhājana*; the *melanduka-*, *meraṇḍu-*, *melāndhu-*, (from Greek *μελαν-* 'black') was one of a *bhikṣu*-mendicant's possessions. Note a similar name N.Pers. *xvāl* 'lamp-black', *xvālīstan* 'ink-pot', see s.v. *huvāraka*; and Oss. D. *xuarān-donā* 'colour-pot, ink-pot' to *xuarun* 'to colour'. Hence **nara-* 'ink', with suffix *-āṇja*, as *kīrāṇja* 'work-place' (II 108:188), possibly from *-dāna-* as in *phīysgāna-* 'bladder', *pūrāna-* 'womb', *khāysāna-* 'stomach', suffix *-ja-*. Base *nar-*, Yidya *nərou*, *nərouṭy* 'black'. Armen. lw *nerk* 'tint, dye, colour', *nerkem*, *nerkanem* 'to dye', *narōt* 'dye', *narōtanerk* 'dyer'. See *nārāṇji*.

nar- 'to roar', *nārīnā* 'thunderous', v 62:12 *gyastaṣai mistā ttu nārīnā bajāṣā* (*yade*) 'the great *devaputra* (god's son) made that thunderous noise'; v 64:49 *škala nārā tcamphātī* 'noise, roar tumultuous'. Base *nar-*, Oss. D. *nārun*, *nārdtān*, I. *nāryn*, *nārydtān*, *nārd* 'to thunder', *nārd* 'thunder', *ārv-nārāgaū* 'like sky thundering', D. *arvi-nārun* 'thunder', I. *arv-nāryn*, D. *unār*, I. *ānār*, *unār* 'noise', with increment *-g-*, D. *ināryun*, *ānāryun*, I. *ūnāryyn*, *unāryyn* 'to groan, make noise'; with increment *-d-*, Sogd. Bud. *nrδ-* 'to groan', 3 sing. *nrδtt*, N.Pers. *nālidan* 'lament' (*-l-* < *-rd-*), *nālah* 'voice, sound, lament'; Bal. *nāray* 'sigh, groan'. IE *ner-* or *nel-*.

nar- 'to swell', possibly in *nalada-* in Khotan Saka; Oss. DI. *nard* 'fat', D. *nārsun*, I. *nārsyn*, *nārstān*, *nārsydtān*, *nārst* 'to swell, increase, be swollen (dough)', I. *rāyaūāj nārdtā* 'the fat ones of the herd' (IAS v 194:104). Here belongs Indo-Aryan Kalāṣa *ōṇḍrak*, Lahnda *āṇḍrā* 'egg, testicle', Vedic RV *āṇḍā-*, later *aṇḍā-* < **ā-nra-* through **ā-ndra-* (see Mithraic Studies 1974, I 10 n. 21; not from *ond-*, with T. Burrow, BSOAS 38, 1975, 71). For the two meanings note also Zor.P. *xāyak*, N.Pers. *xāyah* (**āvya-ka-*). For *-nr-* > *-ndr-* see also *ādraka-* 'prince' above. The name of the 'pumpkin' as the swollen globular fruit is also named from *nar-*, Inguš (from Alan) *nars*, plur. *narsaš*, Čečen *nās*, plur. *nāsaš*, Oss. D. *nasā*,

plur. *nāstā*, I. *nas*, *nastā*, adjective *nasdžyn*, Georgian *nesv-i* 'melon', Lakk *nisvarti* 'cucumber', Qabard *našā* 'cucumber', Adige *naš* 'melon'. Abaza *naša*, Abxaz *a-naša* 'cucumber' (species of cucurbitae). See below *byāra* 'cucumber'.

nar- 'descend', Av. *narp-* with *-p-* increment to IE Pok. 766 *ner-* Lit. *neriū*, *nėrti* 'sink, flee', O.Slav. *nīro*, *nřeti* 'penetrate'.

nare 'wife', K 30:222 *tti jsā n(e)re*, = K 39:150 *tti jsām nere*. See *nārā-*.

narāmja 'ink-pot', see s.v. *nar-* 'to dye'.

narām- 'issue', participle *naranda-*; *nirām-*, *nerām-*, v 263, 89v1 *amṛtja ūtca narāmā* 'amṛta-water issues', BS *amṛtodakam pravahati*; v 69, 8r5 *guhei ku hūnā narāmāte* 'strikes so that blood comes out' (BS, Tib. om.); v 346, 23 *rrīysū narāmātā* 'the rice comes up'; III 124:81 1 sing. *narāmāu*; II 5:72 2 plur. *narāmāda*; K 145, 2v2 *nirāmūdā*; preterite v 342, 84v3 *tturrāna haštāte ysāre ḥāyā narānde* 'from the mouth 80,000 rays emerged', BS G 37, 79a4 *catur-aṣṭi raśmi-śata-sahasrāṇi niścāranti* (84 hundred thousands); infinitive Z 22:276 *narinde*, Manj. 41 *kṣamī narīda*, Manj. 83 *kṣamī narīde* 'be pleased to issue'; participles, present SuvO. 68v4 acc. sing. *narāmāndau*, BS *abhiṇīskramantam*; fem. II 33:3b5 *narāmācā*; future IV 17:18 *narāmāñā*, preterite JS *narāñda-*, 3 sing. *narānde* (above), verbal nouns, v 125, 7b4 *narāmāmatu butte* 'he knows the going out', K 145, 2v1 *naraumauma*; -āṣca, K 9, 43r4 *narāmāṣca*, K 61, 41v2 *narāmāṣce*, K 148:60 *naraumāṣṭa*. Base *ram-* 'to move', *naram-* < *naš-ram-* with *niš-*. See *tīrandā*, *trām-*, *tranda-*, *parām-*, *parām-*. IE *er-*:*r-* with *-em-* increment.

narūj- 'to burst', participle *narvva-*, *narvva-*, *nirvva-*, variant presents *nirūj-*, *nairūj-*, *nerūj-*, Sid. 121r3 *narūjāñā* 'to be burst', Tib. *brtol-te* (*rdol-ba* 'burst'), 3 plur. K 55, 16v3 *narūjidi*, 3 sing. Manj. 398 *nairūje*, K 55, 17v4 *narūjidi*, K 55, 17r1 *narrūjidi*, 3 sing. III 110:19 *narausta*; preterite JS 18r3 *narā udiśāya* (BS *uddiśāya*) *narrvai hīvyē re* 'for the man you split your own veins'; 3 plur. JS 31r2 *narrvānde*; II 121:220 *pada narrvai* 'opened the road', II 47:107-8 *pañdā na nirve hame* 'the road cannot be opened'; III 80:26 *narrvāmdā*; I 137, 46r3-4 *narva haṭcasta u hvasta* 'burst, broken and beaten'; inchoative Sid. 103r1 *nirasamḍai* 'bursting', Tib. *rdol-ba*. Verbal noun III 33:14 *narūjāme*, III 31:1 *narrūjāme*. Compound, III 90:181 *nuvara-narve āṣi* 'newly-burst itch'. With negative III 92:237 *anarva*. Noun, Sid. 136v1 *nerau* 'bursting', Tib. *brnags-nas rdol-ba* 'bursting from fester', from **niš-rauga-*. Base *raug-* 'to break' with *niš-* 'out', to Av. *uruxti-* (*fra-*, *an-ava-*), Oss. D. *lux*, I. *lyg* 'cut off; a piece'. IE Pok. 686 *leug-*, *leuḡ-*, O.Ind. *rujāti*, *rugnā-*, *rōga-*, *ārogya-* 'health', Lit. *lūzuū*, *lūzti* 'break', intr. *lūzti*. See *raustā*, *gūrva-*, *attarrve*, *attarve*. Different is the base IE Pok. 871 *reug-* 'to eructate', Pašto *aršai* 'eructation' < **ā-ruḡśaka-*, *aršamai* 'eructation', Sarīkoli *rēy* 'belch', N.Pers. *ārōy*, Munjāni *yōruya*, see *rūjai* 'belching'.

naraiya 'hernia', III 88:135; 139; 142 *naraiya*, III 88:141 *naraiye*, I 163, 77r2 *nariyi*, BS *vardhman-*, I 183, 102v1 *nariṃyi* (*-iṃ-* = *-ai-*). From *niš-raik-* or *niš-raig-*, to Oss. D. *berindzun*, *beriyt*, *beriyd* 'to stretch, yawn, press,

force open (**apai-raik/g-*). For *-aiy-* note also *daiyā* 'he sees', *spaiyā* 'prosper', *naltsaiye* 'issues'. IE Pok. 858 *reik-* 'break in pieces', Greek *ἐρείκω* 'break, tear', possibly Armen. lw *parex*, *-ic* 'precipice, cliff'. So, rather than base *nar-* 'to swell'.

nal- 'out' preverb from *niš-*, see s.v. *naš-*.

nalaki 'vessel', v 125, 10a2 *śau pañjilīnai nalaki* 'one tubular vessel of bell-metal'. From *nala-* 'reed, tube(?)', dialectal Saka from *nada-* 'reed', Av. *naḍa-* 'reed', M.Parth.T. *n'd* 'flute', Zor.P. *n'd*, *n'y nāḍ*, *nāy* 'reed', M.Pers.T. *n'y* 'flute', N.Pers. *nay*, *nāy*, *nāl*, Hungarian *nád* 'reed' from Alan, O.Ind. RV *nadā-*, AV *naḍā-*, later *nala-*, BS *naṭa-*, 'reed', O.Ind. *nāḍa-*, *nāla-* 'hollow stalk', *nāḍi* 'tubular stalk, pipe, tube'; Hittite *nata-*, *nati-* 'reed', Luwian *nata-tt-* 'reed' (acc. plur. *natatta*), Armen. *nel*, *-ic* 'arrow', Lit. *nėndrė* 'reed'. (See TPS 1952, 61-3 *nadā-*; and AION 1, 1959, 130-2 *-/-* < *-d-*.) **naladā** 'nard (oil)', II 70:12 *naladā bhāgā* 4 'four parts of nard'; I 137, 44r5 *gaṇḍha-naladha*, BS *nalada-*. Akkad. *larḍu*, *larḍa*, Heb. *nrđ* (**nērd*), Aram. *nīrd-ā*; Greek *vápōs*, Lat. *nardus*, O.Ind. *nalada-*. Originally Iranian from *nar-* 'be fat'? It was recorded in Gedrosia (Arrianos, Anabasis 6:22).

naljsem- 'drive out, end', participle *naljsonda-*, K 140:979 *bē-t-ti najseṇime* 'I drive out poison for him', Tib. *dug gñil-bar bgyi-ha* (*gñil-ba* 'expel'); Z 1:188 *ttū hvano samantabhadṛ biśu huhvatu rraṣṭa naljsondā* 'all this sermon true well-pronounced Samantabhadra ended'; Z 3:150 *maitra padaṃju balysā naljsande* 'the Buddha ended the display of maitrī-kindness'; Z 22:334 *balysā ttū hvanaṇu naljsonde* 'the Buddha ended this statement', parallel *idam avocad bhagavān* (in cliché, Avadāna-śataka 7:12, see KT VI 12 s.v. *ātamā* 'desire'). From **niš-jāmaya-* 'to make to go out', either 'expel' or 'end'. See *naš-* 'out', base *gam-* 'to move' s.v. *āta-* 'come'.

naljsauku 'crescent(?)', v 132, 58a4 *balysāñu aysmū naljsauku yanāñdā* (printed wrongly) 'they make the Buddha's mind to be crescent'. Possibly from **niš-jāu-* base *gau-* either 'go' or 'grow' (see s.v. *gvāna-*). See also *netcūka-* 'servant' from **ni-čyau-ka-* 'follower, attendant, pupil'. Since the word *naljsauka-* is ameliorative, the base *gab-* 'to excel' could be traced in it, with Oss. Dī. *dzābāx* 'excellent' and D. *dzābo-* I. *dzābi-* in *dzābo-dur*, *dzābidyr* '(noble) goat' see s.v. *ttura-* 'goat'. Here N.Pers. *gabr*, *gabrāgān* the epithet of the Zarduštis in Iran. Suffix *-ka-* as in *tsūka-* 'migrant, traveller', *dyūka-* 'robber', *malysaka-* 'majordomo'.

naltsva- 'go out', v 110, 32r6 *naltsutā āya* 'he might go out', BS *niṣkrānto bhavet*; 2 sing. preterite, N 171:15 *puṣṣu naltsvai śva ṣṣava bāṣa* 'you went out at once at midnight into the garden'; Z 22:202 *rre hamatā rruṇḍyau haṃtsa thatau naltseiye pravajo* 'the king himself with the kings swiftly goes out to the migrant life' (BS *pravrajyā-*); Z 24:252 *ttiye puṣṣo iṣṭe pātca vātca naltsaiye* 'then at once he returns; then he goes out'; Z 24:405 *ttiñi haṃtsa hīñi jsa patā rruṇḍe naltseiya* 'with this troop he goes before the king'; 2 sing. imperative, Z 5:30 *bārgyā hā naltso kūṣṭu* 'riding go out of the palace'; also Z 13:61 *naltsutā*; 5:32 *naltcute*. From **niš-čyau-* 'go out', see cognates s.v. *tsva-*: *tsuta-* < *čyav-*: *čyu-*; and s.v. *naš-*.

navaka- 'novice', Z 20·9 *cestā navaka ce na ro ṣṣai klaiṣa jīta* 'youthful novices of whom even the *kleṣa*-afflictions are not yet destroyed'. Possibly indigenous Saka with Av. *nava-* 'new', Paṣto *nawai* 'new, fresh'. Zor.P. *navak*, *nōk*, N.Pers. *nau*, Kroraina lw *nok-sari* 'new year', Armen. lw *naasard* '1st month', Öss. DI. *nāāg*, *nāog*, *nog* 'new'; Šuynī *naw*, Yazg. *nuğ*, Sarikolī *nāf*; but BS *navaka-* has the technical meaning '(Buddhist) novice'. See also *nūvara-*, 'new', and *naaha-salye* 'of the new year' (II 64·5), and also *pranava*.

navimaa- 'lower', III 75·221-2 *navīmye diṣa hālai* 'towards the lower part', see s.v. *nata-* 'deep; below'.

navisa 'revolving', II 104·79-80 *drāi-padya aiṣinai padāna navisa tcamryām tcaic(ā) vīsārai* 'revolving in the triple path of a whirlpool, turning from the four boundaries'. From **niṣ-vṛta-*, inchoative to *vart-* 'turn', see *visa-*, *vīsārai*, and from *gart-* see *ges-*, *gīs-*.

naṣtā 'he cries out(?)', V 30, 73v3 *kvī pulṣtā handarā sama ṣārā nu naṣtā* 'when another asks him, he only cries out at them'. See *naj-* above.

naṣtā 'end', V 90, 1b2 *kha ni kvīya jṣini naṣtā maraṇu ve pyūṣtā yanindā* 'if they can hear of death the end of their human life'. See *nāṭskya*, *neṣta-*.

naṣ-, *naṣa-*, *naṣa-*, *na-*, *na-*, *niṣ-*, *nal-* 'out', preverb from *niṣ-*, *niṣ-*, found in *naljsem-*, *naljsaaka-*, *naltsuta-*, *naṣva-*, *navisa*, *naṣgaista-*, *naṣgaista-*, *naṣabevai*, *naṣiphaṣtu*, *naṣīrrimā*, *naṣīrrima*, *naṣkando*, *naṣkargā*, *naṣkaljāte*, *naṣkaṣṭa*, *naṣkastyai*, *naṣakhastye*, *naṣkār-*, *naṣkirrdā*, *naṣkoṣātā*, *naṣkrriya-*, *naṣkhajāmata*, *naṣkhamittā*, *naṣtāva*, *naṣtaudo*, *naṣtauške*, *naṣtosāte*, *naṣtva-*, *naṣtāma*, *naṣthrrite*, *naṣdamāka*, *naṣdraanjya-jsera*, *naṣpaṣde*, *naṣpalaṇḍā*, *naṣpaṣte*, *naṣpūste*, *naṣphajāṇde*, *naṣphanā*, *naṣphaṣta*, *naṣphūṣātā*, *naṣphūṣta-*, *naṣmāvā*). To Av. *niṣ-*, *niṣ-*, O.Pers. *niṣyāy*, Sogd. Bud. *nastyw* 'exiled', = Armen. *nēdeh*, Sogd. Bud. *nyškyr'n* 'apart', Chr. *nyšqr'n* 'out', Bud. *nyšy-* 'issue', Man. *nyjy-*, M.Pers.T. *nyjd'd* 'unjust'; Šuynī *niṣ-*, *naṣ-*, *naṣ-*, Sarikolī *nal-*, Rōšānī *naw-*, Bajui *nar-*, Waxī *neṣ-*, *neṣ-*, Yidya *nax-*, Yazg. *naṣ-*; O.Ind. *niṣ-*, *nir-*, *niṣṭya-* 'foreign', O.Slav. *ništi* 'poor'.

naṣgaista 'developed', II 3·39-40 *svārtha-parārtha vīra hajū nāṣhauysa naṣgaista* 'in his own and others' service wise, eminent, developed', = III 127·5 *svārtha-parārtha vīra hajū nāṣhauysa naṣgaista*, III 100·7-8 *aidrā jsa naṣgaista* 'evolved with faculties'; I 139, 47v1 *naṣabevai* 'without poison', BS *nirviṣa-*; II 40·3 *naṣiphaṣtu* 'inactive(?)'; Bcd 48r1 *naṣīrrimā* 'undefiled', BS *vimaln-*, SuvP. 68v3 *niṣīrrima*, BS *sunirmala-*.

naṣata 'ceased(?)', Manj. 18 *skudā naṣata prrara tta prncā jsa hamya padeda* 'nature freed from(?) skandha-groups, so arisen from *pratyaya*-causes, created'. To *niṣam-* 'become quiet', *nāṣata-*; here fem. *-tā* preserved as *-ta*.

naṣam-, see *niṣam-*.

naṣama- 'cessation', K III·354 *akhaṣyama jsa naṣamna* 'with non-motion, with quiescence'. See *niṣam-*.

naṣas(t)ā 'seated', SuvO. 68v7, BS *saṇiṣaṇṇa-*, see *nāṣasta-*.

naṣāṇa 'ruinous(?)', III 45·13-4 *naṣāṇa hīrāṇa vī tsīyai* 'that it go into a calamitous state'. Possibly *naṣ-* <

**naṣ-*, base *nas-* 'perish', see *hanāsa-*. IE Pok. 762 *nek-*, O.Ind. *naṣyati*, *naṣtā-*, Av. *naṣyeiti*, *naṣta-*.

naṣāma 'cessation', JS 3v3; JS 11v2 *vyaysanām jigyā naṣāmā hālai* 'for the destruction, quiescence of troubles' (BS *vyasana-*), = JS 13v3 *vyaysanām jegi niṣāmā hālai yāṣta*. See *niṣam-*.

naṣi 'a kind of coction', III 92·236 *biṣā hamamgā stākā*, u *ārāṇā pakerāṇā*, u *naṣtyām jṣā pāchai*, u *tīf ṣi naṣi*, *paskyāṣtā ārāṇā*, *ysūnāṇā* 'all must be equal, and must be ground, steeped, and a *naṣi*-coction must be cooked with them, and then this *naṣi* must again be ground, filtered'. Possibly from **niṣ-sṛita-* > **naṣ-ṣita-* > *naṣi* to base *sar-*, *srai-* 'to cook' whence *ṣa-* in *ṣapā* from **sṛta-pāka-*, like O.Ind. RV 1·162·10 *ṣṛta-pāka-*, Kroraina *ṣiṭga-potṭga-*, see TPS 1954, 130-2.

naṣiḍi 'attachment', see *naṣaima*.

naṣaima 'attachment', III 43·33 *saṁsārū sauha baida paṣja naṣaima* 'to the pleasures (BS *sukha-*) of *saṁsāra*-migration intense attachment', = III 39·53 *ṣkaajīnai saahā bida paṣjā naṣiḍi* 'to pleasures of the *saṁskāra*-acts intense attachment'. From base *sraiṣ-* 'adhere', *ṣemām-gye* 'sticky', *nāṣāṣta-* 'attached', *ṣaṣje* 'service'. Hence *naṣaima* < **niṣraṣma-*, *naṣiḍi* < **niṣriṣata-* (or with *niṣ-* instead of *ni-*).

naṣavariva- 'not youngest, smallest' = 'highest', Manj. 121-2 *ṣakra jasta kāsaka jyava jṣina vara jastvā tīf dā pyūṣta bayṣa naṣavarivā jastvā ā* 'Śakra Kauṣika the deva-god's life was there exhausted among the *devas*; then he heard the Buddha's *dharma*-doctrine, he came among the *Akaniṣṭha*-gods'. The Śakra-praśna-sūtra (Pali Sakka-paṇha-sutta, Dīgha-nikāya no. 21) relates Śakra's descent to the *Akaniṣṭha* world where his life ended. *Akaniṣṭha* the highest of the *Suddhāvāsa-kāyika devas* world is 'the not-smallest' hence 'the highest'. In *naṣavariva-* (loc. plur. *-vā* < *-vā*) *naṣ-* 'out, not' is prefix to *varita-* 'gone down, low' from **ava-raita-* to base *rai-* in Zor.P. *rētak* 'youth, small', Armen. lw *erita-* in *erita-sard* 'of young, small years', N.Pers. *rēdak* 'youth'. IE Pok. 330 *er-*: *r-*, *rei-* with Lat. *orior* 'rise'. See also *hūri* 'youth' < **hu-raita-*.

naṣkando 'dug', Z 11·36 *naṣkando baṇḍāte* 'he closes the excavation'; see s.v. *kan-* 'to dig'.

naṣkargā 'a tool(?)', V 280·6·2 *ṣau naṣkargā cu 230 māri pa|||* 'one tool(?) which costs(?) 230 *mūrā*-coins'. See *naṣkalj-*.

naṣkalida 'they distinguish', III 137·17-8 *nva ṣṣame ttā naṣkalida* 'according to wish, they distinguish'. See *niṣkici* 'distinction', Tib. *bye-brag*, and *niṣkalyāme*, *naṣkaista*.

naṣkaljāte 'drive away, beat away', Z 12·67 *ysurre jsa naṣkaljāte o māṇāna nyaste* 'by anger is beaten down or by pride (BS *māna-*) is defeated'; III 6, 13r2 *ma ma naṣkalja*, *ma ma naṣphaṣta* 'do not repel me, do not shake me off'; participle III 9, 18r3-4 '(do not despise me, saying...) *tāde naṣkrriyā gyastāni baṣyāni paṣṣima* 'so cast away in the matter of worship (loc. sing. to *paṣṣama-*) of the *deva* Buddhas'. See *kalj-* 'to beat', *kargaka* 'percussion musical instrument', *naṣkargā*.

naṣkaṣṭa 'looked out to see', III 106·25-6 *khu ṣa cakraka ṣpāṣṭa naṣkaṣṭa ca ṣa vā niṣāva* 'when he saw the circlet (BS *cakraka-*) he looked out to see who had thrown it'.

To base *kaṣ-* 'to see', see s.v. *tcāṣ-* 'see', to Oss. D. *kāsun* 'look, watch'.

naṣkasta- 'issued', II 7:116 *nvavara-naṣkustyai vīyasa spūlaka mauṇada* 'like the bud of a newly emergent lotus'; III 95:45 *nūvara-naṣkascye aurmaysda māṇadā* 'like the newly arisen sun'; = II 124:1 *nūvara-naṣakhastye āurmaysdāṃ māṇadā*. Base *kah-*/s-, -kasta-, -khasta- 'go out', see above *ūskhasta-* 'arisen', cognates s.v. *khah-*: *khusta-*.

naṣkār- 'draw out, present', v 67:2 *ttye pāṇmā naṣkāra* || 'draw out of this merit' (BS *puṇya-*); preterite IV 2:6 *cū-ṃ pūra naṣkādāmdā ttiyāṃ keṇa-ṃ tta hvādā* 'as to my sons whom they dragged away, for them they said to me'. See cognates s.v. *kār-*: *kāda-* 'to draw', *haṃggār-*.

naṣkirrdā 'draws out(?)', III 90:199 *ṣi piṇṇḍai (-iṃ- = -ai-) ysvaurgā āsīṃ naṣkirrdā* 'this poultice draws out the suppurating itch'. Base *kr-na-* > *kūr-* to *kar-* 'draw', to present with *-ā-* *kūr-*.

naṣkūmāya 'fittings, decoration(?)', II 60:28-9 *u hadā-naṣkūmāya namaviṇa thavalakaṇa khauca haudūsā sera pyaṣṭalika* 'in an excellently-equipped(?) felt bag (O.Ind. *sthavi-*), a covering of 17 *satera* (weight or value, 'ounce'), ornamented'. In compound *hadā-naṣkūmāya* 'having excellent (*hadā* < **fradāta-* 'set in front') fittings'. To base *skau-*, IE Pok. 950-1 (*s)keu-* 'to prepare, equip, decorate', Greek σκευός 'vessels', σκευή 'equipment', O.Slav. *prē-kutiti* 'to decorate'. See also *bātcūṣ-* 'decorate' with O.Ind. BS *caukṣa-* 'excellent' to base (*s)k(h)au-k-*.

naṣkoś- 'bale out, scoop out', N 50:32 *cerā cerā nvyā ūtca ttrāmāte ttārī vā naṣkośātā* 'whatever water enters the boat, all that (*ttārā*+*yi*) he bales out'; N 50:38 infinitive, *dāsātā ūtco naṣkośā* 'he completes the baling out of the water'. See *uskośāṇa-*, BS *nikṣeptavya*, Tib. *dbul-ba* ('give') for cognates. Sogd. Chr. *nyšqwym* 'we take out', *nyšq'w-* 'draw out', Bud. *nšk'w-* 'extract', Man. *nyšk'wnd*, *nyšk'wū*, Chr. *nyšqwd'r* 'has extracted', Greek ἐκβάλλω. **naṣkyaḍī** -?, v 196, 3125 *biṣa drramai byaṃ(d?)i naṣkyaḍī haṇāṇi neṣṭa* (unidentified).

naṣkriṇya- 'beaten out', see *naṣkalj-*.

naṣkaista 'arisen', II 7:120-1 *nvavara-naṣkaista vīyasa spūlaka māṇada* 'like a newly emergent lotus bud'. See *naṣkasta-* 'emerged'.

naṣkbaj- 'to free', v 112, 34v4 *ārrāṇa naṣkhajāmata* 'deliverance from ill act', BS *daṇḍa-parihāram*. See *khaj-* 'rise'.

naṣkhamittā 'laughs out, mocks', v 189:115, 3b1 *naṣkhamittā*; Z 12:75 *ka bodhisatvā āyidetu nājsaṣḍe, naṣkhamittā jaṃphāte uskūṣḍā apracā* 'if the bodhisatva shows amusement, mocks, chatters, is frivolous, without cause'. See s.v. *uskūṣḍā*. Base *khan-* (< *xand-* 'to laugh'), *bihamtte*.

naṣkhasta- 'issued', v 66:12 *nūvara-naṣkhasta uvāra, kāṃjaṇe ysī(rrā jsa) ramaṇa chaka* 'a newly emerged noble, delightful (= BS *ramaṇīya-*) rod of *kāncana*-gold'. See *naṣkasta-*.

naṣkhauysa 'motionless', v 264:25, 1b18 ||| *pa naṣkhanysa*. See s.v. *khanys-* 'to move'.

naṣta 'lost, deficient', SuvO. 54v6 *naṣta hāmāte* 'becomes deficient', BS *vaikalyaṃ kariṣyati*. See *nas-* 'perish', s.v. *hanas-*.

naṣta- 'pour out', see *naṣṭva-*.

naṣtāma 'pouring out', Sid. 156v3 *haṃjvāme u paskyā(ṣṭa) naṣtāma tcerai* 'chewing to be done and again pouring out', Tib. *mur-ṣiṃ, khu-ba phyir dbo-bar byaho* (*dbo-bar* 'pour'). See *naṣṭva-*.

naṣtāva- 'burning', SuvP. 64r4 *naṣtāvyaṃ jsa*, BS *saṃtāpa-*. See also II 104:73 *naṣmāvā*, and *naṣṭev-*; cognates s.v. *ttav-*.

naṣṭev- 'cause to burn out', adjective K 149:9 *aṣḍaraṇāṃ naṣṭevākā* (so) 'burner up of evildoers' (**asiḍḍha-karaṇa-*). Base *tap-*, *tāpaya-*, see *ttav-*, *haṃdev-*.

naṣtauda- 'burnt', Z 5:49 *pyaura... nysdemāte ṣṣandau naṣtaudo ce pāsāre jsa nātauda* 'the cloud... cools the burnt earth which is heated by the sunshine', from **nīṣ-taṣṭa-*, see *ttav-*, *ttauda-*.

naṣtauṣke 'grief', v 243:35 *ysaira naṣtauṣke* 'grief of heart'; ibid. 38 *naṣṭ(ṭ)auṣke*. See *ttav-* 'burn'.

naṣṭosāte 'is burnt', Z 5:28 *naṣṭosāte saṃtāpina* 'he burns out with heat' (BS *saṃtāpa-*); noun, Sid. 140r1 *naṣtausai āchai* 'disease of dryness', = BS *śoṣa-*, Tib. *skem-pahi nad*. See *ttausai* 'fever', *ttav-* 'to burn'.

naṣṭva- 'to pour out', Sid. 155v5 *u paskyāṣṭa naṣṭvāṇa* 'and again to be poured out', Tib. *phyir dbo-ba* (*dbo-ba* 'pour'); Sid. 156r5 *ttora-ṃ jsa paṣaujāṇā u paskyāṣṭā naṣṭvāṇā* 'the mouth is to be filled with it and it is again to be poured out', Tib. *kha bkan-la rin-du bṣag-la phyir dboho*; Sid. 156v2 *gha biysamjāṇā u ṣaha paskyāṣṭā naṣṭvāṇā* 'it is to be held in the mouth and again spittle poured out', Tib. *mkkhur-la bkan-ṣiṃ phyir pho-na*; without *-v-*, verbal noun Sid. 156v3 *u paskyā(ṣṭa) naṣtāma tcerai* 'and again a pouring out must be made'. Base *tau-*: *tu-*, **nīṣ-tau-* 'pour out', probably *tau-* 'to empty', in Av. *taos-*, *tusan*. Zor.P. *tuhik*, N.Pers. *tuhī*, Paṣto *taṣ*, see *ttuṣṭa-* 'empty', O.Ind. *tucchā-* 'empty', O.Slav. *tūṣṭī* 'empty', rather than *tu-* 'to spit', Oss. DI. *tū* 'spittle'.

naṣṭhrīte 'drawn', v 92, 611v5 (see s.v. *pārta-* 'heel'), *ne naṣṭhrīte*, BS *āyata-* 'extended', to base *θrang-*, see s.v. *thraṃj-* 'to stretch'.

naṣḍamē 'blow away, disperse', SuvP. 62r1 *naṣḍamīde dukha staura* 'they disperse severe pains'; III 5, 11r3-4 *biṣṭe jadṭje ttāde naṣḍamāka* (voc. sing.) 'dispenser of all darknesses of ignorance' (BS *jaḍa-*). See base *dam-* 'to blow'.

naṣḍodai 'you blew', JS 34v4; see s.v. *dam-*; parallel Pali *sankham dhami* 'blew the conch-shell'. See *dam-*.

naṣdraunjsa-jsera 'to be weeded', Z 22:125 from **nīṣḍrā-mačā*, base *dram-* 'move', *drem-* 'to remove'. Note *d*, not *ḍ*.

naṣpaṣḍ- 'produce, bring out', Sid. 4v2 *phara naṣpaṣḍe* 'produces speech', Tib. *nag hbyun-bar byed-pa*; III 85:70 *u ahaṇa āma naṣpaṣḍe* 'and draws the undigested out from within the belly'; Sid. 102v3 *ttiṇa khunṇyāṣṭā nīṣpaṣḍāṇā* 'into the hole to be produced', Tib. *hbrum-bu gan-gi nan-du hyun-ba-la*; noun, Sid. 4v2 *rīmaṇā naṣpaṣḍāme āstaṃna piṣkici jsa haṃphve* 'with the section beginning with the production of the filth', Tib. *dri-ma hbyin-pa rnam-skyi bye-brag dan ldan-paho*. Base *paṣd-*, causative *paṣdaya-* > *paṣḍa-*, see s.v. *uṣpaṣḍ-*.

naṣpul- 'make explosive noise, hiss (snakes)', JS 23r1 *ājaviṣa ysurra naṣpulanḍā vāṣṭa* 'the *āṣviṣa*-snakes

- enraged, hissing hither'. Base *pard-*, Av. *pard-*, 3 plur. *parədan*, *parəθan*, Zor.P. *parwyt*, *parwlyt* **pulit*. IE Pok. 819 *perd-*, O.Ind. *pārdate*, Greek *πέρδομαι*, O.Engl. *feorting*, Lit. *pērsti*, *pėrdšiu*, Russ. *perdeti*. See *pulāni*.
- naṣpuṣṭe** 'dressed, arranged', Z 21.11 *ggūne ggumālste naṣpuṣṭe* 'hairs besmeared, arranged'; compound *hu-*, III 105.14 *hūnaṣpauṣṭa hūyśinātta* 'well-dressed, well-bathed', parallel to Suv. BS 150.16 *susnāta-gātraḥ śuci-vastra-prāvṛtaḥ*. Base *pau-*:*pu-* see *pvāna-* 'covering ointment', and with increment *paus-*:*pus-* or *pauś-*:*puś-* (no present stem so far noted) 'cover, wear', either to Zor.P. *pōšitan* 'wear', *yāmak pōšit*, N.Pers. *pōšidan*, Pāzand *pōšaśni*, Waxi *būt* 'dress' (**hampuṣṭi-*); or to Av. *pusā-* 'headdress', Sogd. Bud. *ps'kh*, M.Parth.T. *pswg*, Armen. lw *psak*, -i, -a 'garland, crown', Greek *ἀπρωξ*.
- naṣpūste** 'drove out, threw out', SuvO. 2.4.4 *cīyā naṣphūstā hāmāte upalatāne* (with *-ph-*) 'when it is thrown into the cemetery', see s.v. *upalatāna-*; Z 2.94 *hālsto ulatāne naṣpūste*; III 73.181 *rre mā naṣphūsta natcāṣṭā* 'the king drove the fly out'; Sid. 131r4 *khve huñā naṣphusta ida* 'when for him he can draw out blood', BS *soñita-mokṣaṇam*, Tib. *khrag phyun-la*. Base *paud-*:*pud-* 'move', with *us-*, *uspūstā* above, *usphūstā*; with *va-*, below Z 2.4.267 *vaphūste* 'he drove away'; without preverb Manj. 121 *pūsta-* with cognates.
- naṣphaj-** 'accumulate', JS 38r2 *ca-m naṣphajāṃde mamīm puña avamāta* 'what immeasurable merits (BS *puṇya-*) have been accumulated by me', parallel (with *pāpa-* 'evil'), Suv. BS 3.28 *pāpaṃ tridhā daścaritaṃ citam* 'evil, threefold bad, accumulated'; Pali *puñña-kammāni ācīsi* 'he accumulated meritorious acts'. Base *bag-*, *-phag-* < *bhag-* 'give and take portions', see also *hambūta-* 'portion, share', Av. *bag-*, *baya-*, *baxta-*, O.Pers. *baga-*, Zor.P., N.Pers. *baxš-*, *baxt*, Zor.P. *bay*, *hambāy*, Sogd. Bud. *βγ-*, *βγtw* *δ'rm*, Man. *βγty*; with preverbs *βγš*, *prβ'γtk*, *prβyn*, Chr. *prbxsny*, *prbxsny* 'traitor'; Man. *βxsfy* 'divide', Oss. D. *bāydaūn*, I. *bāydiān* 'entrusted', Orm. *baš-* 'give'. See below *bāṣ-*, *būta-*. IE Pok. 107 *bhag-* 'attribute', O.Ind. *bhājati*, *bhaktā-*, Greek *φαγεῖν* 'to eat', O.Slav. *u-bogū*, *ne-bogū* 'poor', *bogatū* 'rich', *bogū* 'God'. Note variant *b/ḥ* also in *hampūta-* 'bowed down', *hambuj-* 'to bow down'.
- naṣphan-** 'issue', Z 5.28 *ttavai naṣphanā* 'fever arises'; Manj. 87 *narvakalpa neṣphana prara* 'nature beyond concept issues'. Causative *naṣphān-* 'produce', III 24, 19b4-20a1 *aysā buddha-kṣitrā padanija piṣkalā naṣphānū* 'I produce the display (dyadic) of the Buddha-field' (BS *buddha-kṣetra-*), BS *aham kṣetra-vyūhān niṣpādayiṣyāmi*; III 27, 34a3 *buddha-kṣitrā vyūha naṣphāne*; noun, K 10, 8v4 *naṣphānāme kiṇa*. See cognates s.v. *phan-*.
- naṣphaṣṭa** 'expel, shake off', III 6, 13r2 *ma ma naṣkalja, ma ma naṣphaṣṭa miṣṭye mulśi jsa* 'do not expel me, do not cast me out from the great mercy' (=BS *mahā-karuṇā*); II 40.3 *naṣiphaṣṭu* 'despondent(?)'; Sid. 121v1 *naṣphaṣṭāka* 'producing', Tib. *hbyin-pa*; Sid. 19r1 *saṃnā nvaṣṭā naṣphaṣṭākā* (*d*, not *t*) 'bringing out faeces easily', Tib. *phyi-sa bde-bar hbyun-bar byed-do*; Sid. 100v5 *naṣphaṣṭāṇa* 'to be taken out'. See *phaṣṭ-*.
- naṣphān-** 'bring out', see s.v. *naṣphan-*.
- naṣphīś-** 'avoid', v 86, 24r3 *naṣphīśātā*, see *phīś-*.
- naṣphūsta-** 'drove out', III 11, 21r3 *ttū ahamāne kṣādai naṣphūstai* 'you condemned him (BS *adhimanya-*), shamed, expelled him'; v 30, 73v2 *śve hāmāte vātco ṣe naṣphūstai oṣku* 'he becomes a dog then, he is driven out always'. See *naṣpūsta-*.
- naṣmāvā** 'pains(?)', II 104.73 *dūkhīnai ttāvānu naṣmāvā ūysdaimākā* 'calmer (making cool) of woeful burnings, of pains'. Possibly base *mau-*:*mu-*, but it may be miswriting for **naṣtāvā* 'burnings', from **niś-tāpa-*, see *naṣtāva-*.
- nas-** 'perish, be deficient', SuvO. 54v6 *naṣṭa hāmāte* 'becomes defective', BS *vaiḥalyaṃ kariṣyati* (*vīkala-* 'incomplete'). See s.v. *hanas-*, IE Pok. 762 *nek-*; but *binās-* 'to hunger', rather *abi-nā-* present *-nās-* with *nās-*:*nāta-* 'get, take'.
- nasa-** 'part, portion, amount, period (of time)', SuvO. 54v7 *naṣā haurānā* 'portion is to be given', BS *pratyamśam dātavyam*; Sid. 138r1 *habistā naṣā* 'in contracted amount', Tib. *mdor-na* 'in short'; III 60.40-1 *pañjsāsā naṣi* 'fifty parts' parallel to ibid. 36 *pañjsūsā kalpa* 'fifty kalpa-periods'; compound, K 154.37 *hama-naṣā hamagi* 'equal' (dyadic); with negative v 29, 47v4 *anasu ne kuṣṭe* 'does not fall portionless', v 28, 59r3 *naṣā*. Base *nas-* 'get', beside *ans-*, *as-*, Av. *asa-* 'portion', verbal Av. *nasaiti*, *aśnaoiti*, *nāsa-*, *nāśmna*, *naṣat*, *aiwināsante*; glossed by Zor.P. *uršānik būtan* 'to get' (like Armen. lw *erjanik* 'happy'). IE Pok. 316 *enek-*, *nek-*, *enk-*, *ñk-*, O.Ind. *aśnōti*, *nāśati*, *nāṣati*, *āmsa-*, Greek *ἐνέκειν*, *ὄγκος*, Lat. *nactus*, *nanciscor*, Got. *ganah* 'reaches, suffices', O.Engl. *geneah*, *genōh*, Lit. *nešū*, *nešti*, O.Slav. *nesq*, *nesti*, *nositi*.
- nasa** 'getting, grasp(?)', K 144, 2r3 *rahiśai gūstyā nasa* 'grasping (attaining) the secret deliverance' (=BS *rahasya-*, *mokṣa-*). See *nasa-* 'part'.
- nasā** 'portion', K 45.14 *naṣṣauuttā naṣā māsta-hāysā ye* 'the appointed portion was a month's food'; K 45.15 *naṣā khāysā ye* 'the portion was food'; K 46.24-5 *sviyāmjī naṣā khāysā hamāte* 'to-morrow's portion is food'; K 46.28 *ttū nūsā tye hadāmjst khāysa iṣṭhiyāmdā n tye-t-i āsgrī haiṣṭādi* 'that portion of that day's food they took up and gave it to the teacher' (BS *ācārya-*). Base *nas-* 'to get, have a share', *nasa-* 'portion', *naṣā* 'portion' < **nasāta-* **nasāka-* or **nasāna-* (hence 46.24 read *nasām*?). See *nasa-*.
- nasā** 'pool(?)', III 80.22 *ttradū ttu mista-kasājsa naurā-nasā nānīhā* 'I entered upon that peak with its great caverns, with deep(?) pools(?)'. Possibly to base (s)*nā-*, Oss. I. *najān* 'bathing-place, pool', D. *najān* 'ford', verbal D. *najun*, I. *najyn*, *nadton* 'to bathe'. IE Pok. 971-3 *snā*, *snāt-*, *snet-* 'flow'. Hence *nasa-* < **nat-s-a-*, as O.Ind. *ūtsa-* < **ud-s-a-*, Celtic river-name *Ouse*.
- naṣcya** 'end', JS 12r1 *saṃdā tvā samudra-naṣcya* 'this earth ending at the sea', see *neṣṭa*, *nāṣasta-*.
- nastā** 'checked(?)', Sid. 133v5 *cedāma nastā chavi śīyaurga*, 'thought checked, his complexion very white', Tib. *sems-pa dan*, *bzin-mdog dpal skya-ba dan*. From *nāṣasta-* 'ended', or perhaps **nasata-* base *nas-* 'perish'.
- nasta** *bāgyā* 'root' from 'end-part', K 5, 142v3 *puññīnei nasta bāgyā* 'root of merits', Tib. *dye-bahi rā-ba*; Z 24.513 *bāgya nātasta* 'placed under'.
- naṣṭa** 'seated', K 112.371 *naṣṭa palaga* 'seated in paryanka-attitude'. See *nāṣad-*.

nasyaiya 'are perished', II 99:202-3 *ñāśaa biśaa hā haacā nasyaiya* 'the humble servants' forces are exhausted'; = II 99:196 *pejsa hatcasta yai hauva hānasyava* 'was greatly broken, the forces exhausted' (see *hanas-*). Base *nus-* 'perish', passive *nasya-* with periphrastic *āya(?)*. See *nas-* 'perish', participle *našta-*.

nahariysā 'no tremblings', v 63:22 *tteña biḍa ci nahariysā tamda* 'at that time when it causes no tremblings'. From *na-* < *niž-* with *harīysaa-* 'trembling', see s.v. *rrīysa-*.

naharyūnām 'play, sport', SuvP. 63v3 *naharyūnām tcarkām kiṇa* 'for play, sport', BS *kriḍā-rati-vaśāc ca*; K 152:13 *rahiṣe tcarka naharyā cu paḍaṇi* 'secret (BS *rahasya-*) sport, play which is normal'; without *na-*, III 72:169 *haryūnām tcarkyām kiṇa*. Here *na-* < *niž-* to express 'full, complete', see also below *haryūna-*.

nahāṣṭa 'lowest, the nadir', Manj. 191-2 *sarbadana ā vā nahāṣṭa ā rawye* 'from east, to the nadir, or the south', = K 147:11 *nāṣṭa diśa jsa*; III 22, 1223 *nāṣṭa uskyāṣṭā*, BS *adha-ūrdhvaṇ*, see s.v. *nata-* 'down' from **nita-*.

nahamkyai 'touching', Z 5:38 *kho ju saruāi kesarā brīra nahamkyai sśandā seittā* 'as the *kesarin-* ('maned') lion's mane appears as touching the ground'; JS 4v1 *gyasta-kṣīryau jsa nahyamdā braha tterū* 'such a back in contact with the god-worlds' (= BS *deva-loka-*). Participle in *-ant-a-ka-* masc. *-amduu-*, fem. *-amkyā-* to base *nahya-*, possibly **niž-hai-* 'to bind fully', see *hiyaa-* 'bound', base *hai:-hi-*, O.Ind. *syāti*, *sītā-*, rather than base *had-* (v1 130), or BS loan word.

nā 'taken', participle to *nās-*: *nāta-*, Manj. 391-2 *naiyai dyai īda nai nā*, = Z 9:15 *nai ye dātu yindā ne vāta* 'no one can see it, nor grasp'. See *nās-*.

nā 'to take', infinitive to *nās-*: *nāta-*, see also *nete* s.v. *nās-*, v 66:9 *kṣama, ma jsa nā* 'it pleases to take from me'.

nā'a 'taken', K 46:29 *tī prraṇahāna* (BS *praṇidhāna-*) *bisa avaśā* (BS *avaśyaṇ*) *nā'a* 'then *praṇidhāna* vows must be taken'. Possibly with medial *-a-* for *-ta-* or *-va-*, see similar medial *-a-*, II 68, 1432 *kṣī'a*, K 101:39 'īśedai = III 113, 4r3 *avīśadai* 'not returning'. Hardly *nā* **sa* 'were taken, saying...'

nā- 'taking up, promoting' as first component III 83:19 *nā-cadyi nā-japa*, BS *cintā* 'meditation', *japa* 'prayer' (with possibly *japya-* > *japa*). The type of compound is attested in SuvO. 5v5 *yāda-śāḍāmi* (gen. plur.) rendering BS *kṛta-puṇya-* 'having made merits'; and SuvO. 5v3 *yāda-vajsamā* 'having done honour', BS *kṛta-adhikāra-*, Tib. *bsñen-bkur byas-pa* (a type familiar in Zor.P. *kart-spās-* 'having done service', *kart-kār* 'having done work', glossed by Parsi-Sanskrit *kṛta-kārya-*).

nā 'nine', III 105:9 see *nau*; K 61, 41r1 *nām* (or *nā*) *gāṇḍa karma* 'nine grievous actions' (BS *gaṇḍa-*, *karma*).

-nā- 'to touch' see *parinaidā*.

nāeauni 'mother', v 66:10 *nāeauni dyai ustaṇi vī dyāma brūna* 'I saw the mother at the last, a splendid sight'; ibid. 15 *nāni dyai pāba ttū śtām sūñjsūñ* 'I saw the mother, the father, him I name'. Hypocoristic for *māte*, *pāte*.

nāj- 'to hold', Z 4:18 *u ne ju hāmāte ne nāju* and no grasping is there at all', in a definition of *parikalpa-* 'imagination'. With *ham-*, III 91:205 *khū haṇtsā hambirtte khū drām hami khū haṇnājā* 'so that it combines together,

so that it is such that it holds together'. With *bi-*, *bināj-*: *bināta-* 'to saturate ('hold throughout')' rendering BS *bhūvaya-*, Tib. *sban-ba*; dyadic II 103:56 *bastā bināva*. Base *nak-* or *nag-*, Sogd. Man. *n'j-* 'shrink together', 2 sing. present *n'jy* (*j = j < -č-, -j-*), Pašto *prānadzəm*, *prānatāl* 'to open' (**parā-nak/g-*), Wanetsi *neci* 'to take', *wa-nca* (*c = ts*), *wa-na* 'taken'. IE *nek-* in Lat. *nectō*, *nexus* 'join' (not with Pok. 758 s.v. *ned-*).

nāmji 'bread' (originally 'bread baked in cinders'), III 18:20 *paysāya bisā nāmji tcerā* 'bread (which is) from the griddle is to be prepared'. From **nayna-* < **nak(a)na-*, older **nikana-* (in Armen. lw *nkan* 'bread under ashes or on griddle'), from *ni-* and *kan-* 'to put down (into the ashes)'. The form **nayna-* is in Balōči *nagan*, *nayan*, Sogd. Chr. *nyny*, Pašto *nayan*, Parāči *nayōn*, Yidya *nayən*, Orm. *txan* beside Chorasmian *pknd*. For the form *nayna-*, note also Av. *hayāyma-* 'companion' beside *yākar-* 'liver'. From **nayna-* came Zor.P. *nān*, N.Pers. *nān*, as here *nāmji* < **nānači-*, and as a loanword in Central Asia (see J. Harmatta, *Acta orientalia hungarica* 3, 1953, 245-83, and E. Benveniste, *REA*, n.s., 1, 1964, 13-20).

nāta- 'taken', see *nās-* 'to take'.

nātte 'sounds', 3 sing. to *nād-*, II 75:66 *khvui hā hiśū vīrā hāna akakā akakū nātte* 'when in his desire in a dream he makes the noise *akakū*', see s.v. *nāyai* 'noise', *panāy-* 'to sound'. IE Pok. 759 *ned-* 'to sound', O.Ind. *nādati*, Av. *nad-* 'to abuse'.

nāni 'mother', v 66, 23a15 *nāni dyai* 'I saw the mother', ibid. 10 *nāeauni dyai*. Yazg. *nān* 'mother', Yidya *nino*, *nēno*, Sanglēči, Waxī, Orm. *nān*; Waxī *nanēj* 'stepmother', N.Pers. *nana*, O.Ind. *nanā* 'mother', Greek *νάων* 'aunt'.

nāndā 'they took' from **nātāndā*, see *nās-*.

nā pai, v.l. *pai nā* 'he took the cup(?)', III 101:24 *sā ṣavai aysamū va tvī baida busta valukā nā pai* (v.l. *pai nā*, II 130:7-8 *sā ṣavai aysmā va tvī baida basta valukā pui nā*) 'one night, the mind being bound upon you, he took the cup(?) of the drinkers(?)'. For the 'bound mind', parallel Pali *paṭibaddha-citta-* 'mind bound in love'.

nāma 'name', at times possibly BS lw in compounds as K 152:14 *nāma-māla*; Manj. 142n(ā) *ma-māttira*, Z 6:50 *nāma-mātrai*, Z 8:30 *nāma-mātr*, Manj. 252 *nāma-māttira* and 255 *cetta-māttira*; v 118, 67r7 *nāma*, BS *nāma*; v 312:26 n(ā) *ma yūd(ā)nda* 'they gave a name'; III 11, 20r2 *u nāme hva yanūñ* 'and I can speak your name' (*nāma-te*); inst. sing. Manj. 59 *nāmana* 'by name'; gen. sing. v 334, 27v5 *dātā nāmāni bulṣe hvānāro* (-s-, and -o rubbed but certain) 'they may utter praises of the name of the *dharmā-* (text)', BS G 37, 24b5-6 (differt) *dharmā... parikīrtayeyuḥ* (= Tib. *chos... yons-si brjod kyan*), gen. plur., K 90:751 *nāmānām padamja* 'display of names'. Base *nāman-*, Av., O.Pers. *nāman-*, Sogd. *n'm* 'name', verbal *n'mt* 'he calls himself'; M.Parth., Pers.T. *n'm*, Zor.P., N.Pers. *nām*, Oss. D. *non*, *nāndtā*, I. *nom*, *nāmdtā*, Wanetsi *nōm*, Pašto *nūm*, Orm., Yidya, Parāči *nām*, Sanglēči *nīm*, Yazg. *nom*, Waxī *hong*. Compound, *nāma-tsuta-* 'famous', II 83:30:3 *phirākvā bāḍvā nāma-tsutālika* 'in many times famous', II 54:26 *nāma-tsūā sūra* 'famous, heroic' (BS *sūra-*); II 120:199 *n(ā)ma-ts(v)a-*

l(i)ka 'famous (in the four *dvīpa*-continents)', Oss. D. *nom-dzud*, *non-dzud*, I. *nom-dzyd*; both from **nāma-čyuta-* 'come to a name'; v 118, 6715 *nāma-varīda* 'famous', BS *yaśasvin-*. IE Pok. 321 *en(o)m̥n-*, *nōm̥n* 'name', O.Ind. *nāman-*, Armen. *anoun*, Greek *ὄνομα*, Lat. *nōmen*, Celtic O. Ir. *ainm*, plur. *ainmnn*, O. Welsh *anw* > *enw*, Got. *namo*, O.Engl. *nama*, O.Slav. *ime*, Tokhara B *nom*, A *nem*, Hittite *laman-*.

nāya 'noise, howling', III 72·158 *ityāṃ hīvī nāya maysairka* 'the great howling of those (wolves)', see *nāyai*.

nāyai 'sound', Sid. 153r3 *ne pyūṣḍe u nāyai vā nerāme u ysautte* 'does not hear, and noise issues and flows away', BS *bādhīrya-nāda-srāvāḥ*, Tib. *hon-śin sgra lhyun-ba dan*, *hdzag-pa rnamis yino* (*hon* 'deaf', *hdzag* 'flow out'). See also *panāy-* 'to sound' and *nātte* 'itsounds'. Base *nad-*, Av. *nad-* 'to abuse'. See also above *nāda* 'singing', *nāda* 'they sing'. IE Pok. 759 *ned-* 'to sound', O.Ind. *nādāti*. Possibly also Oss. D. *inātun*, *nātun*, I. *nātyñ* 'to groan' (-t- < -ḍ- < -d-, as I. *mātyx* 'locust'; D. *āsmotun*, *āsmuston*, I. *smūdyn*, *smyston* 'to smell').

nāyai 'leading(?)', see II 10·471 *ganāyai*.

nāyidā 'they place', IV 20·13 *neri pūra kimtha nāyidā* 'let them set wives, children in the town'; Manj. 426 *kṣattrā nāyai* 'he sets up umbrellas'. From **ni-śādaya-*, see s.v. *nāṣad-*.

nāys- 'be proud, delicate', with *ha-* (< *fra-*), K 60, 3714-vi *utca vaṣperī u bahya va hanāysāṃde pamyām jsa vā bināṇa narāme* 'water splashes down and trees there are ornamented with garments; music issues'. See also *nāṣa-salāva* 'with caressing words'. Base *nāz-*, Armen. lw *nazim* 1. 'act proudly', 2. 'caress', *nazabanem* 'praise solemnly', *nazeli* 'lordly, worthy', N.Pers. *nāz* 1. 'glory, pride', 2. 'soothing words', 3. 'elegance', 4. 'fresh, young'; *nāzān* 'sporting', *nāzīš* 'glory'; adjective *nāzūk* 'gracious, slender'; verbal *nāzīdan* 'feign, indulge, be happy'; Georgian lw *naz-i* 'delicate beauty', *nazoba*, 'delicate' = *nazuk-i* *nazuk'oba*; *sinaze*. Sogd. Bud. *n'zwk* (*n/z*) 'tender, dear', M.Parth.T. *n'z* 'pleasure', *n'zwg* 'tender', M.Pers.T. *n'z'g* 1. 'proud', 2. 'delicate', *n'zwg* 'delicate', Zor.P. (DkM 550·17) *n'zyñkyh* **nāzē-nakīh* (or **vāzēnakīh*?) 'flattery'; *n'zwyh* **nāzūkīh* (K 20, 170r10), verbal *n'zytn*; M.Parth.T. *n'zynd* 'be in glory', M.Pers.T. *nāzēnd* (*n'zyynd*) *qabūtār frašēmuru* 'the doves, peacocks rejoice'. Possibly Oss. D. *dzinazun*, I. *dzy nazyn* 'to groan' from **pačnāz-* (*pač-* 'reversive', as D. *dzubandi* 'talk' to Sogd. Bud. *pečnty* 'answer' from **pačbandiya-*; Yayn. *čukayr-*, Sogd. Bud. *pečwyr-* 'fear'). A different base *nāz-*, *nāz-* 'to roll, turn', occurs in Zor.P. (Dd 36·22) *nāzēnd ut gartēnd*; Sogd. Bud. *n'z-*, *prn'z-*, Man. *n'j-*, Bud. Dhyaṇa 37·55 *n'z'ntk*. Below *nāṣa-* < **nāz-ya-* 'caressing, tender'. For the action of the trees *hanāys-*, note K 64, 80v3 *ābha-vrrekṣa kalpa-vrrekṣa brītyūna* 'garment trees, cosmic trees, lovely', with Divyāvadāna 221·21-2 *ābharaṇa-vrṣṣa-* (*ābha-* from **ābharna-*). IE *nağ(h)-*, or *neğ(h)-*. If *nāz-* < *nāiz-* (IE *naig-*), with IE *naig-* in Slav. Russ. *něžnyj* 'delicate', (= Georgian *naz-i*); Let. *naigāt* 'long for'.

nāysā v 166, 107v5; *nāysu* v 134, 69az, uncertain.

nārā 'roar, thunder', v 64·48-9 *aysa...nārā* quoted s.v. *nar-*; *nārīnā* 'thunderous'.

nārā 'wife', Z 24·448 *nārā handaru kṣumḍo nāste* 'the wife takes another husband', later nom. sing. -a (as -ā- stem), K 45·19 *khvai nārā busta* 'when his wife understood'; K 46·32 *nārā ysā daha* 'the wife bore a male child'; III 123·66 *nārā* gloss to BS *bhāryā*; v 199, 6424 *nārā u dūte* 'wife and daughter'; III 65·9 *nārā nāta* 'he took a wife'; III (ed. 2) 149·81·1 *hārā sīvidattā nārā aysāñji pūṣūṃ* 'I merchant Sīvidatta greet my lady wife'; oblique *nera*, *neri*, *naira*, *nerā*; III 94·35a *pvaīsū ttā nira mūvara iysāṃgyau śva-prrūī* 'I greet the wife and mother Lady Śva-prrūī'; plural *nere* (II 125·4); III 73·171 *nārā-ṃ* 'my wife'; II 9·155 *nārāi* 'his wife'. From *nārī-* (nom. sing. *nārā*), replaced by -ā- stem (*nāra*), to Av. *nāiri-* 'woman', O.Ind. *nārī*, feminine to *nara-*, see above s.v. *nar-*.

nārāñji '(circle drawn in) dark colour', K 32·34-5 *khū ā nārāñji maṇḍila-sthāṃi śkaude* 'he made a dark mark in form of a maṇḍala-circle', = K 15·135 *kāṣa*, = K 23·81 *kāṣa*, = BS *kārṣī* 'drawn line', *gomaya-kārṣī* 'line drawn in cowdung'; SuvO. 54v4 *kārṣa*, BS *maṇḍalakamī*; I 255, 12r2 *kārṣa*, BS *gomaya-maṇḍalaṃ*; III 3, 9r3 *gvihā saṃma kārṣa padīmāṇa* 'a line drawn in cowdung must be made'. From base *nar-* 'to dye, make dark'. From **nāranači-*, see s.v. *narāñja*.

nārāṃ 'leaders(?)', II 102·38-9 *baīysairāṃ baudhasatvāṃ nārāṃ paḍauysāṃṇa jsa* 'with the bodhi-making bodhisatvas, leaders(?) at the head'. Possibly **nāya-kara-* to *nai-* 'to conduct', see s.v. *ānāṇa-*. Translation in AM, n.s., II, 1965, 103.

nārīvā 'unbroken(?)', K 26·139 *nārīvā tva hīna usthīya paurada baiṣa* 'he led out that unbroken, army, conquering all', as if from **an-ā-ruxtaka-* (*raug-* 'to break'). See cognates of *raug-* 'break', s.v. *narāj-*.

nāmva- 'boat', as first component, II 56·29 *nāmva-vadāṃ padā* 'way in boats', see *nau*, no 'boat'.

nāvai 'he took', II 100·209-10 *mārā-pyārau nāvai* 'he took the parents'; II 100·211 *nāvā*; II 100·217 *u bvaīysya nāvai* 'and took the beverages'. See *nās-* 'to take'.

nāṣa- 'tender, caressing', v 297, 21a4 *cve salāvā nāṣ(ā ye)* 'whose speech was soothing'; K 90·744-5 *u dyena śīrā u pajsā u nāṣa-salāvā* 'and (he is) handsome and strong and tender-speaking'; K 52·7·3 *virśāṃdā nāṣa-salā* 'steadfast, tender-speaking'; IV 23·15 *paṃṇe brī nāṣi-salā(vā) puṇa vī nūjāne satva* 'dear to every one, soft in speech, may I teach the beings in merit'. From **nāz-ya-* to *nāys-* 'be tender'. Compound with *salāva-* Prakrit to BS *saṃlāpa-* 'talk'.

nāṣ- 'lose', causative to *nas-* 'perish', see *hanāṣ-*, II 71·4 *stūra kṣitta khva-ṃ tta na paṇāṣari* 'take care of the large cattle so that you do not lose them'. See *nas-*: *naṣṭa-*. *nāṣṭā* 'downwards', Sid. 8r4 *nāṣṭā ni nirāme* 'does not issue downwards', Tib. *thur-du ma lhyun-ba dan*; III 75·233 *ṣai nāṣṭā saṃdya hvaste* 'he beat him down on the ground'; III 76·242 *vahaṃda varī śadya nāṣṭā* 'he descended thereupon down on to the ground'. See *natālsto*, s.v. *nata-*.

nāṣṭa 'nadir', III 22, 12a3 BS *adhas-*, see s.v. *nata-*.

-nāṣṭā 'towards' suffix -ālsto to -na-, see *kālanāṣṭā*, *śālanāṣṭa*, *ttālanāṣṭā*, *hālānāṣṭā*, *dījanāṣṭa*.

nās- 'to take', participle *nāta-*, SuvP. 67r2 *pyaṇṭsāṣṭā pathaṃka nāse* 'I undertake restraint for the future', BS *āyatyaṃ saṃvaram upadye*; 3 sing. v 339, 77r1-2 *jīvātā*

nāste 'takes life' (BS, Tib. diff.); II 101:9, 1 plur. *nāsā-manai*; 3 plur. v 329, 13r4 *śandā-yaṣaṇtha ne nāsāre* 'they do not receive earth-birth', BS G 37, 10b7 *vinipātāṃ na gamiṣyanti*; III 23, 16b1 *nāsāti* 'he may take', BS *udgrhya*; ŠuvP. 66r4 *nāsānde* 'they may take', BS *pratigrhānta*; 2 sing. imperative K 47:56 *nāsi* 'take'; noun, K 9, 43r4 *nāsāmata*, III 23, 18b1 *nāsāma*, BS *grāha-*; K 154:41-2 *alīye hera nāsāmi* 'taking not one's own things', the commandment (*śikṣāpada-*) *adattādāna-*; adjective v 183a1 *satvām nāsāmatīnai haurṇa* 'with the gift concerned with reception of beings' (in list of *dāna-* 'gifts'); adjective *-āka-*, Manj. 204 *nāsāka-* 'recipient'; participle *nāta-*, v 56, 116r3 *nāta yanāta* 'can take'; III 20:423 *pūtturā cīvara pana nāti* 'took up bowl and robe', BS *pūtra-cīvarum ādāya*; III 23, 19a3 *nā āya*, BS *udgrhāta-*; 1 sing. Z 1:190 *nātāinā*, II 87:3 *nāteṃ*; *nātu tui* 'I may have received', v 262 DR 02a3 *ca rro ja nase nātu inī tūtā ne paṣṭi* 'whatever shares I may have received, those they do not send (give?)'; to correct from *jata senānu*. Potential II 89:41 *nā yudem* 'I could take', II 91:112 *nā yinām* 'we can take'; 3 sing. v 329, 13v2 *haṃju dasta nāte* 'he took the hands in bent manner', BS G 37, 11a5 *aṃjalim pranāmya*. Infinitive v 113, 35r7 *uete*, BS *grahītum*; II 127:39 *paryāmi nāte* 'we deign to take'; III 66:20-1 *ama ra ṣṭām cīndyārā uim* 'you on your part think to take'. See also above *natā*, *nati*, *nītā*, BS *udgrahītum*. Base *nā-s-*, *nā-ta-*, possibly from *nyās-* (if *ānāṇa-* from *ā-nyūṇa-* 'to be brought'), then with Tumsuq Saka *ñes-*, *ñe-* 'take', ablative noun *nātāuāyā tsi* 'from taking', BS *ādāna-* (see BSOAS 13, 1950, 666); hence with Sogd. *ny's-*, *ny'tk*. This is Av. *yās-*, *nī-yās-* 'hold down, control'. But *nas-* 'get' seems to have the meaning 'take' in Orm. *nas:-nōk* 'seize', Iškāšmī *nas:-nad*, Pašto *nas:-nūwul*, Sanglēcī *nas:-nāḍ* 'hold'. Yāynābi *nās:-nāt* should however go with Sogdian *nyās:-nyāta-*.

For III 101:24 *nā pai*, II 130:8 *pai nā* 'he took the cup', see s.v. *nā pai*, *pai*, and *valakā* 'drinkers'.

**nāha-* 'navel', gen. sing. Sid. 122v4 *nehā* BS *nābhau*, Tib. *lte-ba*; III 87:124 *ueha*, ibid. 126 *neha*; III 89:165 *nīhā*; III 87:122 *nīhāṣṭā*; III 88:134 *nīha*. Base **nabhi-* Av. *nabā-* (*nabā-nazdišta-* 'nearest kin'); *nāfa-* 'navel', Zor.P. *nāfak* 'navel', *nāf* 'relatives'; N.Pers. *nāf* 'navel', Sogd. Bud. *n'β*, Man. *n'f* 'people', Armen. lw *nahapet* 'chief of family'; M.Parth.T. *n'p* 'family', M.Pers.T. *n'f*; Oss. D. *naffā* 'navel' ablat. (Pam. 2:10) *nafāj*; Wanetsī *nōv*, Pašto *uā(m)*, Orm. *nefak*, Sanglēcī, Parācī, Šuynī *nāf*, Yidya *uif*, Waxī *nōf*, Yazg. *naf*. IE Pok. 314 *enebh-* (*enbh-*, *onbh-*), O.Ind. *nābhya-* 'nave' *uābhi-* 'navel, nave' and 'kindred', Greek *ὀμφαλός*, Lat. *umbilicus*, Celtic O.Ir. *imblui*, O.Engl. *nafu* 'nave', *nafela* 'navel', Baltic Pruss. *nabis* 'nave, navel', Let. *naba* 'navel'.

**nāha-* 'nose', see *pneha*, *neṣte*.

nāṃha- 'top', adjective *nāṃhauysa-*, see *nūha-*, *nauha-*.

nāhīm, *nāṃhai* 'its beginning'; K 67:149 *tāḍā...nai butte nāhī kām* 'darkness...he does not understand it, what is its beginning', = K 70, 4r2 *tāḍā...nai bautta nāṃhai kaa*, from *nūha-* 'beginning' and 'highest point', BS *agra-*. Note displaced *anuvāra* in *nāhīm* < *nūhī*; and *nāṃhai* from *nūha* with *yi*. See s.v. *nūha-*.

nāhune 'nails', Z 20:54 *nāhune ggūne tcāra pī hūnā mājsā*

māstai āṣke 'nails, hairs, tcāra fat, pī fat, blood, marrow, brain, tears'. To Zor.P. *n'hun* **nāxun*, *stav cēgōn nāxun* 'hoof like nail', N.Pers. *nāxun*, *naxun*, Sogd. Bud. *n'γn* **nāxan*, *βr-z-n'γ'n* BS *dirgha-nakhu-*, Oss. D. *nix*, I. *nyx*, Orm. *naxk*, *naxēi*, Pašto *nūk*, *nuk*, Parācī *nōrk*, Yidya *anaxno*, Sarīkolī *nūawr*, *naṣawr*, Waxī *diger*, *d-ḡōr*. IE Pok. 780 *onogh-* 'nail, claw', Greek *ὄνυξ*, *ὄνυχος*, Lat. *unguis*, Celtic O.Ir. *ingen*, O.Engl. *nægel*, Got. *ga-uaglan*, Lit. *nāgas* '(finger and toe) nail', O.Slav. *noga* 'foot', *nogūti* 'nail, claw'.

nī 'not', see *na*, *ne*, *nā*, II 113:78 *nī...u nī* 'not...nor': *nī mānām paṣimḍā u nī hve:hvara* 'they do not let us go nor the Uigurs'; v 309:17, 1b1-2 *u nī...u nī...a nī...*

nā, *na*, *ue*, *nī* 'them, their', enclitic, Z 4:109 *biṣṣā nā*, 4:109 *biṣṣā na*, 4:110 *biṣṣā nu*, 4:50 *biṣṣā nī*, 5:44...*nā biṣṣā*, v 249-755 *biṣṣāṃ*, ibid. 756 *biṣṣāṃ*, ibid. 758 *biṣṣā*, II 102:21 *biṣṣā* 'all of them'; III 58:14 *kṣasāṃ* 'sixteen of them'; v 155, 1b1 *ne-ṃ vīrā uṣurrā* 'not their hatred nor anger'. From **na-* pronoun 'that', plur. **nai*. IE Pok. 319 *e-no-*, *no-*, Av. *ana-* (*anayā*, *ana*, *anāis*), O.Pers. *anā* 'that', O.Ind. *anā-*, Greek *ἐν* 'day after to-morrow', Lit. *añs*, *anās* 'that', O.Slav. *onā*; O.Ind. *nā-nā* 'variously', Greek *vai* 'surely', Lat. *enim*, *nam* 'for'.

nā, *nī*, *-āṃ* 'us, of us', enclitic, v 339, 77r1 *marāṇḍ nā ātā* 'our death has come', BS G 37, 72b5 *paṣyāmi maraṇaṃ*; v 339, 77r2 *ce nā rro trāyākā u āpāta hāmāte* 'who for us will be now saviour and refuge?'; BS G 37, 72b6-7 *gacchāmi kasya śaraṇaṃ ko me trātā bhaviṣyati*; v 341, 83r3 *ne nā ṣātā paḍāṃjstī rre ysānde* 'this one does not shine as our first king', BS G 37, 77b2 *nāyaṃ pūrvinaako rājā śobhate*. Enclitic *-ṃ*, *-āṃ*, II 47:112 *paraṇvāṃ tta tta ye* 'the order to us was'; II 48:117 *pātcaṃ* 'then to us'; ibid. 118 *klhvāṃ*. IE Pok. 758 Av. *nā* 'us two', *nā*, *uō* 'us (plural)', Oss. *nā*, O.Ind. *naa*, *nas*, Greek *vós*, O.Saxon *unc* (**u-ge*), Got. *uns*, Lat. *nōs*, O.Slav. *uasū*.

nīkṣūtā 'urges', Z 24:43 *kye phuru dātu nīkṣūtā* 'who much presses on the dharmā-doctrine'; K 70, 7r2 *cū beṣu hīra āsta naḥṣvīda* 'who urge every thing exists' (parallel BS *sarvāstivāda-*), = K 67:167-8 *cu biṣi hīra āsta nīkṣvī(da)*. See cognates s.v. *ākṣūtā* 'begins', *naḥṣautta-* 'appointed'.

nica 'again(?)', Sid. 144r4 *ṣi nica haṃbaḍa hame* 'it again(?) becomes full', Tib. *slar gum-bar hgyuro*. Possibly *nica* 'always', lw Prakrit *niccuṃ*, BS *nītyaṃ*.

nācho, *nicho* 'reverent approach', Z 22:110 *mamā nācho vātā āta* 'have come to honour me'; v 108, 30v7 *nicho vātā vātāta sta* 'you have come to do honour', BS *paryupāsita-*, Tib. *bsñen-skur byas-pa* 'doing honour by approaching'; parallel O.Ind. *pratiputti-*, Zor.P. *patirak*, N.Pers. *puḍīrah*. Note with *patā-*, Z 2:192 *cōi ne patāchu hāmāte* 'to whom there may be reverence'. From **nī-čyava-* 'moving near', with *-ch-* < *-tš-* to *tsva-*: *tsnta-* 'to move', the preceding *-i-* palatalizes; so also *patāchu*. Note the contrast Khotan Saka *vatsēiya* and Tumsuq Saka *vatsyu*; *cchumi* 'I come', *acchu* 'I came'. The 2 sing. imperative **čyavu* is kept as *tso*, *tsu*, *tsa*, Oss. D. *co* (*c = ts*), I. *cu*. Elsewhere *ch-* is palatalized from *kh-*.

nājs- 'to fight', Z 22:118 *mura date...avuvasta tsīndi nā nājsīndā ne śṣūjātāye puḡaīndā* 'birds (and) wild beasts roam unafraid, they do not fight, they do not fear one another'. Base *naik:-nik-*, Av. name *daršī-nika-* 'boldly

attacking', to IE Pok. 761 *neik-*, Greek *νεῖκος* 'conflict', Lit. *nik-*, *ap-ninkū*, *apnikti* 'attack', Let. *naiks*, *nikns* 'angry'.

nījsaḍa- 'manner, way', *nājsaḍa-*, *nejsaḍa-*, *najsada-*, v 70, 8v5 *ttrāmī ttu nījsaḍu* 'so', BS *evam eva*, Tib. *de bzin-du*; Sid. 140 v1 *nejsaḍā*, Tib. *cha-ga* 'method'; v 14, 10v1 *ttina nījsaḍāna* 'in that way', K 152:10 *darma-vajra cu ṣṭā gauṣte najsadanā* 'the *dharma-vajra* which is named in the explanation'; K 14:90 *najsada usthiye pūrava-yānga gude* 'he brought out an illustration; he told of his *pūra-vaga-* (earlier exploits)'; Manj. 382 *ttu najsada*; Bcd 5111 *dātīnai cakrā najsadā geṣāme jsa* 'with the turning of the method of the *dharma-wheel*', BS *cakra-nayaṃ parivartayamāno*. Adjective *-ya-* suffix v 118, 67r5 *ctyā rre mānāmda nājsaḍya dātāna damgyo tinda* 'when the king by *dharma-* makes appropriate taming', BS *nṛpaḥ, yadā anurūpaṃ kurute damanaṃ*; adjective *-āna-*, II 105:116 *najsadanūna*. From **ni-čarta-* to base *kar-*, *čar-* 'make, do, perform', see also *tcaḍa-*, *pacaḍa-*, *bijsaḍa-*, Zor.P. *čarak*, N.Pers. *čarah* 'way, means', M.Parth.T. *č'r* 'necessary'. Note *-aḍa-* < *-arta-*, as *baḍa-* 'captive', *hvaḍa-* 'eaten', to IE Pok. 639-40 *k^uel-* and Pok. 641 *k^uer-*.

**nījsata-* 'covered, inlaid' with *ūḍa-* 'covered', JS 21v3 *raṃnya jsa najsata* 'covered with jewels', K 72:25 *ranyau jsa nījsava*, K 63, 78v2 *ranyau jsa kišana pera uḍā nījsave* 'thick leaves covered with jewels'. See also *ājsava-*. Base *kan-*, *čan-* 'cover', see s.v. *kan-* 'cover'. The meaning seems to exclude the base *jsan-*, *gan-*.

nājsaṣṭa-, *nījsaṣṭa-* 'shown', see *nājsāṣ-*.

nījsāñ- see *nījsvāñ-* causative to *nījsuṣ-*.

nījsāndā 'appeared', III 10, 19v2 *harbiṣṭā vaṃṇa ttā karma dukha āra(ā) te benda nījsāndā, śama-dūvāni rrāṣa hāmyemā* 'now all these *karma*-actions, woes, faults, (evil deeds?) have appeared against (me), I have become in the power of Yama's messengers' (BS *yama-dūta-*). Hence 3 plur. preterite to *nījsāta-*, base *jsā-* 'go', 3 sing. *jsāte*, from base *gā-*, see IE. Pok. 463 *g^uā-*, *g^uem-*, O.Ind. *jigāti*, Greek *βίβας*, *ἔβην*, *ἔβαν*, O.Ind. *āgām*, *gātā-*, Av. *gātu-* 'place', see s.v. *jsāte*.

nījsāṣ-: *nājsaṣṭa-* 'show', v 333, 25v4-5 *aysu te bā(ṣi)-vrrāṣṣā nājsaṣṭe* 'I will show you, son of the (Great) House', BS G 37, 22b6 *vayaṃ te kulaputra... darsayīṣ-yāmaḥ*, Tib. *rigs-kyi bu... nas khyad-la bstan-ta*; 3 sing. *nījsaṣṭe*, *nājsaṣṭe*; preterite SuvO. 68r3 *nājsaṣṭāndī* 'they showed it', BS *deśenti, darsenti*; Z 6:8 *ne yuḍu yindā nājsaṣṭu* 'he cannot make seen'; 2 sing. N 171:13 *ṣṣahānā nījsaṣṭai* 'you showed virtues'; infinitive, v 60, 10a3 *hautāre nījsṭe* 'they can show', Z 23:171 *parste...* *nījsṭe* 'he ordered to show'. From *ni-čāṣ-*, Yidya *niṣāz-*, *niṣāṣ-*, Munjāni *nījāsum:nījuṣtum* 'show'. See *čāṣ-* s.v. *tcāṣ-* (-*āṣ-* < -*aṣ-*).

nājsis- see s.v. *jsis-*.

nījsūṣ-: *nījsuṣṭa-* 'show', K 68:202 *vargā nījsuṣṭe* 'it shows the fruit' (*varga-* of the *karma*-acts); 2 sing. imperative, N 90:36 *nījsū tha mamā* 'show you to me', Chinese 'make me see' (Suv. ed. Nobel 273-5); III 29, 43b3 *khu mara najsūṣṭā* 'as bere shown'; = Manj. 276-7 *kha ma nājsūṣṭe*; III 66:24 *gūha: hā pṛaṇṭsa najsaaṣṭe* 'he showed a cow before him'; K 145, 3v1 *nījsāṣṭa*, II 105:101

padāva nījsāṣṭa 'he showed the way'; II 9:146 *parau vā nījsāṃṣṭai* 'he showed the command (*vā* = 'to me')'; II 9:142 *paraa vā na nījsāṃṣṭauda* 'they did not show the command'; II 9:145-6 *parau nījsāṇa* 'the command is to be shown' (*nījs-* < *nījsv-* with future participle *-āṇa*; or *nījsāñ-* = *nījsvāñ-* causative 2 sing. imperative); K 145, 3v3 *guttara nījsāṣṭa ṣṭai* 'the family (BS *gotra-*) is shown'. Base ambiguous, *ni-čāṣ-* and *ni-čāṣ-* partly coalescent, *ni-čāṣ-* > *ničūṣ-* > *ničūṣ-*, but 2 sing. imperative *nījsū* < **ni-čauṣa-*, as *pyū* 'hear' < **patigauṣa*. Hence base *kauṣ-* 'observe, see', beside *kaṣ-* 'see'; *kauṣ-* Z 22:249 *kuṣṭe*, Sogd. *tkwṣ-*; IE Pok. 587-8 (s) *keu-* 'observe', see s.v. *kuṣṭe*. Causative *nījsvāñ-*.

nījsvāka 'shower', III 20, 2a2 *biṣāṇā paramārthā yaugā nījsvāka* 'shower of the method (BS *yaga-*) of the supreme meaning (BS *paramārtha-*) of all' from *nījsuṣ-*; but N 94:23 *nājsāṣṭkā*, Z 12:91 *nājsāka-* from *nījsāṣ-*.

nījsvāñ- 'show', causative to *nījsuṣ-* beside *nījsāñ-* from *nījsāṣ-*, Sid. 140r4 *gunā nījsvāñāre* 'they show the marks', Tib. *mchan-mas bstan-ta*; Bcd 49r4-v1 *ttiyāṃ nījsvāñūṃ ṣṭā paṃḍi bhadra-carye jsa* 'it is the *bhadra-caryā* path of these teachers', BS *bhadra-carīya nidarṣayitārah*; III 10, 19v5 *vaṇa-m biṣṭā ma beṇḍa nījsvāñā* 'now against me do not show all'; Manj. 150 *sa klu pūra nījsvāñā* 'just as the moon reveals'; Manj. 151-2 *ttā tta savra hāṣa nījsvāñe* 'so he shows the *saṃvṛti-* (conventional) truth'; II 102:33-4 *bāṇḍha-kṣaitra-vadāvau nījsāñāka* 'showers of the way to the Buddha-*kṣetras*'; noun, K 144, 2r2 *mūrakyaṃ gutterā nījsāñāme hīvī artha* 'the meaning of the showing of the family (BS *gatra-*) of the seal-signs (BS *mudrā*)'; with *dyāma* 'vision', v 246, 11a4 *dyāma nījsāñāre*, = K 97:182 *dyauma nījsāñāre* 'they show the teaching', BS *darsanaṃ dāsyanti*. See s.v. *nījsuṣ-*, *tcāṣ-*.

nījsvāne 'creates', Bcd 49r1-2 *u diṣāṇe bhadra-carye hauva nījsvāne* 'and he produces the power of the *Bhadra-caryā* (career) in the teaching' (BS *deśanā*), BS *bhadra-carīṇ ca prabhāvayamānaḥ* ('creating *prabhāva*-power'). Possibly equivalent to *nījsvāñe* 'shows'.

nīḍi 'man', JS 16r1, see *naḍe*; K 38:141 *nāḍā*.

ṇāta- 'BS *amṛta-*', see *nāṣṭā*.

nāṭaḍ- 'sit', see *nāṣṭaḍ-*.

nāṭāna 'with the end', inst. sing. to *nāṭata-* 'ended', see *nāṣṭaḍ-*.

nāṭaṣkya 'end', K 1, 135r5, Tib. *bri-bar yan mi hgyur-bas-na* (*hbri-ba* 'lessen'), Chinese 'end, be exhausted'. See *nāṣaṣkya* 'end'.

nāṭasta- 'ended', see *nāṣṭaḍ-*.

nitta- 'inner, of the Court', II 91:92 *drayī mista haḍa u nitta stānaḍā* 'three great envoys (= royal) and Court teachers' (= BS *ācārya-*, as diplomats). From *nāta-* 'deep within' used like Chinese *nei* 'inner' (K 654). Here *-t-* preserved by doubling *-tt-* (see *gaisātta-* 'returned' with participle *-āta-*, and *phattanai*, *phaṇṇai* 'palate'). See *nata-*, *nāta-*. *nātā* 'river', *nītā*, *nyā*, *nā* (v 167, 5a2), gen. sing. *nātāyā*, *nāyā*, *nātāyī*, *nyāya* (III 24, 21a1), loc. sing. *nātāya*, nom. plur. *nātā* (Z 2:109 *nītā*; 22:117 *nātā*), gen. plur. III 61:55 *nāwām tsūmaci ṣi ūta* 'this flowing water of rivers'; JS 7v2 *nāṇi ttāji* 'stream of rivers', loc. plur. v 69, 8r5 *nātātaṣa* = v 330, 13v6 (ed. Konow) *nātāvō*, N 3:42-7 *nātāvau*, *nyāvā*, *nyāvūā*; renders BS *nādī*, Tib. *klun*.

From *ni-tāka-* to base *tak-* see s.v. *ttajś-*. See below gen. plur. *nyātān(a)*, *nyāvā*.

nātāyātā 'commands', v 29, 47r3 o *yi jsa ysiru pātāyātā o ye vā vātā amataa nātāyātā* 'either he speaks harshly to someone or he commands distress upon someone'. From **niš-ād-* to Av. *ad-* 'speak', O.Ind. perfect *āttha* 'you spoke', *āha* 'he spoke', see s.v. *pātāy-*.

nātta '(you) sit', 2 plural imperative, v 182, 43r2 *tsūta u nātta* 'go and sit'; *nāttā* 'he sits', SuvO. 55v6, BS *niṣad-ya*; Sid. 131v2 *nittā* 'he sits', Tib. *hdug-cin*. See *nāṣad-*. **nitā** 'to take', see *nati*, *nata*, *nete*, infinitive to *nās-*.

nite 'complete, nett', v 273, 073, II 1:5 *piṣkala kaṇḍvaja kūsa 108 kha 4 nite* (<*puḍa*> 'he presented in full 108 kūsa, 4 kha measures of the Kaṇḍva district' (*piṣkala* = BS *pradeśa-*); v 273, II 2:7-8 *piṣkala kaṇḍvaja uspurā nite paḍa* 'he presented full, complete (the wheat) of the Kaṇḍva district'. This assumes dyadic use of *aspurra-* 'full' and *nita-* 'nett, without reductions', from base *nai:-ni-* IE Pok. 760 *nei-*, with *-bh-*, *-t-*, 'be lively, shine', O.Pers. *naiba-*, Zor.P. *nēvak*, N.Pers. *nēv*, *nēk* 'fine, good', M.Parth.T. *nys* 'g' **nēsāy* 'shining', Celtic O.Ir. *noib* 'holy', Mid. Ir. *niam* (**neimā-*) 'brightness, beauty', O.Ind. *nīla-* 'blue, black'; Lat. *niteo*, *nitidus* (> O.French *neit*, *net*, Engl. *neat*, *net*, *nett*). See *nīro*, and *nyūvajsa-*.

nātūkyo 'instruction', Z 24:385 *tā ttuto balysānu usturāndā nātūkyo* 'they rub out this teaching of the Buddhas'. From *niyauk-* (base *yaak-* or *auk-*), see s.v. *nyūta-*, and *pātīcau* 'speech'. v 230, 12b1 and b2 *nyūca* (without context). See also s.v. *baraucām*.

nitca 'outside', *nātca*, *natca*, *netca*, *nica-* (K 42:105 *nicāṣṭa*), v 176, 2r1 *nitca bise* 'outside the house', Tib. *khyim-gyi gnas-nas*; II 90:71 *nīcā kūthi* = K 46:35 *natca kātha* 'outside the city'; II 127:29 *nitci jinave* 'outside the land'; II 91:108 *nātci bāstāndā* 'they led out'; JS 7v3-4 *guṣṭa ttañā harṣṭa u āstai* (MS *āsvai*) *natca nēstā* 'he broke the flesh, the skin and forced the bone out'; III 67:48 *natca khuṇe vāṣṭā naraṇḍa* 'issued hither out of the hole'; III (ed. 2) 139:5 *nātca* 'outside', BS *bāhire*. From **nīscā* 'out', from *nīś-* (as *pātco* from **pasčām*).

nitcana (with *-nā* suffix), Z 5:66 *handarna vicittre, vicittrai nātcana pharāka ttāmāra* = Manj. 199 *vecettra netcana pha ttemere* 'various (BS *vicitra-*) external many eye-troubles' (BS *timira-*); K 54, 14r4 *haṇḍaṇṇa mitcāna* 'within, outside'; Sid. 153v2 *netcaṇṇa bese bāgara* 'outside leaves', Tib. *lo-ma phyi-rim*; Sid. 136v5 *haṇḍaṇṇa u netcaṇṇa* 'inside and outside', Tib. *phyi-nan*. See *nitca*.

nitcarīmai 'external', III 25, 24b4 *ttiyānā nitcarīmai nāsākā arthā vira hanāsā astā* 'of those the external taker is grasping in meaning' (BS differt); K 144, 1v2 *haṇḍarīmai nātcarīmai dā* 'internal, external dharma-doctrine'; Manj. 268 *natcarīme ṣkaṇḍa vecettre* 'various external factors'; Manj. 198 *netcarīma vaṣaya* 'external objects' (BS *viṣaya-* 'object of senses'); Manj. 203 *naitcarīmā*. Adjective to *nitca*, see also *nitcīmaa-*.

nitcāṣṭā 'to the outside', Sid. 105r2 *nitcāṣṭā nirāmāre* 'they issue out', Tib. *hbyun-cin*; II 117:125 *nātcaṣṭā*; JS 30v3 *natcāṣṭe nvāstai* 'you brought out, saved'; K 42:105 *nicāṣṭa-ṇi jsa niraṇḍā* 'he issues out from that'. See *nitca*, with *-ālsto*, *-āṣṭa*.

nitcīmaa- 'outer', Z 5:68 *nitcīmā trāma diyānā āyattana sama kho ja chāya haṇḍarīmānu pracaina nitcīmā saindā jaḍina* 'the external senses (BS *āyatana-*) are to be seen just as shadow; because of internal ones the external ones seem through folly (= BS *jaḍatva-*)'. See *nitca* 'out'.

nātca-ūṇa- 'senseless', Z 12:56 *ttiyā anārrā nātca-ūṇā hāmāte* 'then he may be innocent, unconscious'; v 88, 50r4 *mārāre* (<*mu*> *lśu nātca-vūṇa hāmāre* 'they die, at times they become unconscious'; III 69:88 *natca-uṇṇa hamya śatcampha* 'they became senseless, distracted'. From *nitca* and *yū* 'wits'.

nātca-kṣīrga- 'exterior to the country', v 113, 35r1 *ṇiṭtyau nātca-kṣīrgau hīnyaa* 'with foreign external armies', BS *para-cakra-*.

nitcaste 'he broke', Suv. N 76:46 (<*jse*> *ṇ(u) jseṇvī nitcaste* 'he broke it into small pieces', BS *chittvā chittvā*. Base *sčand-:sčasta-*, see also *vatcasta-*, *hatcañ-*, *hatcasta-*, *gatcasta-*; Yazg. *nāḥk'an-*, *nāḥk'ont* 'separate, tear off'.

nitciph- 'disturb', see *natcaph-*, *nitcampha-* from **nīś-sčamif-*.

***nīdāśā**, Sid. 121v4 read *ni dāśā*.

***nīthīyaṇḍa** v 279:76, 2a5 read *ni thīyaṇḍa*.

nādo 'burning', Z 24:500 *nādo hāmāte* 'a fire occurs'. From **nīdāvu-* or **nīdāga-* bases *dau-:du-* IE Pok. 179-80, O.Ind. *danōti*, *dāvā-*, *doman-*, Greek *δαίω*, *δαύσσει*, Celtic Welsh *deifio* 'burn', or *dag-* see s.v. *dai* 'fire'. For *-o* note *ho*, *haa* 'speech', *mau* 'wine', *hamau* 'bowl'.

nāna-, **nīna-** 'within, hidden', BS *antar-*, v 132, 2b1 *u nānātamo śando baittā* 'and he is bound in the lowest (parts of the) earth' (like v 329, 13a3-4 *divraa śandā-yasamthu*, BS *vimipātam*) translation Lamotte 306 differt; SuvO. 27r4 *ne ye gāva haṇḍhāṣṭu yindā nānātamu hālau gyastāna balysāna bōmāto* 'one cannot at all calculate the *deva* Buddhas' knowledge to the innermost region', BS *jñānaṇ ca mahāmanehi, aneka-kalpa-koṭṭiṣu na śakyam gaṇayitum kvacit*. Compound, *nānaata-*, *nīnauta-* 'hidden, vanished', BS *antar-dhīta-* 'vanished', v 330, 20r6 *nānauto dyāñāte* 'he shows (to be) hidden', BS G 27, 17a7 *ātmānam antardhītam darśayati sma*; v 331, 21v2 *varī nānautā hāmāte* 'at once vanishes', BS G 37, 18b4 *tatrai-vāntardhītaḥ*; v 342, 84v6 *nānaute hāmāte*, BS G 37, 79a7 *mūrdhany antardhīyanta*. From *nāna-* and *būta-*, a compound like M.Pers.T. *wny-bwt* 'annihilated' (**vanya-būta-*); see also compound *nānārri* 'palm of hand'. Base *ni-* with suffix *-na-* (as Av. *paitina-* see s.v. *pana-* 'each'), Yidya *nīna-* in *nīna-māścē* 'spleen', Pašto *nana* 'inside', Ghilzai Pašto *inana*; Oss. D. *nilläg*, I. *nylläg* 'lower', I. *nymäg*, *mynäg* 'quenched', D. *nīdān*; Sogd. Bud. *nym'k* 'lowered', *rti čnn nym'k ZKwh* 'try swē'y KZNH ZY šy kṣny kṣny ɣw pɛty sn'y 'he makes the fire burn low so that gradually the smoke rises'. IE Pok. 312-3 *nei:-ni-*, O.Ind. RV *nīnyā-* 'low', *nīmma-* 'low', preverb Av. *nī-*, O.Ind. *nī-* 'down'. v 284:01, 52r2 read *nīnaa*(t)i. For *nīnyā-* see T. Burrow, BSOAS 34, 1971, 538-59 on cerebrals.

nīnām 'inner, vanished', K 60, 35v1 *u biśā nīnām tsvāmḍi* 'and all vanished', later for **nīnau* < *nānauta*.

nānārā- 'palm of hand', v 91, 611v1 *paśānyau u nīnārīyaa* 'with soles of feet and palms of hand', BS *pāṇi-pāda-talatā* 'surface of hands and feet', loc. sing. N 50:22-3

ku sumiru garu nānera icabaljātā 'when he scatters Sumeru mount on his palm', parallel to BS *pāṇibhya grhya*; Z 22:114 *hamangā kho ju hvāndi rraṣṭā nūnāri* 'level like the straight palm of a man's hand', parallel to BS *pāṇi-tala-samu-*, Tib. *lag-mthil ltar mñam-par* 'level like the palm'. From *nāna-*, *nina-* 'within', and *arma-* 'arm, hand', above *arra-* in loc. sing. *erra* 'in the arm'.

nimays-, see **nimalys-**, and **nimaṣā-**.

nimalys- 'rub into, be in contact, follow', Z 22:147 *kho ye tcārbina hārna nimalśdā* 'as one rubs with a fatty substance'; Z 22:202 *cai nāmāsa barāre* 'who ride behind him'; participle Z 21:32 *chate jsa nāmāstā* 'smeared with colour'; v 40, 5644 *ttye nātā baṣḍainai js(ā?)te numāsa* 'follows(?) that river of sins'; III 23, 1722 *tū(na) āryā-ṣṭāga-mārginai nāmaysāna haṃphve* 'associated with the course (**nimalysa-*) of the eightfold path', (BS differt); Sid. 12573 *ttye nimaṣā* 'after that', Tib. *dehi hog-tu*; v 246, 1222 *nimaṣi tsumaṃdā himāre* 'they are moving behind him (yī)', BS *prṣṭhataḥ prṣṭhataḥ samānubaddhāḥ*, Tib. *dehi pnyi bziw hbran-zin* (*hbran* 'follow'); fut. participle, v 40, 6363 *hvatū jsa nimaysāna juttai* 'as stated it must be rubbed therewith (-ājsa), it heals'. From *ni-* and *marz-* 'rub', see **matys-**.

nimānā 'regret', with *ni-*, *nā-*, *nu-*, *na-*, Z 2:124 *kāḍai aysmūna nimānā ttai hāmāte ne śāru yidaimā* 'greatly for him regret in mind; so he thinks, I have not done good'; Z 11:20 *nai ustamu hāmāte nāmānu* 'at the last no regret occurs to him'; Z 12:64 *numānī hāmāte ustamu* 'regret arises for him at the end'; III 132, 0522 *ku hūdu yindā numānī ne hāmāte* 'when he can give, regret does not arise for him'; K 74:53 *khū na hami usta namā krañña* 'so that regret does not at last arise for him because of kindness' (BS *kṛtajñatā*). Infinitive, v 120, 01223 *ākṣmā numānī āra* 'I begin to regret ill deeds'. With negative K 35:82 *animūnā itīyi* 'he may make non-regret', = K 18:203 *avamauna ide* 'he makes contempt' (BS *avamāna-*) = K 26:133 *āhara āstada* 'he began trouble'. Base *ni-man-* to *man-* 'think', infinitive *numānī* from **nimanyai*, noun *nimāna-*; Sogd. Chr. *nm'ny* 'regret', adjective *nm'nyqyn*, Man. *nm'ny* 'regret', Bud. *nm'n'k* 'contempt', *nym'n nym'ntyh* 'regret' (from base *man-*; not *mau-*). See cognates s.v. *man-*; IV 23:8 *namañe* 'with repentance, repentant'.

nāmāya 'felt (cloth)', II 60:9, see **namata**.

nimiñ- 'invite', III 130:24 *khinā nimiñāndi* 'they invited the low beings' parallel to III 130:38 *sarva-nivāṇa* 'all the low ones' (BS *nivāta-*). See **namañ** 'I invite'. For 'invite', note BS *nimantrayati*, and Av. *aiwi-vaēdaya-*, glossed Zor.P. *nivist*, *nivēd-*, *nivēden-*, noun Dd 15:6 *mizd ut drōt ut nivēd*, M.Parth. inscription Šāhpuhr I, 22, 24, 26 *nyvud pty* 'master of the invitations', Greek δειπνοκλητορες, Pers. *dnykh*.

nāmāśdi 'he winks, blinks', Z 23:122 *samu kho hvē rraysgu nāmāśdi* 'as a man swiftly closes the eye'; v 81v3 *anāmūjsyau tēmañyan* 'with unwinking eyes', parallel to BS *animeṣa-*; v 164v4 *āmīśdā* 'opens the eyes'. Base *mai-*:*mi-* (and with increments) *maig-*, *maiš-*, *maik-*, Sogd. Bud. 3 sing. *myt* 'he closes', participle *myth*, *myt'y* 'closed'; Man. *mz'* 'eyelash', Bud. *nymz'y* 'winking'; with *-k-*, Balōči *mičāč* 'eyelid', Zor.P. *myč-* **mēč-*, *čašm-mēčīšn*,

mič 'eyelid'; with *-k-* or *-g-*, Yidya *namiš-*; with *-s-*, Iškāšmī *numuḥ-*. IE Pok. 712-4 *meik-*, *meigh-*, *meis-*. O.Ind. *meṣ-*:*miṣ-*, *nimeṣa-*; Lit. *mingū migti* 'fall asleep', *miēgas* 'sleep'; Lat. *micāre*, O.Slav. *mik-*, see BSOAS 23, 1960, 23. See below **hāmna-** 'eyelash', and **hāmye** 'he awoke'.

niyaka- 'fresh butter', Sid. 20v4 *cu niyakā ṣe jsahera vine* ... *jedā* 'what is butter, that removes pain in the belly', BS *nava-nīta-*, Tib. *mar ni pho-bahi nad* ... *set-to*; Sid. 101v4 *māḷṣi jsa u niyakā jsa haṃbrihānā* 'to be mixed with honey and butter', Tib. *sbran-rēi dan mar-sar* ('fresh butter') [v.l. *gsar*] *sbyar-ba*; III 86:98 *niyakā*; III 89:162 *niyakānā*; III 18:33. Base *nai-*:*ni-* 'to churn, roll', verbal, Rōšānī, Xūfi *nay-*:*nid*, Sarikolī *ney-*:*nīd*, *nūd*, Yazg. *nay-*:*ned*, *nadag* 'churned', infinitive *nayaj*, Šuynī *nāy-*:*no(t)*; nominal Balōči *nēmag*, *nēmay*, *nēway* 'butter', Yidya *nīya* 'butter-milk', Sanglēči *nīduk*, *nīduk*, *nūduk* 'butter-milk', Kurd *nivīšk* 'butter'; Šuynī *nīm-dōrg* 'churning-stick, rolling-pin'; Xūfi *bumay-dōrg* 'churning-stick' (**upa-naya-dāruka-*), *pañnīdz* 'churn, large clay jar', Waxī *parnac* 'churn' (**pari-ni-čī?*); Zor.P., N.Pers. *panīr* 'cheese', Balōči *panēr*, Sarikolī *paner*, Armen. lw *panir*, *panranam* 'thicken' (of cheese). Nūristānī Kati *nivā* 'butter-milk', Waigali *nūr* 'butter'; Dardic Kalāšā *nūu*, Dameli *nūt* 'buttermilk', Gawarbatī *nāu-nīl* 'butter'; O.Ind. *nava-nīta-* 'fresh butter', *netra-* 'churning-cord', IE Let. *niju*, *nīt*, *panīnas*, *panijas*, *nuonijas* 'butter-milk'. See also **puñamḍai** 'compact' (JS 27r3), and **ñe**.

niyaśśa-, see **nyas-**.

niyaskya 'abuse', v 150, 4b4 *niyaskya haurāka vātū* 'become giver of abuse'. See **nyas-**.

niyāde 'they poured', JS 31r3 *pīlirruva-m stardānde rrum niyāde hāṣṭa* 'they placed their pipes variously (*star-* 'to spread'), they poured oil therein'. Base *nai-*:*ni-* 'to make wet, pour (liquid)', participle *nīya-*, to *ganīh-*: *ganista-* 'to moisten', *nīra-* 'water'. To O.Ind. Vedic *sadā-nīrā* (river name) 'ever-flowing'. Possibly base IE Pok. 971-2 (*snā-*, (*snei-*), Oss. D. *najun*, I. *najyn*, *nadton*, *nad* 'to bathe', D. *nakā kănun*, I. *lenk kănyn* 'to swim', see **ysināh-**, **ysināj-**.

niysānā 'leave', 2 sing. imperative III 6, 13r1 *vaña muhu śśūka ma niysānā* 'now do not leave me alone'. From **niš-zā-*. See **ysāya-** 'rust' ('left behind') and **vašāre**. Base *zā-*, Oss. D. *izajun*, I. *zajyn* 'remain'.

niysīya 'held down, depressed', v 66:8a *khu mañ ni himāri pajsā kuysva niysīya, muttā paribhūta u pajsā ṣaṇḍya hvasta* 'so that here they may not be greatly depressed, held down, beaten, defeated, and strongly struck to the ground'. From **niysīta-* to *ysaṇj-* 'hold', see **niysīṣṭa**, and cognates s.v. **biysaṇj-**.

niysīṣṭa 'is seized', III 42:5-6 *niysīṣṭa mukūvāsa u parādīvam haysgamāṣṭa sttrīyām nva isukā ysārā jūna bayastyairā* 'he is seized with (=suffers) weeping and lamenting (BS *paridvāna-*), sorrowful, going after women, 1000 times, more dangerously'. See **zang-**, **zanj-** in **biysaṇj-**, **biysīya-**, **biysīs-** 'to take', Yazg. *zaz-*:*zaxtag*, *zazaj* 'take, seize'; and **ysāj-**, **iysīye**.

***niysūn-**, see **niysūn-** 'flow', **ysūn-**, **baysui**.

-niysdyau 'covering', K 64, 80r2-3 *ysarijā pinīysdyau usthīya ura* 'the (elephant's) belly drawn up with golden

girths'. See *panīśdā*. Base *nai-z-* beside *naig-*, *naīś-* (see BSOAS 23, 1960, 23) to O.Ind. Vedic *niṣṭyā-* glossed by *grīvā-bandha-* 'neck-band', Nūristānī Kati *nīste* 'belt', Aškun *nēstē* 'turban', O.Ind. RV *niṣkā-grīva-* 'wearing a neck-ornament'.

nīysno -?- , fragment v 232 Balawaste 0173.33, 231 ||| *mā nīysno*.

nīysva 'lentil', Sid. 16r5, 16v1 BS *masūra-*, Tib. *sranchun*; III 88.141 *pātcā niysva jṣāñāñā* 'then lentils are to be boiled'. From **naizva-* or **nazva-*. Various Iranian forms, initial *n-* and *m-*, and variant medial consonant, Zor.P. *nhtw* **nahyata-*, N.Pers. *nuxūd* from **nahu-* with suffix *-ata-* (see also s.v. *šmje*); N.Pers. Parācī *nask*. With *n-*, Zor.P. *myčwk*, *myšwk*, Pāzand *māzēk*, *mīzū*, *mīzō*, N.Pers. *myzū*, *myzū* **mēzū*, **mējū* (*ē > i*), Persian Abyānah dialect (*Studia iranica* 3, 1974, 53) *nezg* 'lentil'. To O.Ind. *masūraḥ*, *masarā*, Ved. *masūśya-* 'lentil'. The three forms *nahyata-*, *nask*, *nezg* and *mēšuk* show *nasu-*, *nas-ka-*, **maiśu-ka-* (or *mašyu-*) with O.Ind. *masu-*, hence IE *n/masu-* or *n/mesu-*, and with *k-*, *g-* in place of *-s-*.

nīra 'cassia sophora', III 84.58 *nīra lavaṃgā* 'cassia, clove'. See *nīro*.

nīrā 'water', v 330, 20v2 *nīra* 'water', BS G 37, 17b3 *udakaṃ*, Tib. *chu*; v 125, 6b3 *ṣā kwī abādā nīroskasāte* 'when for him untimely water may flood' from *nīrā ushasāte* (in the cliché of dangers). Base *nai:-ni-* see s.v. *nīyāde* 'they poured', *panīysau*, BS *mātra-*. To O.Ind. *nīra* 'water', Nūristānī Aškun *nīl* (fem.) 'lake', Kati *nyilē*, Bhadravāhī *nīrū* 'river'.

nīranda- 'issued', see s.v. *narām-*, IV 66a2 *nīranda*, SuvP. 75r1 *nīranda*.

nīrasamḍai 'bursting', Sid. 103r1, Tib. *rdol-ba*, with *-ras-* < *-rus-*, as Sid. 16v5 *āhas-* < *āhas-* 'sweat'; and K 153.18 *virasañi* 'shining' from *-rus-*. See *narūj-*.

nīrūj- 'burst', see *narūj-*.

nīro 'plant name', Sid. 13v3, BS *kāsamardika-*, Tib. *kasamarda*, 'cassia sophora', O.Ind. *kāsamarda*, *-ka*; II 85.24 *nīrau*, see s.v. *hiysam*. From colour name **nīra-* of the blackish-green decoction of cassia; base *nai:-ni-* see s.v. *nīte*, to O.Ind. *nīla-* 'black, blue', N.Pers. *lailak*, *līlak* 'lilac'. For *-au* see also Sid. 18r4 *maraa BS mālnka-*.

nīlai 'indigo plant', I 183, 102r5, BS *nīlana-*, I 165, 80v4 *nīle*, BS *nīlikā*, either Iranian or loanword. See *nīro*, *nīte*.

nīvā -?- , v 223, 23.3 *himāte nīvā kurrēta*, see SDTV 84.

nīvā 'good things(?)', v 137v4 *kāma strīya cū beṇḍa bārī ā nīvā sājidi* 'where (is) the woman on whom one bears or they learn (enjoy) the good things(?)'. Uncertain; possibly like N.Pers. *zan-bāragī* (Vēs u Rāmēn, ed. M. Minovi, 47.53), and *zan-bārah* (ibid. 54); and *nīvāa-* from **naiba-ka-*, O.Pers. *naiba-*, Zor.P. *nēv*, *nēvak*, *nēvakōk*, N.Pers. *nēv-*, *nēk* 'good', to base *nai:-ni-* (see s.v. *nīte*), and add Oss. D. *nīfs*, I. *nyfs* 'energy'; D. *nīvā*, I. *nyv* 'form, fortune', *nyvūtā fyssynāj* 'in painting pictures', *nyvōšyn* 'lucky', D. *nivgun*. See *nīte*.

nīśš-, *nīś-*, participle *nīśāta-*, later *nīś-*, *nīś-*, *nāś-*, *neś-* 'discharge (put, affix, send, pour, utter)'. The doubled *-śš-* only in v 155, 1a3 *śśā-ggōštā phānā nīśāte* 'he placed one handful of dust'. Present, Sid. 15r1 *ntca nīśānā* 'water is to be poured', Tib. *chu*. . . *hgyur-du byas-la*; Sid. 109v3

hā nīśānā, Tib. *biaḥ-pa* ('throw, put, affix'); Sid. 103v4 *hā*. . . *nīśānā*, Tib. *steḥ-da ḥlugs-na* ('pour upon'); Sid. 147v5 *nīśāme jsa* 'with pouring', Tib. *blugs-pa* ('pour'); K 50.5.7 *bārā hamaṃgā satva-lāṃka vīrā nīśimā* 'I discharge equal rain on the world of beings' (BS *satva-loka-*), Sid. 15r2-3 *hā ṣvidā nīśānā*. Preterite, II 58a8 *haa nī nīśāve* 'he did not utter a word' (see SDTV 106); II 68.7 *nīśātai* 'you sent'; III 75.216-7 *praharam nīśāta prrāsā* 'he threw a missile weapon' (BS *praharaṇa-*, *prāsa-*); K 30.223 *daṇḍa-karama nīśāve*, = K 39.151 *daṇḍa-karma vīśāve* 'he inflicted punishment'. Infinitive, II 128.45 *aymya tta tta pastāmdū nīśāte* 'so we deigned to think in mind'; K 38.139 *nīśā tvā utci* 'she poured that water', = K 29.204 *hīyā utca* (base *haik-:hixta-*); Sid. 147v4 *u nuvari-nīśā gēḥa: saṃnā* 'newly-dropped cow-dung', Tib. *ba-lan-gi lēi-ba*. For *nāś-*, II 37, 12b4 (a4) *nāśārā* 2 plur. imperative; II 33, 3b5 *parya nāśāta*; for *neś-*, JS 30r4 *neśācai*; Sid. 134r5 *neśānā*, Tib. *glugs-te*; 132v5 Tib. *btāb-la*. See also *paśš-*, *paś-*, *paśāta-* 'let go, send'. Three bases with meaning 'discharge', 1. *śūā-*, Khotan Saka *śśā-*, O.Pers. *frāśah(ya)*, *frāśaha* 'place, lay, erect'; 2. *spā-*, *spattā* 'missive' to base *sp-ad-*, *spātā-* nom. sing. *spāta*, *spā* 'official of a mission or troop' < **spāda-pati-* (*-ā-* stem from *-i-* stem), O.Ind. *ā-spād-a-* 'refuge'; from *spā-* or *sp-at-*, *āspātā-* 'refuge'; O.Pers. *spāda-* 'troop', Av. *spāda-*, *spāda-*, Zor.P. *spāh*, N.Pers. *spāh*, Sogd. Bud. 'sp'δ, Armen. lw *spah-*, *spay-*, M.Parth.T. 'sp'd; 3. *śūā-* or *spā-*, Av. *spay-*, *spāta-* 'throw', Sogd. Bud. *pspy-* 'reject'; *-spāt*, Av. *fraspāt-* (loc. sing. *fraspāiti*) 'cushion', N.Pers. *farasp* 'carpet' (lw if from *śūā-*); Armen. lw *parisp* 'wall', *parspem* 'to wall in', M.Parth.T. *prysp*, M.Pers.T. *prysp* (lw if from *śūā-*), M.Parth.T. *nyspy-*, *nysp'd* 'bend, throw down'; 4. *śūā-* 'to rest', N.Pers. *āsān* 'easy'; M.Pers.T. *sā-* 'to rest'; but *spā-*, Zor.P. *āspēn*, M.Pers.T. *hsp-*; 5. *spā-*, Waxī *rešpwk* 'bodkin, shuttle', *wōšp* 'plough-pole'; = Sanglečēi *āwīšp* < *vi-špā-*; 6. Sogd. Bud., Man. *pš'y-* 'throw', Man. *pš'ryydy*, *pš'q* 'abortion'.

nīśaidāda 'they have lain', III 44.62 *kha brrana byaihe ravye aa nīśaidāda* 'when he meets with the beloved, they have lain in sport' (BS *ratī-*). From base *sai:-ši-* 'to lie down', Oss. D. *sajun*, *nissajun*, I. *sajyn*, *nissajyn*, Av. *nīśāya-* 'settlement' as a place name, Waxī *nāsi-am*, *nāsi:-nāst-*; *nāsi:-nāst-*, participle *nāstak* 'lie down'. See s.v. *śśāte*. Assuming *nīśaida-* from **ni-sai-n-ta-* (see Waxī *wīn:-wīnd-* 'to see').

nīšti, *nāštā* 'is not' from *nā āštā*; nominal Sid. 17v5 *nīšti herāna vīra hāyidā* 'they conduct to state of non-existence, they annihilate', Tib. *med-par byed-do*; Sid. 147v5 *nīšte padīme*, Tib. *med-par byaho*; Manj. 165 *āsta nešta* 'existence, non-existence'; K 54, 15v1 *nāiscā jsa ttusātā* 'void from non-entity'. See also *neštā*.

nīštūjā 'denyer', III 28, 39a2, BS *nāstika-*, from *nīšti*.

nāṣa- 'immortal thing', rendering BS *amṛta-* 'immortal food'; v 112, 34r6 *dātīnai nāṣa raysigye ḥce jsa* 'with savoury water of the elixir of the dharma-doctrine', BS *dharma-amṛta-rasena*; Z 3.114 *pātu*, Z 3.59 *nāṣa*, Z 2.59 *nei*, Z 24.237 *ttu nei*, Z 3.50 *neina*, Z 3.85 *neina*; adjective, SuvO. 56r1 *dātīn(ai)* *neṭīnei rays(ā)na*, BS *dharma-amṛta-rasena*. Compound, Z 5.11 *neṭita-yīru* from *nāṣa-*

and *kīra-* 'work'. Later forms are Sid. 1 bis v3 *ne biṇḍa*; 1 163, 78r2 *ni māṇḍa*, BS *amṛta-*; JS 10r2 *neṇa raysāyana*; Manj. 414 *nai*, = Z 5·89 *nei*; K 49·44 *ne riysāyaṇḍa*. From **anausa-*, Av. *anaoša-* 'without death, immortal', Sogd. Bud. Dhyāna 227 *nwš*, BS *amṛta*, *nwš*, *nwš'k* 'eternal, immortal', *nwošmynč* 'eternal', Man. *nwšyy*, *nwšč* 'eternal', Uigur lw *noš rusayan*, Sogd. Man. *nwš'ky* 'immortality', Zor.P., AVn 10·5 *anōš xvar* 'drink the deathless thing', AVn 1·16 *anōšak ruvān* 'immortal-souled'; GrBd TD2 226 *hōm ī spēt anōš vīrā-dēnd ō harviṣp martōm dahēnd ut harviṣp martōm a-ōš bavēnd* 'they prepare the immortal white (bright?) *hōm*-drink, they give to all mankind and all mankind become deathless'; Draxt asōrik (Pahl. Texts) 13·4 *anōšak harmān kē xvarēt* 'our immortal *hur*-drink which he drinks'; M.Parth.T. '*nwšg* 'eternal', '*nwšyy* 'sweet', N.Pers. *nōš*, *anōš-ravān*, *nōšēn* 'sweet'; ai *anōšēn dāyah* 'O sweet nurse' (Vēs u Rāmēn, ed. Minovi, 120·207), Oss. D. *ānos*, *ānoson*, I. *ānus*, *ānusun* 'eternal', Armen. lw *anousak* 'immortal', *anoyš* 'sweet-smelling'. From negative *a-*, *an-* with *auš* 'to kill', Zor.P. *ōš* 'death, killing', not in O.Indian which has *oṣati*, *aṣta-* 'to burn' see s.v. *byūṣāre*. For **ausavant-* 'mortal', see s.v. *kvand-* 'mortal (man)', lost initial negative *a-*, note also N.Pers. *nāb* 'waterless', *nōš* 'immortal', Sogd. *nwš*, Orm. *axwaranak* 'hungry', *xuranak*, *xrunuk*, N.Pers. *barnā*, Zor.P. *apurnāyak* 'youth'.

nāṣata- 'ended', later *ne*, see s.v. *nāṣas-*.

nāṣad- 'sit', participle *nāṣasta-*, causative *nāṣād-*; present 3 sing., SuvO. 55v6 *nāttā*, BS *niṣadya*, Bcd 55v3 *naittā*, BS *niṣḍati*, Sid. 131v2 *nüttā*, Tib. *hdag-cin*; 2 sing., imperative Z 5, 52 *naya*, 2 plur., v 182, 43r2 *tsūta u nātta* 'go and sit', 3 plur., Z 3·60 *nāndā*; fut. participle, Z 3·30 *niyāna-*; preterite, SuvO. 36r1 *nāṣastā hāmāte*, BS *niṣḍitvā*, Z 5·44 *nāṣasta*, Z 2·93 *ttye bendā balyā nūgal-stā* 'on that (seat) the Buddha sat', Z 2·98 *nasta*, 2 sing. N 171·16 *nastī*, III 20, 4b3 *āysam vīra nastā* 'sat on the seat' (BS *āsana-*), III 21, 5a4 *nasta*, K 60, 36r4 *samāhauna nestā hemye hime* 'had sat in trance' (BS *samādhāna-*); II 94·9 *naista-* = II 96·93.

Causative *nāṣād-* < *ni-ṣādaya-* 'place', participle *nāṣāsta-*; present, *nāyy-*, *ney-*, *ṇay-*, 2 sing. imperative, III 72·152 *hī nāya* 'place the causeway', III 72·153 *hī nāstā yude*; 3 sing. K 37·115 *neye*, K 28·174 *naya*; K 72·19 *gai nīyi* 'he places a bell'; 1 plur. II 110·4 *nīyām* 'we place, settle'; preterite, v 114, 63v2 *ayīṣṭhātāndā nāṣāstāndā* 'they placed', BS *adhiṣṭhita-*; III 75·232 *nāṣāstāndā*, II 88·12 *nūvarā ha:nū nēstāmdā* 'they set up the new *khan*-ruler'; II 105·107 *nāstyai* 'he ordained', II 104·72-3 *bāyāma va nāsta* 'placed to lead' (translation AM n.s., II, 1965, 104); II 111·21 *nāstāmdā* (translation AM n.s., II, 1964, 2). Base *had-*, *ni-ṣad-* 'sit', Av. *had-*, *-hastā-*, *niṣasta-*, *niṣasti-*, *hadiš*, O.Pers. *hadiš-*, *niṣādaya-*; Sogd. B. *nyd-*, *nyst-*, causat. *nš'yd-*, Yāyn. *nīd-*; M.Parth.T. *nšyd-*, *nšt*; M.Pers.T. *nšyy-*, *nšt*, *nš'y-*, *nš'st*, Pahlavi Psalter *nšyd-*; Zor.P. *nišnēt*, *nišastan*, *nišāstan*, N.Pers. *nišīnad*, *nišastan*; Oss. D. *badun*, I. *badyn* (**upahad-*), Balōči *nindag*, *nīsta*, Pašto *-nī*, *nāstal*, Orm. *n-*: *mustuk*; causat. *nawyeḥ*; Parāči *nhin-*: *nhašt*, causat. *nhēn-*: *nhānt*; Sanglečī *nīd-*: *niłōst*, *nulust*, *nalāst*, *nəlost*; Šuynī *niθ-*:

nūst, Yazg. *niθ-*, *nyūst*, *nistag*, causat. *niḍan-*, *niḍant-*, *niḍantag*, Sarikolī *niθ-*: *nalust*, causat. *nalaḍon-*: *nalaḍond*, Waxī *nezd-* (*nazd-*, *nōzd-*): *ne-in-*, infinitive *nāḍn*; Yidya *niṣ-*: *niūst-*, *niyōst*, causat. *nūilā-*, *nēilā-*: *nēilavd-*; *niyalōv-* < **ni-ṣūd-*. IE Pok. 884-7 O.Ind. *sātsi*, *ūsadat*, *śidati*, *sādāyati*, *sattā-*, *-sannā-*, Greek *ἐζομεν*, *ἴζω*, Lat. *sedeō*, *sessus*; *sēdāre*, Celtic O.Ir. *saidid*, Welsh *sedda*; Got. *sitan*, *sat*; *satjan*, Lit. *sēdžia*, *sēdėti*, O.Slav. *sěsdo*, *sēdėti*, *saditi*.

niṣam- 'become quiet', SuvO. 4v5 *nāṣamindā* '(troubles) are calmed', BS *sāmyante*; SuvP. 71r1 3 plur. conjunctive, *niṣamāṇḍi*, BS *praśamantu*; noun, Bcd 48v3 *niṣam yinime* 'I calm', BS *praśamanto*; inst. sing., K 111·354 *akhaays(ā)ma jsa nāṣamna* 'without movement, with quiescence'; JS 11v2 *nāṣāmā*, III 23, 18b2 *niṣāmā āṇadā*, BS *araṇa-vihārin-*; III 31b, a1 *śamitha ṣi cu naṣoma* 'the quiescence (BS *śamatha-*), that which is calm'; K 100·278 *nāṣama*. Causative *nāṣem-*, participle *niṣaanda-*, Sid. 142r5 (adjective) *niṣemākya*, 'calming', Tib. *ṣi-bar hgyur-ba*; Z 5·79 *niṣemāñā*; SuvO. 27v7 *nāṣemākā* 'calming', BS *praśamayitar-*; noun, K 146, 3v4 *niṣamate*; v 111, 33r2 *nāṣemāmate vātā* 'in cessation', BS *a-* negative; infinitive v 340, 79r6 (*ne haatāre*) *biṣi dakha nāṣemā*, BS G 37, 74b1-2 *sarva-duḥkhāni nirvāpayiṣyati*; preterite, and participle, Z 3·103 *niṣaande*, *nāṣṇda*, K 55, 16r3 *niṣāṇḍi*, Manj. 2 *nāṣṇuda*, Sid. 150r5-v1 *u niṣāṇḍa vā dyāre* 'and appear firm', Tib. *brtan-par snaw*. Base *niṣam-*, connexions still uncertain, from *ni-ṣam-* or *niṣ-am-*. A good connexion can be established with **ni-ṣam-* 'to be quiet' from *ṣam-* beside Pašto *ṣyamal*, present *ṣyamī*, preterite *ṣyāmāh* 'be patient', adjective *ṣyamānkai* 'patient, quiet'. Hence *ṣam-* beside *ṣyam-*, or *ṣgam-*, as Av. *ṣgar-*, *ṣzar-* 'move fast', Pašto *ṣyard* 'swift', Oss. D. *ṣyorun*, *ṣyord* 'to run', to O.Ind. *kṣar-*, IE Pok. 487 *gʰhder-* 'run', Greek *φθείρω*, *φθέρω*, *φθείρω* 'perish', *συνφθείρω* 'mix'. Avestan has also *ṣrād-* 'flow' with *ṣr-*. A connexion with *niṣ-am-*, base *am-* 'to press' has been set aside. For *-ām-*: *-aanda* see *pātaanda-*, *hamṣaanda-*.

niṣas- 'to end', Z 5·83 *kalpā nāṣastā* 'the *kalpa*-period ends'; v 55, 2v5 *ṣa jśina nāstā* 'the life ends'; noun, K 1, 135r5 *nāṣaskya* 'end', Tib. *yons-su bri-bar*; Z 24·252 *nāṣaskya*; Z 6·2 loc. sing. *niṣasca* 'at the end'; K 3, 138v2-3 *āstanu nāṣaskye jsa draiṣu vāte* 'he memorised the beginning with end', ibid. 138r5-v1 *ne thatau harbi(ṣu) ttu dāta ūstanu nāṣaskye jsa draiṣu vāta yaūndā*, Tib. *thams-ēad chab-par sla-ba ma yin-no*; JS 12r1 *samudrra-nāscya* 'ending with sea' (parallel to BS *samudra-paryanta-*); Sid. 156v5 *jśiñi nāstyāñā padimāre* 'they put an end to life', Tib. *srog-la yan hhab-par byed-pas-na* (*hbab* 'sink, fall'); Sid. 3v4 *ṣi nāscyi pasālāmṣya rva* 'end of spring season'; II 89·48 *hamārrīñji nēṣti māṣti* 'end of month *Hamārrīñja*' (3rd spring month). With negative *a-*, Bcd 57v1 *aṇscya*, BS *ananta-* 'endless', JS 39v3 *aṇiscyā rāṣā* 'endless sovereignty', JS 39r4 *aṇiscyānō*, K 51·6·4 *aṇastyē*. See above v 90, 1b2 *nāstā* 'end', adjective, I 177, 93v5 *āsmārya-mūtra*, *cū va utca nāyā hami* 'the disease of *āsmārī-mūtra* ('stone urine') which has water checked', BS *āsmārī-kṣeckra-*, from **niṣas-ya-*. For the participle 'ended', the form is *nāṣata-*, SuvO. 5v2

āstani pāṣkalā nāṣatā 'first chapter ended'; *ibid.* 2715 *pāṣkalā nāṣatā pūhā* 'chapter ended, fifth'; *ibid.* 3512 *parivartitā nāma nomā nāṣatā* 'the chapter (BS *parivarta*-) named... the ninth, ended'; v 118, 677 *pāṣkalā dvāsamā nāṣatā* 'chapter, twelfth, ended'; inst. sing. v 79, 1523 *nūtana dāṣyāte* 'is completed to the end'; later *ne*, *SuvP.* 75v2 *piṣkalā tcuram ne* 'chapter, fourth, ended'. Connexion with *nāṣas*- uncertain: if *nāṣas*- from **nīśad-s*- (-*ds*- > -*s*-); *nāṣata*- is not connected. Since -*am*:-*-ata*- is known in *āgata*- > *āta*- 'come', to base *gam*- 'go'; here *nāṣata*- could be traced to **nīṣam*-, attested in *nāṣam*- but with different meaning 'to be calm'. Possibly *nāṣam*:-*nāṣata*- occurred with a second meaning 'complete, end' from the base *am*- 'to use force', not *γāman*-, with Av. *ama*- 'force', IE Pok. 778 *oma*- 'proceed firmly', O.Ind. *āmīti* 'oppress', *sam-am*-, *sam-ānta*- 'to ally', *āmatra* 'firm', Av. *ama*- 'strong'; Greek *ᾠνυμι* 'swear'; in a sense 'oppression', O.Ind. *āma*- 'attack', *āmāyati* 'oppresses', *āmīvā*, Greek *ἀνιη* 'trouble', O.Norse *ama* 'to plague', OHG *emiz* 'enduring'. Then *nīṣ*- intensive with *am*- 'to make firm'.

nīṣi 'cuts down(?)', III 80-24 *ūtā pyūḥamjai sagā virā nīṣi jśā prruya* 'the water drags along upon the stone; it indeed cuts it to pieces'. Possibly from *nī-taś*- 'cut down'; see *tāśdā*, base *taś*- 'to cut'.

nīṣi-, see s.v. *naṣa*- 'without'.

nāṣāṣta- 'attached, adherent', Z 2:225 *kāma-guṇa virā nāṣāṣta kho ju māte māḥṣi virā* 'attached to lusts (BS *kāma-guṇa*-) as flies upon honey', parallel to Tib. *sbran-ma rci-la lbyar* 'the bee attached to honey' (IIJ 9:162). Base *sraiś*- 'adhere', participle *sriṣta*-, see s.v. *śśāṣje*; with *na*-, *naṣiḍi*, *naṣaima*.

nīṣkal- 'to distinguish', III 137-17-8 *cū būra caidā nva ḥṣame tīā nīṣkalīda* 'whatever pleases, according to the thoughts, they distinguish'; II 59, 322 *dharma-mūḥka mūḥka nīṣkalyāme hiya padaja* 'the custom of distinguishing the mouth, the beginnings of dharma-doctrines'; participle, III 137-11-2 *khva masa hamāve nīṣkaṣṭa jśa vā paraya* (= *parya*) *uysdiṣai* 'however in amount it may be deign to expound it with distinctions'; K 57-8, 26v2 *u tte masā yāna satvām vāysanām kiṇa nva g[r]auttrā nīṣkici jśa ṣṭe* 'and these so many vehicles for the influences upon the beings, it is with definition according to the family' (BS *gotra*-); Sid. 192-3 *khāṣi biśā arvā hiya nīṣkeca uysdiṣam* 'we shall expound the distinctions of the medicines in spices', Tib. *spod-kyi bye-brag bśad-de* (*bye-brag* = BS *viśeṣa*- 'distinction, particularity'); II 83-31-2 *kūṣṭi buri nīṣkaica ni hamāve ni tsva hamāre* 'wherever there may be no detail, they cannot go'; II 46-93-4 *kūṣṭā burā bādā hiya nīṣkaica ni hamāve hervi sam ṣe hvanḍye paṇḍa nīṣṭā* 'wherever there may be no description of the land, there is no road at all even for one man'; infinitive, II 12, 610 *pastauda nīṣkeṣce*; II 100-230 *pastauda nīṣkaṣṭai* 'they deigned to distinguish'. Base *ṣkal*- 'cut out', see also *pāṣkala*- = BS *parivarta*- 'chapter' and BS *pradeśa*- 'region'.

nīṣtauda- 'heated', *SuvP.* 68v4, BS *tapta*-, see *naṣtauda*-. *nāṣtvāṇā* 'to be poured', Sid. 156v1, see above *naṣṭva*-. *nīṣpaśḍāṇā* Sid. 102v3, see *naṣpaśḍ*-. *nīṣaije* 'having left', K 68, 204-5 *anāgatti aysu pāṭci paḍā*

ṣṭām karmā nisaije ṣṭi drayvā bādvā rraygsi spāsāni boāme paṇṇa 'in the future (BS *anāgate*) later, after first I have got rid of karma-acts, at once in the 3 times to look towards bodhi-knowledge'. From Prakrit *nissajja*, Pali *nissajja*, *nissajja*, BS *niṣṣjya* 'having abandoned', absolute like K 136, 873 *udīṣyā*, Tib. -*gi don-du*, Insc. Prakrit *nīṣāya*, Kroraina *udiṣa*, Pali *uddiṣsa*, BS *uddiṣya* 'relating to'; K 155-59 *saṃkṣāca*, v 113, 35v2-3 (*sa*)*kacā*, Bcd 44v1 *sakicā*, K 72-20 *sakāca*, N.W. Prakrit *ṣakṣāca*, Pali *sakkaccaṇi*, BS *sakṣṭya* 'honouring'.

nāṣta 'seated', v 189-91, 5b3 (*āysanu*) *benda nāṣta* 'seated on a seat'. See *nāṣad*- 'sit', as III 20, 4b3 *āysam vīra nāṣtā*.

nīṣta- 'paid back' from 'adjusted, put in its proper place', v 339, 77v4 *ka (muhu da)samyai haḍai nīṣtu yanāmane thui nāsu u ne tā nīṣtu yanā(ma)ne* 'if we can repay it on the tenth day you are to receive it and (if) we cannot repay it...'. BS G 37, 72 bis b4 *yadi śaknumo daṣame divase punar api dātum tac chobanam atha na śaknumo dātum*, Tib. *ṣag-bcū-nas slar hbul nus-na ni legs ci-ste hbul ma-mus-nahav*... Base *yat*- 'put in its proper place', *ni-yat*- 'put back', *nīṣta*- from **nī-y(a)t-ta*-, see also *bīṣta*-, Av. *yat*-, *yātaya*-, *yayata*, *yōiḥmā*, *yaētuṣṭi*, Sogd. Bud. *ytw* 'happy result', *yt'kh* 'advantage'; Man. *kwo tmw yt'ty* 'he will reach as his proper place darkness' (= BS *naraka*-); Chr. *ptyt't* 'will arrive', *yty* 'chance'; M.Parth.T. (but -*d*- ambiguous from -*t*- or -*d*-) '*w rwz y'dynd* they arrive at the day', '*w nr(h) y'dynd* they end in *naraka*-'', '*w bwy y'd* 'he may reach safety', '*w tw dst y'dyd* 'he comes into your hand (=power)'; Šuynī, Xūfi, Rōṣānī *yad*-, 3 sing. Šuynī *yōdd*, Yazg. *yidd*, preterite *yat*, *yatt*, perfect *yidē*, Yazg. *yat*-, *itag* 'to come'; Yāyn. *yat*-. O.Ind. Vedic *yātati*, *yātate*, *yādyati* 'appoint to one's proper place, marshal'; RV 3:59:1 *jānān yātayati*, RV 7:36:2 *yātati*; compound *yātayāj-jana*- (used of Mitra-). IE Pok. 506-7 *iet*-, Celtic Welsh *iad*-, *add-iad* 'longing', Gaul. *ad-ietu-marus*, O.Ir. *ēt*, Gaul. *ianta*-, Welsh *add-iant*; Tokhar *yat*- 'reach; tame'. For the correct meaning see E. Benveniste, *Mélanges Morgenstierne* 21-7. See also above *jante* 'part of the eye'. Possibly Zor.P. *ytk* with Sogd. Bud. *yt'kh* rather than from *yam*:-*yata*- 'hold', see Zoroastrian Problems, 1943 and 1971, 82, n. 5; Mithraic Studies 1975, 15.

nīha 'of the navel', see *nāha*-.

nīharkā 'repression', v 115, 64v5; 6 BS *nigraha*-, later K 155-58 *nīharka*. See *nīhalj*-.

nāḥalamāna- 'reverent', Z 278-92 *kāde nāḥalamāna hāmāre* 'they become humble-minded, reverent'; v 113, 35v2 *u abātandā u sa-gauravā u nīḥalamānāna hvāṣṭōṇāna hvāṇāṇā* 'and it must be preached unperturbed and reverently and with humble-minded supremacy', BS *akṣipta-cittena ca sagauraveṇa ca sabahumānena ca*; in a later form, II 124-5 *nāḥalamānā aysmūnā*, II 4-49 *nāḥalmā khanadai* 'humble-minded, smiling', II 4-50 *nāḥalmā khanadai*, II 4-56 *nāḥalmān* (for **nāḥalmān*), III 127-15 *nāḥaluā khanadai*. See SDTV 30. A related form *nīhela*- occurs in the proper name from the Gilgit *stūpa* (S. Lévi, JA 1932, 1, 45; N. Dutt, *Gilgit Manuscripts* 1, colophon to Bhaiṣajya-guru-prabha-rāja-sūtra and Ajitasena-sūtra) facsimile G. Honda and J. Deguchi, *Sanskrit Manu-*

scripts of the Saddharma-Puṇḍarīka, 1949, Kyōto) *lera-nihelamati* 'maintaining humble thought', where *lera-* is from *dāraya-* (Khotan Saka *der-*, Parācī- *dēr-*) with *mati-* = *māna-* 'thinking'. The word *nāhala-*, *nihela-* 'humble, reverent' is then from *nī-* 'down, low', adjective *nīha-* 'low' with secondary suffix *-la-*, comparable with *naha-* in Manj. 192 *nahāṣṭa* 'nadir' = *nāṣṭa*, older *natālsto*; for the *-la-*, note also *brauka-la-* 'brow', *bakalaka-* 'small'. The adjective *nīha-* < **nīṭha-* is then to be set with Śuynī **nēṭ* 'low' (queried in IIFL 2:35* and absent from Et. Voc. Shughnī group), but *-h-* is very ambiguous in Khotan Saka; the Gilgit Iranian dialect is too little known. KT 6:139 offered a Prakrit to BS *nīkhila-* 'full', but it was unsuitable for the meaning. See also *jsonāta-* 'bowed, humble, reverent', and Armen. lv *xonarh* 'low, humble, respectful' < **hu-ānaṭra-* (*xo-* as in *xostovan* 'confessing' < **hu-ā-stavāna-*).

nihalj- 'suppress', v 148, 131, 1b2 *parṣṭore nihaljīndi* (dyadic) 'they stop', Z 22:142 *hiñe nihaljāka* plur. 'checking the army'; Z 2:178 *date trāmu nihaljā* 'he would so subdue wild beasts'; v 263, D x10b2, b2 *nihaljenate* 'restraint'; Sid. 8r3 *nīhajāma*, BS *nīgraha-*, Tib. *bsal-ba*; SuvP. 62r1 *nīhejide*, BS *hanantu*; Sid. 14r1 *nahejāka*, Tib. *sel-čin*; Sid. 102v4 *nīhejākye arve* 'repressive medicines', Tib. *hphred-pahi sman*; i 189, 108v2 *rahta-pitta* (BS *rakta-pitta-*) *nīhiji* 'restrains red bile'; i 191, 111r3 *nīhijākā*; preterite, Z 2:81 *dukhyau biśā satva nīhiya* 'all beings oppressed by sorrows'; SuvP. 62v1 *sujsandyaṃ garyau nīhiya* 'oppressed by blazing limbs', BS *ādīpta-saṃprajvalita-agni-gātrūh* (see s.v. *gara-* 'limb'); III 42:9 *nīhiyai*, = III 39:61 *tcabrīyi*; inchoative *-s-*, causative Z 12:128 *nīhiśīyā*, Z 12:128 *nīhiśāṇa*; v 117, 66r3 *yelhiāṇa nīhiśāṇa*, BS *sāmanā-rtham*; II 106, 122 *nīhiśa hamārai* 'become restrainers'; with negative K 52:7:2 *anahīste* 'unrestrained'; III 107, 2933, 3 *nāhiśanā khva ye garā spāsa* 'repressive as a mountain appears'; base **nīṭrag-*, see s.v. *thargga-*.

nihujs- 'sink', participle *nihuta-*, 3 sing., Z 5:54 *nihuśdā*, Z 5:79 *haṃtsa klaiśyau jsa niṣemāñi ku ttāḍātā nāhuśdā* 'together with the *kleśa*-afflictions it must be made to cease when the darkness sinks away' (as in the parable of the raft, *kola-upamā*) = Manj. 236 *neṣmārai kiḍeṣu hatsa klu ttāḍā neṣime nēhūṣṭa* 'they (the *paysānāka* 'knower' and the *ātman-* 'self') cease with the *kleśa*-afflictions, when the darkness ceases, it sinks away'; K 4, 140r4 *kyi nihutā tte nīṣṭā pabanā* 'who is quenched, he has no rebirth-connexion'; noun, K 3, 139v3 *nihujsāmata yanāmane* 'we perform quenching' (= BS *nirvāṇa-*), Tib. *yons-su mya-nan-las hdah-bar bya*; K 4, 140r4 *nihujsāmato yādaimā*, K 6, 145v2 *nihujsāmato dyāñātā* 'he shows *nirvāṇa*'; present participle as noun, v 343, 85v5 *nyihujsandā hālai* 'in the western region', BS G 37, 80a6 *paścimāyāṃ diśi*; III 22, 12a2 *nihujsādā* (read: *-aṃdā*), BS *paścima-*; K 144, 1v1 *nīhūñjsadā*; II 57:30 *nīhūñjsadā*; K 146:7 *nīhūñjsadye diśa jsa*; Manj. 192 *nāhūñjsada*. Base **ni-baug-* 'bow down', see cognates s.v. *haṃbujs-*, *haṃphuta-*, 3 sing. *haṃbuśdā*. With *nī-*, Manj. 236 *nēhūṣṭa*, = Z 5:79 *nāhuśdā*.

nāhvarr- 'desire, grasp at', participle *nāhvarrda-*, present stem, Manj. 147 *nūhvarāre dharma vīra* 'they grasp at

the *dharma*-doctrine'; v 124, 4v4 *pajsamā anāhvarremate jsa* 'without desire of worship', Manj. 170 *ṣe jsā nūhvar-rāma dharma vīra*; 3 sing., Z 12:93 *hā nāhvarrde*, BS *na virodhayati* 'does not oppose' = 'greatly desires'; v 102r4 *nāhvarrde*, Tib. *thag-par chags-pa* 'greatly desires'; v 93, 17r4 *maitti vara parruṣṭe vara baitti vara nūhvarrde vara bāysi(ṣṭā)* 'desires' (list of near synonyms); participle III 49, 19-20 *brīye jsa nūhvarda* 'grasped by love' (= BS *rāga-*); K 113, 384 *brīya jsa nūhvarrovai* (read: *-dai*); negative, K 53:10:10 *anūhvarrdye*, Manj. 317 *anūhvarrda*, parallel to BS *agrāhya-* 'ungraspable'. Base *ni-hvar-n-* with *-rrda-* from *-rn-ta-* (as *ārr-* 'to grind', *ārrda-*). Connexion uncertain, *nūhvarr-* and *buhurs-* attest a base *kuar-* rather than *huar-* (see Zoroastrian Problems, ed. 2, 1971, xxvii-viii), since *-h-* is found after *-i-*. Hence *kuar-* < *kur-* in Greek *κῦρ-* (*κῦρῶ, κῦρσαι*) 'push against, obtain', as Pindaros, Pythian 1 99 *ἐκῦρσῆ καὶ ἔλη* 'finds and takes', with Oss. D. *k'ūārūn*, *k'ūārt*, I. *k'ūryn*, *k'ūrd* 'push against, strike', D. *ānxuārsum*, I. *āxxūrsyn* 'idem' (*k'ūār-* < *skuar-*, *xuār-* < *khuar-*).

nū-, 'after, according to', III 54:83 *badācarye nū* 'according to the good career' (BS *bhadra-caryā*); K 25:111 *lāmḍrra nū*, = K 17:173 *lāmḍrre nva* 'behind the hunter'; K 147:37-8 *harbaisa ttā hiye hiye nū byeha paryara pārautte* 'all, according to each one's position, deign to establish'; Manj. 143 *nū kira vīvā hettava* 'according to *karma*-act, ripening (BS *vipāka-*), causes (BS *hetu-*)'. See *nuva*, *nva*. **nūiya** 'after', K 30:211; K 24:96 *nūya*, K 16:155 *nveya*, K 33:48 *nvaiya*; Manj. 68; 72 *nūaiya*. See *nuva*. **nūjsūṣṭe** 'showed', Manj. 276-7 *klu ma nūjsūṣṭe* (or *-va-*), = III 29, 43b3 *klu mara najsuṣṭā* 'as he showed here'; Manj. 402 *baysa nūjsūṣṭa*, = Z 9:24 *balysā nājsaṣṭe* 'the Buddha shows'. See *nūjsuṣṭe*.

nūjsvaṣṭe 'showed', Manj. 277, see s.v. *nūjsūṣṭe*.

nuḍa-, **nūḍa-** 'brought', see **nuvar-*.

nūtte 'he lies down', see s.v. *nuvad-*.

numaṇi 'to regret, repent' infinitive, v 120, 012a3 *ākṣūmā numañi āra* 'I begin to regret the faults'. From *ni-man-*, see *nimāna-* 'regret'.

numalśa, loc. sing. 'following'. See *malys*, *nimalys-*.

numāna- 'regret', III 132, 05a2 *numāni ne hāmāte* 'regret does not occur to him'. See *nimāna-*, *numañi*.

nūy- 'lie down', see *nuvad-*.

nūra 'new', II 98:151 *hana mauḍa u nūra jsā hauva na dāsai byaiha* 'the khan-ruler has died and of the new one I have not received information', probably graphic error for *nūvara*. The *hauva* is plural to *hau* 'word'.

nuva, **nva**, **nū** 'after, according to', Z 12:124 *nūste nuva* 'takes after him'; Z 22:247 *pharvī nuva* 'many after him'; with *yi*, Z 5:33 *nuvai*, Z 22:157 *nvai*; Sid. 19v1 *bāta nva nīmaysā veste* 'it follows the wind', Tib. *rlun dan hphrod-do*; Sid. 144r5 *nva varga* 'according to the rank' (BS *varga-*), Tib. *rim bzin-du*; Sid. 8r2 *nva pacadū* 'according to the way', Tib. *go-rim bzin-du*; K 17:173 *lāmḍrre nva* 'after the hunter', = K 25:111 *lāmḍrra nū*; SuvP. 63v2 *nvaiya*, BS *pracāreṇa*, Sid. 127r1 *ttiṇa nvaiyai*, Tib. *dehi hog-tu* 'thereafter'; Sid. 7v5 *nvaiya tsuka*, BS *anvaya-*; JS 29v4 *nve kṣama* 'according to your wish' (*-e = te* 'your'); K 33:48 *nvaiya*, = K 16:155 *nveya*, = K 24:96 *nūya*; K 30:211 *nūiya*. From **ni-padā*,

- **ni-padayā* 'following', O.Pers. *nīpadiy* 'behind', loc. sing. to *ni-pad-*, like Oss. D. *fādbāl*, I. *fādyl* 'immediately after', to IE Pok. 790-2 *ped-* 'foot'.
- nuvajs-** 'move down' (with certain *j*), v 380, 112 *b(i)šš(ā)* *nuvajsū(re)*, = Z 4:56 *bišše nuvajsāre vikalpe* (with certain *y*) 'all concepts descend'. See *nuvalys-*.
- nuvad-** 'lie down', participle *nvasta-*, Z 4:72 *nuvatte*, Z 22:129 *nūtte*, III 101:39-40 *pātca kaša jsāvā garma-māštai nūtte* 'then he goes into the inner chamber, heat-oppressed he lies down'; 2 sing. imperative, III 101:39 *nūya*; 1 sing., III 101:43 *nūyā*; II 39:24 *nūye*; present participle fem. Sid. 147v5 (= 152v4) *nūyacā* 'lying', Tib. *ñal-gar-las* (*ñal* 'lie down'); v 63:28 *ttitt nūyāñā* 'then he must lie down' (with *yī* 'by him', of agent); preterite, JS 18v3 *pharā salī nvastā avyāyāmdai* 'for many years he lay not speaking'; K 45:17 *ṣi naḍa hatsa nera jsa pešā nvasta* 'this man in the evening lay with his wife'; K 23:68 *nvasta*, = K 31:24 *vistāve*, = K 15:118 *vistauda*. From *ni-pad-*, Av. *nīpaiḍya-*, Zor.P. *npdyt* **nīpaḍēt*, *npst* **nīpastan*; Sogd. Bud. *nyḡḡnt*, *nyḡḡty*, *np'st-*, *np'stk*; preterite *nyḡḡ*; causat. *np'yḡt*; Man. *npḡty*, *np'sty*; Yāyn. *nēpid-*, *nīpid-*, *nēpista-*, *nīpista*, causat. *nīpayd-*, *nīpayta*; Orm. *nvastak*, Munjānī *nīw:-nuvāst*; Pašto *camlām*, *camlāstəl* (*ca-* < *pca-*), IE Pok. 791 *ped-*, O.Ind. *pādyate* 'reach', *pannā-*, Greek *παῖδάω* 'leap'; O.Engl. *gefetan* 'fall', O.Slav. *padō*, *pasti* 'fall'. See also *pat-* 'fall'.
- nuvanth-** 'change, remove', *nvanth-*, *nvath-*, *nvith-*, participle *nuvanthāta-*, Z 20:14 *nuvanthte*, Z 12:6 *nvānḥāre*, Z 24:423 *nvānḥārū*; III 6, 13r4 *ma thursa ma nvānḥi* 'do not harm, do not change (=make worse)'; preterite v 55, 114r4 *puṣṣo nuvanthāndā vratu* 'they at once changed the vow' (BS *vrata-*), = Z 20:14 *puṣṣo nuvanthāndā vratu*; JS 22r3-4 *vrattavaścarnā nī nvathū-tai gvāna* 'you did not at all change the practice of vowed austerity' (BS *vrata-tapaś-caraṇa-*) (masc. 2 sing. *-tai*, not fem. *-tātai*); causative Sid. 141r4 *nvathāñāñā* 'to be removed, changed', Tib. *sbyans-la* 'cleanse'; with negative, Sid. 7v1 *anvathā* 'not changed', BS *aviṣādi*, Tib. *sro śi-ba dam*. With *-ya-*, K 57, 23v2 *prīryūnga na nvitha* 'the use is not changed' (BS *prayoga-*); III 63:141 *cu kāṣṭya dukhā ttu tta nvitha* 'what is sorrow, woe, that is thus changed'; infinitive II 128:57 and 129:65 *paryāṇi nvithye* 'we deign to change'. See also *gvathamna* 'quivering', *gvith-* 'to quiver', *guthalaka* 'quivering parts'. Base *nī-paṇḍ-* > *nuvanth-* to *paṇḍ-* 'throw, eject', Sogd. Bud. *ḡr'wn-p'ḡy* 'shooting with bow', *p'ḡḡ* **pāḡa-* 'arrow', Yāyn. *pāt*, Oss. D. *fat*, Av. *para-paḡvant-* 'arrow in flight', Šuynī *pōḡ*, Xūfi *pūḡ*, Sarī-kolī *puḡ*, Yazg. *peḡ* 'arrow; bullet', Yidya *pīḡ*; to O.Ind. *pāṇḥati* (E. Benveniste, BSL 52, 1956, 46; H. W. Bailey, TPS 1945, 11; further analysis to *pū-* 'move, pass' by T. Burrow, IJ 15, 1973, 97). See below *phāh-* 'eject'.
- nuvar-** 'bring, offer, take away', participle *nūḍa-*, *nuḍa-*, III 40:14 *spyakine kāysū nūvārā* 'it bears away the flowery hut', = III 46:19 *spyakinai kāysvāka bīdā* (< **barati*), = III 36:6 *spyakinai kāysvāka bīdā*; III 71:146 *tī rahāsa nūḍā natcāṣṭā* 'then he brings out the secret' (BS *rahasya-*); preterite, III 69:86 *nūḍā hā piṇḍvā strīya* 'the woman offered alms' (BS *piṇḍa-pūta-*); III 80:30 *paha jsa nūḍā utcāla kauysā* 'he brought out from the bag a water-jar'; JS 16r3 and 30r3 *nuḍai* 'you brought', JS 33r3 *nūḍai*. From *nī-bar-* (*niṣ-bar-*), Av. *nī-bar-*, *nībarāḡa-* 'store-room', Sogd. Bud. *nī'yr'kh* 'rassemblement(?)', *prw nī'yr* (*ḡp'yr*) 'en foule(?)', *nyr nī'yr* 'attentive(?)'; Yidya *navor:-navor* (*nowur*, *newar*) 'take, draw out', *navarum* 'I take', *nuvarum* 'I took', Orm. *nawar-*, Sanglēcī *newar-*; Parācī *neḡ:-nōḡ* 'pull out'. See s.v. *bar-*.
- nūvara-** 'new', SuvO. 36v2 *nūvara dhyāna thauma pro-hauyāna* 'new bright dresses are to be put on', BS *nava-rucira-vastrāni prāvāritavyāni*; Sid. 132r2 *nūvarā*, Tib. *gsar-ba*; v 80, 71v2 (*-aa-*) *cī tti nūvarā satva ā(tu)* 'when those new beings came', Tib. *de-nas sems-čan gžon-nu de-dag* ('then those new beings'); Z 23:94 *nūvarau puṇa* 'new merits of you (-ā)' (BS *puṇya-*); II 74:42 *baṣā paste padaide nūvari śirkā* 'he ordered to make a new, excellent stūpa-monument (or *caitya*-monument)'; v 92, 19r3 *salīye nūvara* 'ycars new' (changed to *salīye*); II 7:116 *nvavara*, II 98:151 *nūra*; v 203, 79a5 *nūvarā hīñai*, and ibid. 22 *nūvari hīñai*; gen. plur. v 129, 111 *nūvarāṇu*. Compounds, III 90:181 *nuvaru-narve āṣi* 'newly burst itch'; v 324:162 *nūvara-naṣkhasta chaku* 'newly opened bud'; III 89:166 *nūvara-ysā basaka hīvi saṇṇā* 'dung of a newly born calf'. Base *nau:-nu-* (see s.v. *nava-ka-*), *nūvara-*, *nūvaraa-* < **navatara-ka-*, Av. *naotara-*, comparative to *nava-*, IE Pok. 769 *neuo-*, O.Ind. *nāva-*, Av. *nava-*, Greek *vēos*, Lat. *nauus*, O.Lit. *navas*, O.Slav. *novū*; IE Pok. 770 *nū*, *nu* 'now', Av. *nū*, *nūram*, O.Pers. *nūram*, Sogd. Man. *nwkr* 'now', M.Pers.T. *nwn*, N.Pers. *nūn*, Oss. D. *nur*, I. *nyr*. See also *nauha-*.
- nuvalys-** 'issue', SuvP. 61r1-2 *tī vā krrīsāme beḍa ṣilām nvaysira wūra* 'at the time of the (drum-) beating these noble verses issued' (BS *śloka-*, *udāra-*), BS *tena āko-ṭyamānūyā ime ślokāṣ ca niścārāḥ*; Z 17:18 *ggaryau nuvalysde kho ju bārmaṇi samu* 'from mountains it issues just as from a reservoir'; Z 20:57 *tturrna* (r supra-script to *-r*) *nuvalysde* 'issues from the mouth'; Z 3:125 *bātevo nuvaysāre* 'lightnings issue'; Z 3:121 *pyaure nvaysāre pharu* 'many clouds issue'; Z 4:56 *bišše nuvaysāre vikalpe* 'all the concepts issue'; variant, v 380, 112 *b(i)šš(ā) nuvajsāre* (*js* certain). From *nī-parz-*, *nī-barz-* or *nī-varz-*; to Armen. lw *parzem* 'to filter, purify, expand, put forth'. Hence IE Pok. 801-2 *pel-* 'drive', see s.v. *pasa* 'emissary' < *pel-k-*, Armen. lw *parsem* 'send out'; Lat. *pella*, *pulsus*, *pultāre*; OHG *-falz* in *anafalz*, O.Engl. *anfilte* 'anvil', O.Engl. *felt* (cloth). Here *nuvalys-* < **nī-pelḡ(h)-* and *nuvajs-* < **nī-pel-g(h)-*, beside *pasa-* < **pelk-*. For *-gh-*: *-gh-* see s.v. *drays-*, *darys-*, and *drjs-* from IE *dhergh-*, *dhergh-*.
- nuvašt-** 'examine, test, survey', SuvO. 4r4 *nvāstemāte jsa* 'with examination', BS *parikṣāna-*; *vyupaparikṣāna-*; v 130, 123 *nvāṣṭāmate*; SuvO. 53r2 *u kāmo diṣo nvāṣṭā(i)* (not *nvāṣṭā*) 'and in what direction he looks down', BS *yāṇi yāṇi diṣam avalokayati*; v 295, 435v5 *(saṃ)tsāriya hira nī nvāṣṭā nai ru* (*nar*)*ṣiṣa* 'he examines not the things of migration nor in the *naraka*-underworld birth', Z 7:32 *nuvaṣṭu*, Z 1:51 *nuvaṣṭāre*, Z 20:20 *nvāṣṭāre*,

K 104.228-9 *tta baida dasta nvaštāre* 'so on the hands they examine'; Z 4.83 *tū nīṣaḍu hajvī nuvaštānu* 'so it must be examined by the wiseman'; III 128, 29v5 *biṣi hāra ahāmāta nvaštāna* (not *nwā-*) 'by him all non-produced things are to be tested'; Z 12.11 *nvaštānā šā satvā* 'this being is to be examined'; adjective, v 130, 122 *atā nvaštānai* 'very critical'; with suffix *-āka-*, v 131, 52b3 *nvaštākā* 'testing'; *-īnaa-*, II 117.10 *nvaštavīnā hvaihvā-(ra) baridā kīra* 'let the Uigurs carry out the work of investigation'. Uncertain; see the fuller text s.v. *vīnā*. From *anu-ā-stai-* to base *stai-* 'stand'. See also *anvaštā* 'hostile', and *nvašta-* 'easy', *anvašta-* 'difficult'. Cognates s.v. *ṣṭa-*. Note that *nva-* could also be traced to **ni-pa-*.

nuvāta- 'sunken, slow, weak', for BS *manda-*, Z 14.75 *aysmūna u indriyo nuvāta* 'weak in mind and senses'; Z 2.74 *idryau jsa nvūta* 'weak in senses'; Sid. 107v2 *nvāvai aṃga hāmāre* 'his limbs become weak', BS *māndya-kṛt*, Tib. *sgyid lug-pa* ('the knee-joints give way'); of a slow fire, I 185, 105v3 *nvāva diṃ (=dai) vānā jindā* 'stops slow fire in the belly', BS *mandāgni-*. From *ni-pāta-*, see *pāta-* 'fallen in', base *pat-* 'to fall'. See *nvāta*.

nuvāindā 'they make noise', Z 2.46 *birgga rrūvāsa nuva-indā* 'wolves, jackals howl'; Z 20.30 *rrūvāsa nvāindā pharu*; Z 24.420 *birgga rrūvāsa hūysa ṣṭāna nuveindī* 'wolves, jackals howl though far off'. Base *nau:-nu-* 'to sound', enlarged *nuvā-* (or *nvad-?*), N.Pers. *navīdan* 'complain', *navīstan* 'groan', *nāvidan* 'weep, complain', *nāyah* 'plaint', *nāyīdan* 'cry aloud', *navānīdan* 'cause to cry', *navastah*, *nōstah* 'noise of crying in throat'; Yidya *ṣavo anuvē*, *ṣava anuvo* 'cow bellows'; Sogd. Bud. (with *-b-* increment) *nwb* 'noise'. To IE Pok. 767 *neu-* 'call', O.Ind. *navate*, *nauti* 'sound, praise', Celtic O.Ir. *nūall* 'cry', possibly Lat. *nuntiūru* 'message' (**noyentian*); Tokhara AB *nu-* 'to roar'. With suffix *-īcā*, see *nvīcā* 'cry'.

nūs- see *nvāṣ-*, *bāsa-* 'noise'.

nūšta 'easy', III 109.2942, 8 *nāšta tti ṣjām bemaīna* 'easy, also fortunate'. See *nvašta-* 'easy'.

nūha- 'top, point', for BS *agra-*, Z 4.18 *aysmūya šau-nūhā* 'concentrated in mind'; Z 23, 172 *samu kha prūha ggīṣai nūhya* 'like dew on tip of grass'; III 29, 42b1 *saṃ kḥu praha gīṣai nauhya*, BS comparison of *avaṣyāya-* 'dew'; v 314, 4b3 *suṃṣiṣṇā nūhāna* 'on point of needle', Tib. *khab-kyi rce-mos*; Sid. 18r3 *ysba hīvī nauhā* 'point of reed', BS *vetrāgra-*, Tib. *spahi ta-rta*; Sid. 142v3 *nauhā* 'point', Tib. *rce*; Bcd 50v1 *drau nauhya* 'on tip of hair', BS *vāla-patheṣu*; Z 2.115 *druai nūhāna*; III 99.36 *šau-nauhā* 'concentrated on one point', parallel to BS *ekāgra-*; Bcd 44v1 *še paramāṇavā nauhya* 'on the point of one atom', BS *eka-rajāgrī* (BS *paramāṇu-* 'atom'); v 68.16 *(ś)au-nauhāna aysmūna* 'with intent mind'; SuvP. 70r2 *drāu nauhnā mahāsamudrrā*, BS *jalaṃ ca vālāgraṃ*; L 95.2 *śsau nauhā*; L 93.15 *śsau nauhi*; K 145, 3r2 *nāṇha*, *nāṇhā*; K 70, 4r2 *nāṇhai*, =K 67.149 *nāṇhiṃ* (for **nāṇhi*) 'beginning'. Adjective, Bcd 45v1 *hastamyaṃ nauhaṃsyāṃ baysāṃ* 'of the best highest Buddhas', BS *sarva-jinānāṃ*; III 127.5 *hajū nāṇhaṃsyā naṣgaista* 'wise, highest, evolved'. From *nau-* with suffix *-ha-* < **nauxa-* (like *-ha-* in *khāha* 'fountain', Yazg. *xēx*), see

also *naukya*, *nauca* 'acme'. With Yidya *nēvyo* 'beak', N.Pers. *nauk*, *nāl*, Waxī *nūck* 'beak', Sarikolī *nūsk*. Since *-ahva-* is kept in older *ahva-*, later *aha-* 'noose', BS *pāsa-*; *paha-* 'cooked, ripe' < **paxva-*, Pašto *pāx* plur. *pāxə*, a connexion with West Iranian *naxva-* 'before, in front, first', Zor.P. *naxvīst*, N.Pers. *nuxvīst* 'first', Armen. lw *naxa-*, *naha-* 'first', *naxa-bēšik* 'chief physician', *nahatak* 'running in front, first in combat, champion'; M.Parth.T. *nxx*, *nxwst*, *nxwryn*, M.Pers.T. *nwx*, 'beginning', *nxwst*, *nxwstyn*, *nxwryr* 'primal man', adjective *nxwryg*, from **naxva-*, **noχ-*, seems excluded for Khotan Saka *nūha-*. Yidya *nēvyo* may indicate a base **naba-*.

nuhamjindā 'they open', v 125, 6b4 *kvi ttā vājūre nuham-jindā* 'when they hold it, they open it'; Z 22.169 *teḡimaṇī vasute nuhiye samu kha nūlūpalā pārrā* 'his eyes pure, open like the blue-lotus petal' (parallel Rāmāyaṇa II 4.2 *rūjīva-patra-akṣa-* 'having eyes like *raḡīva-* lotus petal', see A. Roṣu, JA 1969, 37-9); v 124, 6a1 *cvi nūhīyūdā ttandrāmā ṣeī|||* 'what of his they opened, such, even...'. From *ni-pank-* > *ni-fank-* to a base *(s)p(h)en-k-* in O.Ind. *pra-panca-*, *-na-* 'expanding, expanse', Armen. lw *nahang* 'province, region', N.Pers. *nihang* ('monster' =) 'crocodile', Armen. lw *nhang* 'water beast' (shape of horse, woman, dog), Syriac *nhng-* 'crocodile' or 'hippopotamus' (if from **nifanka-*). Here belongs Lat. *pandō*, *passus*, *-pānsus* 'to expand', (**pen-d-*) not from *pant-*, base *pet-* (IE Pok. 824). Connexion of Av. *fānku-* 'peak', Oss. D. *xuānx*, I. *xax* 'mountain' is possible, if both are from **phanku-*. For O.Ind. *pra-pancaya-*, *pra-pancana-*, *pra-panca-*, J. Wackernagel, Altind. Gram. III 354, connexion with *panca* 'five' dubious.

nūhvarrde, *nūhvarāre*, *nūhvarāme*, see *nūhvarr-*.

nṛhiya- 'restrained', *nṛhiṣ-* 'to check', see *nihali-*.

ne 'not', v 329, 13r1-2 *nai ju ne...ne ju ne...ne ne...*, BS G 37, 10b4-5 *na kiṃcīt...na ca...na jātu...*; Z 22.211 *nenne*, Z 19.19 *nerme*; with *yi*, *nai*, *nei*, with *u*, *nau*, *no*, *nyau*, *nya*, *ña*; *ne ra* (Sid. 129r1); *o ne* 'or not' K 2, 136r5. See *na* with *ni*.

ne 'immortal thing', JS 4r3, 17r2, 26r4; ibid. 8v3, 10r2 *neṇa*; ibid. 37r2 *neṇe*; Manj. 414 *dāvī(nai) nai* 'amṛta of the dharma-doctrine', =Z 5.89 *neṛ*; adjective, SuvO. 56r1 *neṭinei rays(ā)na* 'with amṛta liquid' (BS *rasa-*), BS *amṛta-rasena*. See *nāṣa-*.

ne 'surely', participle with imperative, v 343, 85r6 *āysda ne yaṇu bhāṣajayasena dyata ne ttātā uysuara* 'protect, O Bhāṣajayasena, look at these beings', BS G 37, 79b6-7 *bhāṣajayasena vyavalokaya paṣya jana-kāyaṃ*; SuvO. 24v4 *dya ne thu* 'see', BS *paṣyūhi tvaṃ*. See *na* above. Note also Z 20.52 *hā ne*; Z 2.84 *hā ni*; Z 7.32 *hā na*.

nai 'or not', K 40.28 *spāṣīrau nai* 'do you see or not?', =K 43.144-5 *spāṣīrau nai*; III 23, 1523 *tta cue saittā subhūta aṣṭā nai* 'so what does seem to you (-e), Subhūti, or is it not?'; *aṣṭā nai* also III 23, 1922; 24, 22b2; 26, 32a3; 27, 33b3; 28, 40a1; and *nai* alone III 24, 23a2; 28, 37b1. Also K 2, 136r5 *a ne* 'or not'; IV 2.5 *ā ni*; with *-eṃ* = *-ai*, II 113.90 *biṣāmana neṃ* 'we go or not'.

nai particle to *vā*, K 40.39 *bāyarā vā nai* 'bring bere', =K 43.156 *bāyari vā nai*. See s.v. *ne* particle.

ne, nī, na after ma 'not' prohibitive, v 58, 128v2 ma ne vātcu pulsu 'a fortiori'; v 394, r2 ma ma ne pulsa 'do not ask me', BS G 37, 73b3 alam... kiṃ tava anena arthena pariprṣṭena; SuvP. 72v4 ma nī hā tsīde 'let them not go away', BS vivarjayantu; K 100-279 āchai ma na hamāve 'may there not arise disease'.

neca 'low', Sid. 138r5 neca hame, BS nimno, Tib. hduḡ-pa 'seated', hence for older neṣṭa-, nāṣṭa-, nāṣṭa-, see s.v. dāra- 'long'.

nejsaḍa- 'manner', see nājsaḍa-.

naijsatte 'he rejects', Manj. 355 nairv(ā)ṇa naiṣāma naijsatte 'he refuses quiescence in nirvāṇa'. See K 153-19 buṣaḡsätte 'she disperses perfumes'. Base gad- 'throw out' to IE Pok g²edh- 'thrust', O.Ind. gandh- 'thrust', Lit. gendū, gēsti 'be injured, perish', Zor.P. zand 'violent', Armen. lw zand.

naittā 'he sits' Bcd 55v3, K 104-228 naitta, see nāṣḡd-.

neṭīnei 'of amṛta- immortal stuff', adjective to nāṣḡ-.

nete 'take' infinitive to nās-:nā- 'take'.

netca 'outside', see nātca; naitcana, netcarīmaa-.

netcūkā 'attendant' from 'following', II 82-7 netcūkā haḡṣa ṣā ttā pīrā 'pupil, this is truth, write it down'; v 255-108 ṣāja thya netcūka khu dāmīa na byeha 'learn quickly, pupil, that you do not get the stick', parallel to v 313, 1b5 ṣājñ vaḡhāya khu ma dāmīa na byeha (BS upasthāyaka-). From *ni-ḡyau-ka- 'following; attendant, pupil', with ni- 'after' as in ni-malys- 'to follow'. See tsūka- < *ḡyau-ka-. For -tc- in place of -ts- < -ḡy-, note the (though late) replacement of haṡtsa 'together' with hatca. This rather than *niṣ-ḡau-ka- to base kau- 'to observe, respect'. See also naiḡsauku.

nera, neri 'wife' oblique case, see s.v. nārā.

neramḍa 'issued', Sid. 141v4 neramḍa līka, Tib. hbyun-ba. See narām-:naranda-.

nairamāna 'going out', III 104-33-4 ttradū kṣūna mauḍā naradū avaiḡdanya nairamāna ma vā-m ṣāṣṭā (= ṣpāṣṭā) 'I entered, I was dying of hunger, I went out unheroic(?)'; in going out I (fem.) looked at you (-ām = ā) here'. Assuming narānu- with -āna- participle and shortened -rām-. But possibly *narya-māna- 'with skilful mind' or 'manly, womanly mind'; like Oss. nārāmon epithet of the vehement Soslan; Av. naire.manah-. Quoted above s.v. avaiḡdanya.

nerāma, see narām- 'issue', Manj. 143.

nairāmā 'issuing(?)', Manj. 249-50 nairāmā ṣā ttī vamaṣṭa aysāye mera nai īda 'issuance, is that, then he realizes: of a sterile mother they are not'. See narānu-.

nerūj-, nairūj- 'burst', see narūj-.

nerau 'bursting', Sid. 136v1, BS pāka-, Tib. brnags-nas brtol-te 'bursting from pus'. From *ni-rauga- (or *niṣ-rauga-), see narūj-:narva-, narva-.

neṣ-, see niṣ-, niṣ- 'pour out'.

neṣṭa 'end', see nāṣḡskyā- 'end'.

neṣṭe 'nose(?)' or 'end(?)', JS 30r1 ṣaysde paṣuṣḡsadū-neṣṭe 'snakes with burning noses' (as containing the fangs). From *nāsti- as māstā 'month'. See also *nāha- in pneha 'beak'. To Parācī nēṣṭ 'nose'; but Sanglēcī nic, Śuynī nādz, Rōṣānī nēdz, to Sogd. nyc 'nostrils' < *nāhya-ḡ-.

naiṣḡm- see niṣḡm- 'cease', and naiṣṭm-; Manj. 399 naiṣḡmārai harbaṡṣa kḡdeṣḡ 'all kleṣa-afflictions cease', = Z 9-21

nāhuta puṣṣo kleṣa abhāvu 'the kleṣa-afflictions at once sink down to be non-existent'.

naiṣḡrīma 'pure', Manj. 344 naiṣḡrīma bvāma hv(ī)de 'is called stainless bodhi-knowledge'. See s.v. nāṣ-, niṣṡ-.

naiṣāma 'quiescence', Manj. 355; dyadic Manj. 318 parainairvā(na) ḡṣṡtya naiṣāma 'cessation (BS parinirvāṇa-), escape, quiescence'. See niṣḡm-.

neṣemāciṇā 'act of calming', K 137-893 āchānā neṣemāciṇā, 'calming of diseases', = BS vyādhī-praṣamani.

neṣphana 'issue', Manj. 87 narvakaḡpa neṣphana prara 'nature beyond concept arises'. See phan-, niṣphan-.

neskauda- 'broken', Sid. 128v3 cu hā neskaudaḡ īṇḍā 'which are broken', BS bhanga-, Tib. yan-lag ḡhag-pa 'broken limb'. If from *niskaunda < *ni-skām(f)ta-; if from *ni-skauda- < *ni-skafta-; hence bases skam- and skap-. Av. ṣāḡḡwa- 'to be destroyed' (Zor.P. gloss viṣniṡu 'splitting') in Vid. 13-40 jaḡḡwa vaḡrka ṣāḡḡwa vaḡrka 'wolves to be slain, wolves to be destroyed' from base skam- or skan-. Base skam- in O.Ind. RV 1-104-2 ṣcamman 'they shall destroy', Sāyana commentary bhakṡayantu, hṡnsantu, Mādhava commentary ṡoṡayantu. For skap- 'split', Zor.P. kḡṡt 'split', dō-kḡṡt-pāḡ 'cloven-hoofed', N.Pers. kḡṡtan, kḡṡad, kḡṡvad 'split', ṡkḡṡtan; noun kḡṡ, ṡikḡṡ, Sogd. Bud. kḡṡ-, kḡṡt-, kḡṡ'nt 'split', noun kḡṡ. To IE Pok. 930-3 skep- 'split', Greek σκέπαρον 'axe', κόπρον, 'axe' σκάπτω 'hack', Lat. capō 'capon', Lit. kapōti 'hew', O.Slav. šepd 'splinter of wood'.

neṣṡā 'non-existent', Sid. 141r1 neṣṡā padmānā 'it is to be annihilated', Tib. med-par byaho. Contrasting with nāṣṡā 'is not'. Sogd. Bud. nyst ḡw- 'reduce to nothing', nyst 'krt' wnty 'he has destroyed'; Zor.P. (Gr.Bd. TD2 147-9) nēṣṡ-mōḡ (LOYT) 'hairless'; Dd 36-13 nēṣṡ-pūtiyarak 'without adversary'; Balōcī nēṣṡ-kār 'destitute'; Śuynī nēṣṡ ḡḡdōw 'to make non-existent'. From nē- (*na-id) with asti- 'existent'. See s.v. ah- 'be'.

nehā 'navel', see s.v. *nāha-.

nehvettā 'crosses over, passes, triumphs over', gloss to BS atikram-, K 58, 28r1 ṡi kṡṡṡāna vamaṣṡā nehvettā 'in one moment he realizes, he wins'; Manj. 168-9 ḡūhamagaṡṡa nehvaitta beṡa 'he surpasses all partiality'; Manj. 169 nairātmau nehvaitta butte 'he passes over non-selfness' (BS nairātmyu-), he knows it'; preterite Z 11-3 cu hā neḡhvastu yāḡḡḡndā 'which they had gained'; Z 24-469 neḡhvastu yamṡndā 'they can conquer'; K 64, 82r1 neḡhvasta (ṡni)me 'may I be able to cross'; K 60, 35v1 ṡena kṡṡṡana vajñāysaṡa (-jñ- for -jr-) āna pūrrḡḡ u neḡhvaste 'in one moment, seated on the vajrāsana ('diamond throne', BS vajrāsana-), he conquered and triumphed'; K 61, 39v3 ttāra tcaḡa neḡhvastā yūḡḡ ṡḡḡ 'he has been able to cross to the further shore'; K 144, 1v2 rahāṡe haṡḡdarṡṡnai nātcarṡmai dā harbiṡṡā neḡhvastai 'he has gained the whole internal, external dharma-doctrine'; K 26-139-40 sāna haṡṡya tturya rāṡḡ neḡhvaste 'the enemies came into his power, he triumphed', = K 18-213 saṡna haṡṡye tturye rāṡa neḡhvaste. From niṣṡ-hvaḡ-:niṣṡ-hvasta, see cognates s.v. hvaittā. Parallel Sogd. Bud. ḡ'my nyst'k 'world-conquering'. For ne-, neḡ-, ne-, nai- see above naṡ- < niṣṡ-. Parallel to BS. Divyāvadāna 446-26 jana-padān atikramya 'having crossed the countries', Pali samuddaṡṡ atikkamma 'having crossed the sea'.

no 'boat', Z 13:27 *kho ye ggamggo nitā ttātsaiyi māsā no pharu kāde hvandi* 'as one crosses the Gangā river, the boat is great, the men are very many'; Z 24:239 *ṣā muho nve bāgyo ttāru tcalco ttuvāya* 'convey me on the boat to the further shore'; N 50:29-31 *ce maṅgere hatcaṣṭe nvyē jsa mahāsamudro vatseiya butta haḍe tṭye nvyē ganijsa cu khūṇājsa o rrātajsa* 'who with an old broken boat descends to the sea, he might know however the defect of the boat which is full of holes or rifts'; ibid. 32 *nvyā ūtca ttrāmāte* 'water enters the boat'; ibid. 33 *tṭiṇe nve jsa*; ibid. 34 *nau tcaḥrīṣṭā* 'the boat breaks up'; ibid. 35 *tṭye hvandye noya hāmāṇu* 'the man must be in the boat'; v 182, 4322 *ttāṇa miṣṭa dātṭṇja nauya* 'in this great dharma-boat'; JS 16r3, 21r3, *nauvi jsa*; ibid. 30v2-3 *ce nauvi byūtte paṇḍa* 'whose boat changed its way'. Compound, II 56:29 *nāṇva-vadāṇi padā* 'a way by boat-journey' from **nauva-* and **padāna-*. From *nāu-* 'boat', O.Pers. *nāviyā-* 'fleet'; Av. *navāza-* 'shipman'; Sogd. Bud. *n'wh*, Chr. *nw*, *čn* *n'wy*, *nw-bry*, Man. *nw'z*, *n'wzyy* 'shipman', Armen. lw *nauaz*; N.Pers. *nāv* 'small boat'; Aramaic Pers. *nw-pt* 'boat captain', Armen lw *nauapet*; Oss. D. *naūā*, I. *naū* 'boat', *naū-dārūg* 'steersman' (*tārun* 'driver'). IE Pok. 755 *nāu-s* (from hollowed tree trunk), O.Ind. *nau-*, *nāvājā-*, Greek *ναῦς*, *ναῦς*, *νηῦς*, Lat. *nāuis*, *nāuigō*; Celt. O.Ir. *nāu*, gen. sing. *nōe*. Armen. *nau*, *nauak*, *nauapet* (original Armenian or lw), *nauaz* lw. Av. *nāvaya-* 'deep(?)', see s.v. *naurā*.

-nau 'sound(?)', K 49:43 *hvāri-nau bīnānā thāṇa* 'with sweet-sounding music', from **nādu-* (as *mau* < **madu-*), see s.v. *nātte*, *nāyai*, *paṇdy-*.

nau 'not indeed' from *na* with *ū* (**na-id+uta*), II 80:23 *krāudi-rāja devatā nau avarī kaide* 'the krodha-rāja (anger-king) deities (BS *devatā-*) they do not care for ruin'; II 80:19-20 *artha-bauga* (BS *artha-bhoga-*) *nau pā hajsādi vīstāvi* 'wealth they did not accumulate'; Z *nau*, *no*. See also *ño*.

nau 'nine', Z 13:50 *nau*, Z 15:2 *na*; v 40, 63b1 *nau jūna* 'nine times'; III 149, x, 1 *kūsa nau* 'nine kūsa-measures'; II 115:27 *nau ṣṭau masai* 'nine in size'; loc. plur. Sid. 16r3 *nauyavā vīranvā* 'in the nine orifices', Manj. 27 *nauya varanyau* (BS *vraṇa-* 'hole, wound'); compound v 10:22 *nau-čhāya thauna* 'cloth (silk) of nine feet'; II 60:21 *hainā thauna nāṇ* 'nine pieces of red cloth'; ordinal, *nauma-*, *noma-*, v 136:82, 4b3 *naumu bhūmu* 'ninth stage' (BS *bhūmi-*); SuvO. 55r2 *parivartā nāma nomā nāṣgātā* 'the ninth chapter (BS *parivarta-*) called... is finished' (=BS *parivarto navamaḥ*); K 143:1061 *naumye māṣṭi* 'in the ninth month'; II 96:76 *naumai haḍai* 'on the ninth day', II 93:6 *naumyai haḍai*; II 129:81 *nāṇmye haḍai*, II 82:89 *nāmye kṣuṇā* 'ninth regnal year'; '19', v 40, 56r3 *nausu-padya* 'of 19 kinds'; II 25:28-6 *nausā chā* '19 feet'; II 62, Ačma 7 *nausi chā*; II 82:89 *nausamyē haḍi* '19th day', Sid. 125r5 *nausā* (for **nausaṇ*) '19th', Tib. *bēu-dgu-pa*. '90', Z 22:218 *dvā-varā-nautā* '92'; Z 22:217 *tcōhorā-notā* '94'; v 79, 149v1 *nau-vare-nautā ysāre* '99,000', Tib. *ston phrag dgu-bēu*; Sid. 107r2 *kṣiri nau* '96'; III 124, a1 *nau-vare-tcaholsā* '49'; III 41, a2 *nau-varā-nau pacāḍa* '99 kinds'; III 42, b10 *nau-vare-nau jūna* '99 times'; v 246, 11a4 *nau-vara-nau*; K 97:182 *nau-varā-nau*, BS *nava-navatayaḥ*; v 303, 01a3 and 02a5

nau-vari-nau; ordinal, Z 13:102 *ṣṣo-vari-nautamā*, variant *ṣṣū-vari-nautamā* '91st'; loc. plur. v 74, 42r4 *nvevp*, BS G 37, 32a5 *navati-*, Tib. *dgu-bēu*; v 332, 24r6 *pus-pare-nvetuo* '95', BS G 37, 21b1 *paṇca-navati-*. '900', IV 64b4 *nau-se* '900', v 218:25, 2:1 *nau ysāre mūri* '9000 mūrā-coins'. From *nāva-*, Tumšūq Saka *na saḍe* '900'; Av. *nava*, *nava.dasa*, *navati-*, *nava.sata-*, *naoma-*, *nāuma-*; O.Pers. *navama-*; Sogd. *nw*, *nw'*, *n'wm'yh*, *nwm'y*; Zor.P. *nōh*, *navaṣdahom*, *nahom* (*nhum*); N.Pers. *nuh*, *nulum*, *nūzdah*, *nuzdah*, *navad*; M.Parth.T. *nwh*, *nwum*, *nhum*, *nwm*; Oss. DI. *farast* '9' ('beyond eight'), D. *nāudās*, I. *nudās*, *naūdāzā*, Waxī *nau*, *nāu*, *nāu*, *nāb*, *nāo*, Yidya *nau*. IE Pok. 318 *e-neuēn-*, O.Ind. *nāva*, *navati-*, Greek *ἐννεα-*, *ἐννέ(φ)α*; Lat. *nouem*, Celt. O.Ir. *nōi n-*, Welsh *naw*, Got. *niun*, O.Sax. *nigun*, O.Engl. *niyon*, Tokhara AB *ñu*.

nauka 'soft', see s.v. *nauna-*.

naukya, *nauca*, *noca* 'acme, top, essence of', Z 6:31 *naukya hārāṇu* 'the acme of things', parallel to Z 6:33 *vārsā hārāṇu* 'the strength (BS *vīrya-*) of things'; Z 6:32 *noca hārāṇu*; Z 6:32 *nauca hārāṇu*. Note similar use of BS *agra-*, Pali *agga-*; of Zor.P. *rat* 'chief of'; Tib. *g-yan* 'blessing of', as the *cakravartin-* emperor is the *g-yan* of men. See also *ttauca*. Connected with *nūha-* 'top' where cognates are quoted. See Hōbōgirin s.v. *chōja* p. 349a for BS *agra-*.

naumkvā loc. plur. 'place name', v 222:17-3.

nauda 'bowing to, obeisance, worship', K 66, 84v4 *naudū*, to base *nam-*, see *nanda* < **nāmta-*.

node 'they took', JS 35r4 *saṇvere node* 'they took up the inhibitions' (BS *saṇvara-*), from 3 plur. *nāndā* to *nās-*: *nāta-* 'to take'.

nauna-, *nona-* 'soft', v 78, 4v3 (*karavīrai*) *māñandā briyūnā naunā bajāṣā khanau dyāñāte* 'lovely soft voice like a *kalavinka*-bird's, he shows a smile', Tib. *kalapiṅka-hi sgra skad yid-du hon-ba hdsūm-pa mdsad-do*; Z 3:35 *nauna-*; v 92, 611v8 (*nau*) *nāka*, BS *nīdu*; Z 3:49 *naunika-*; Sid. 147v3 *naukā*, Tib. *zib-tu* 'fine'; Sid. 100r1 *noka-*; K 56, 21r2-3 *haugā nāṇkā skvauma* 'soft smooth touch' (dyadic, see *hulga-*); Z 16:13 *nonā hulgi aysmū* 'soft smooth mind'; Sid. 102r5 *nokalakā*, Tib. *hjam-po*; Sid. 143r3 *naukalakā*, Tib. *hjam-ziṇ*; Sid. 103v5 *nāṇkalakye*, Tib. *hjam-po*; v 170:302, 2r2 *naunā brahma-svarā*, parallel to BS *manju-* (one of the 8 qualities of this voice); Z 3:35 *kho ysīrrā rruṣṭā tterā rrusana nauna kāḍe* 'as gold shines, so bright, soft exceedingly'. From base *nam-*, with suffix *-na-*, *nauna-* < **nāmma-*, beside suffix *-ra-* in Av. *namra-*, Sogd. Bud. *nmry*, P 2:76 *nmry m'nh* 'tender mind'; M.Parth.T. *nmr*, with metathetic *nm*, M.Pers.T. *nm*, Zor.P., N.Pers. *narm*, Balōči *narmay*. Possibly rather *nam:-nāta-* 'to beat', hence 'beaten soft', than *nam:-nata-* 'to bend', to Oss. D. *nāmun*, *nad*, I. *nāmyi* 'to beat', *nad* 'road', *calx-nad* 'road for wheels'. See also *nveṃcā*.

nonda 'with reverence', v 340, 79r4 (*n*) *o(nda)* *yāḍe*, BS G 37, 74a5-6 *namas-... kṛtaṃ*, Tib. *phyag hēchal-lo*; v 76, 112v3 *nanda yā|||*; later *nauda*, III 112, 1v1 *namasṭiṃ nauda*; N 163:27 *nauda baysyau* (in colophon). From **nām(f)tā* inst. sing. (or ablat. sing. **nām(f)tād*) to base *nam-* 'bend down'.

naurā 'deep(?)', III 80:22 *ttraān ttū mista-kasūjsā naurā-nasā nūmihā* 'I crossed over that summit with its great caverns, with its deep(?) pools(?)'. Possibly base *nāu-* to Sogd. Bud. *n'ywck-*, Man. *n'ywq* 'deep', *n'ywkt* 'depressions' if from **nūvya-ka-*, with Av. *nūvaya-* 'deep(?)', if not from *nāu-* 'boat' (see W. B. Henning, BSOAS 12, 1948, 309).

nauštara- 'cutting tool', Sid. 102v2 *ttai mūmūdaka nauštara jsa pyihānā* 'so for him the lump (= *mūmūdaka-*) must be cut with the lancet', BS *sastreṇa* 'knife', Tib. *hbrum-bu mchlon-gyis bčad-lu*; II 60:19 *aiysna šā u nauštara šau* 'one awl and one lancet'; with suffix *-tara-* of instruments to base *nauš-*, possibly from older *nuš-* < *niš-*. Then to N.Pers. *nēštar*, *ništar*, *nēš*, *nēšū*, *nēšū* 'lancet', *nēš* 'sting', Pašto *naštar*, *naštar* (*nītr*), Armen. lw *nītir*, Syriac *nītrk-*; beside M.Pers.T. *nyyš* 'point', Yazg. *neš* 'sting'. Base *nai-š-* beside *nai-z:-niš-* Av. *naēza-* 'spear', Zor.P. *nēzak*, Armen. lw *nizak*, N.Pers. *nēzah*, Balōči *nēzay* 'spear, spit', Syriac *nyzk-* 'spear'; verbal, O.Slav. *niž-*, *vūniziti*, Polish *nizac* 'bore, pierce'. Possibly IE Pok. 971-2 *sn-eu-*, *sn-ei-*, *sn-et-* with *-s-* and *-g(h)-* (forms like *sn-ā:-sn-ə-*, *sn-eu-*, *sn-et-* 'flow', see s.v. *ysināh-*). For *-š-* and *-z-* note also Armen. lw *patnēš* 'rampart', Georgian lw *p'at'neš-i*, see also *puštara-* possibly to base *piš:-piš-* 'pierce'. Iranian *-š-* can also derive from *-šš-*. K 48:29 *nauštara* is BS lw *nuštura-* 'cruel'.

nauha- 'new', compound gen. sing. *nauha-salye* 'of the new year', II 64:5 *khu vā nauha-salye bisai jsārā ttā sidakā hedā* 'how is the corn of the new year, that Sidakā gives'. From **navaha-* 'new', with *nava-* 'new' (see s.v. *navaka-*), in a compound beside *nūvara-* (**navata-*) in other texts, **nava-sard*, beside Kroraina *nokšari* 'new year', Armen. lw *nausard* 'first month', Syriac *nausard-ā* 'early grape', *nausardēl* 'first Sunday of the new year', Aramaic *nwsrdy*, Sogd. *nwsrδ* (Al-Bairūnī), Sogd. Man. *n'wsrδyč*, Sogd. Mug document *n'wsrδyč*, Uigur *nwsrδyč* (see W. B. Henning, Orientalia VIII, 1939, 94). The *-ha-* of *nauha-* may have replaced *-xa-* arising from *-ka-*. The text is too early for *nūha-* to be found as *nauha-*.

nyanei 'treasure, treasury', Z 22:162 *ttāte tcahauri nyanā hvāšta panā dasau nyanei ggāmpa* 'these four treasures are chiefest, every treasury is ten *ggāmpa-* in size'; Z 22:160 *tcahorai nyanā* 'to him are four treasures'; Z 4:19 *kho ju dukhāte nyanau kgitā* 'as a poor man thinks of treasure'; v 58, 12923 *šārā nyanei māsā* 'excellent great treasure'; v 161, 3515-6 plur. < *dū* > *ttānā nyanau dāta hāmāre* 'the dharma-treasures are seen', BS G 37, 26b2 *sarva-dharma-nidhānāni paśyati*; Z 22:160 *nyanai*; *nyanā*; SuvP. 71v3 *ñanau*, BS *nidhi-*, v 67a6 *ñanai mistā*; III 67:52 *ñanau*; plur., K 49:33 *ñanauvā*. Base either **ni-kana-ka-* or **ni-dana-ka-*, base *kan-* 'place, cover' or *dā-* 'to deposit', M.Parth.T. *ng'n 'wd gzn* (dyadic); *ng'n 'wd gzn*. For *ni-kan-*, note Oss.D. *nigānan*, I. *nigānyn*, D. *nigād* 'bury', I. *nyggānd* 'cellar', *ingān* 'tomb' (Av. *hankana-*). For **ni-dana-*, Waxī *naḍun* 'quiver', *naḍān* 'scabbard' (**ni-dāna-*), O.Ind. RV *nidhāna-m*, AV *nidhāna-* 'receptacle, treasure'; Elamite Pers. **nidāni-* (see I. Gershevitch, AM, n.s., 2. 1951, 143); the basis set as **nidānya-* in W. Hinz, Altiranisches Sprachgut der

Nebenüberlieferungen 1975, 175. See base *kan-* and *-dāna-* (*khāysāna-*, *phiygāna-*).

nyašša- 'deficient, bad', v 102v3 *gganāmpa nyašša atā* 'stinking, very defective'; II 87:1 *ñasā bisā* 'humble servant' parallel Tib. *bdag nan-pa* ('bad, humble, miserable'); Sid. 134 r1 *hanvi jsa ñasikā hame* 'in power he is weak', Tib. *šan-pa* ('weak'); JS 1v3 *gdrre waña nyašakvi štāre* 'the faculties (BS *indriya-*) are poor'. From **ni-kas-ya-* to *kas-* 'lessen', be small', Av. *kasu-*, *kasišta-*, Zor.P. *kas* 'smaller', *kāstan* 'to lessen', *kāstār*, Armen. lw *pakas* 'deficient', N.Pers. *kīh* 'smaller', Oss. DI. *kāstār* 'junior person'. See participle in negative *añašta-* 'not deficient'. To be kept distinct from *nyas-* 'to abuse, be disgusted at'.

nyas- 'abuse, feel disgust', v 338, 36v4 and v 76, 44r1 *biššā uysnora pašindā u parehārai jsa u nyasārai u ita hvāñindā se sūtā bajāte* 'all beings abandon, they withdraw from him and feel disgust at him, and so they speak, saying, he is burnt, is ruined', BS G 37, 33b2-3 *sarva-satvāḥ parivarjayanti jugupsanti, dagdho našta eṣa*; noun, K 3, 138r3 *saṃsāri nyasāmato hvatāmā* 'I spoke of contempt (disgust) of the *saṃsāra-* migration', Tib. *khor-ba smad-pa bsad-pa dan* (*smad* 'abuse, despise'); Z 2:7 *saṃsāru harbiššu nyaste* 'he contemns all the *saṃsāra-* migration'; N 77:5 *hamdārī nyasāre* 'others afflict him', BS *ke cū kleśayanti*; suffix *-kyā-*, v 150, 4b4 *nyāskyā haurāka* 'givers of abuse', Z 22:249 *nyāskyā nū hāmāte* 'abuse occurs for them'; Z 23:116 *nyasca*; participle *ñašta*, SuvP. 64r1 *cu ra vā ñašta* 'what also is disgusting' (or 'reprobated'). BS *kāmānāni*. Base **ni-kas-* 'to speak against', to Oss. D. *nixās*, I. *nyxas* 'talk', above *kāse* 'abuse'. Distinct from **ni-kas-* 'be deficient', see s.v. *nyašša-*.

nyāña- 'to be seated', SuvO. 36r1 *vara ttu āysanu vātā nyāñu ku nāšastā hāmāte* 'there on the seat he must sit; when he is seated', BS *āsanaṃ prajñāpayitavyaṃ, tatrasane niśiditvā*. Base *nišad-* > *ny-*.

nyāttara- 'inferior', K 1, 134r3 *nyāttara-kširei rre* 'king of inferior country', Tib. *khams-kyi rgyal-po* (E. Lamotte, translation 235 roitelet des frontières = BS *pratyañta-janapadānāṃ koṭṭa-rāja-*); ibid. 4 *nyāttara-kširau rrundu*, Tib. idem; ibid. 5 *nyāttara-kširei rre*, Tib. idem; Chinese *śiao uang* 'small king' (K 789:1; 1298:1); Mahāvvyutpati 3677 *koṭṭa-rāja-*, Tib. *khams-kyi rgyal-po*. Z 12:53 *nyāttara ārre* 'inferior faults'; II 57:33 *ñāttara sakhārma* 'smaller *saṃghārūma-* monasteries'; II 92:123 *ñāttarāṃ hīya hīya hauva* 'power of various inferiors', contrasted with 122 *mistāṃ hvamādā ttīyāṃ hīya hauva* 'power of the great men', translation AM n.s., 1, 1949, 36; Manj. 357 *ñāttaira yāna* 'inferior vehicles' (BS *yāna-*); Manj. 383, 404 *ñāttarai yāna*, parallel to BS *hīna-yāna-*. Ambiguous form: either **ni-dāta-tara-* or **ni-yāta-tara-* both in sense 'place down, depress, put lower'. Sogd. Bud. Dhyaṇa 226 *w't ny''t'k* (initial *n-* or *z-*) = BS *vāyu-doša-* 'the defect of wind' (of the three medical *doša-* 'defects') would assure **ni-yāta-* to *yat-* 'place' (see s.v. *nīsta-*), with form like *pāta-* 'fallen in, sunken' to base *pat-*.

nyātān(u) 'of rivers', v 26, 49v6 *ggariṇu nyātān(u)* 'of mountains, rivers'; III 6, 12v2 *gganḡā nyāwā grucīyau sye*

- mānāmdā* 'like sand from grains of Gangā rivers'. See *nātā* 'river'.
- nyāmdā* 'he rejected', K 155:57-8 *nyāmdā hastamā bumā miṇṇyadyānau vaskā* 'he rejected the best stage (BS *bhūmi*-) on behalf of the pitiful ones'. From **ni-yān*- to base *kan*- 'put', *ni-kan*- 'put down'.
- nyāmda* 'they settled', II 8:132 *ca na nyāmda u na [ṣṭau jai] ṣṭ(ā)da* 'who may not settle and not stay (= *ṣṭānde*)'. To *nīṣad*- 'sit, settle', middle conjunctive 3 plural.
- **nyāda*- 'thrown down(?)', K 34:65 *tvī nādai śi jasta amaugā* (BS *amogha*-) *ahā: pṛrabhāvena* 'her I brought down alone, O prince, by power of my infallible noose'. From *ni-kan*- 'put down', see *nyāmdā* 'he rejected'.
- nyāska*- 'disgust', Manj. 6-7 *tcana thyaū byehīda (va)ra avārau(ita) nervāna gūstre [=gūstye] ttaradara nyāskamasūna ysama-(śa)de hettana hatṣa* '(the text) whereby at once they attain there the non-established nirvāna deliverance (=BS *apratīṣṭhita-nirvāna-vimokṣa*), the body is only disgust, the world (=BS *loka*) is with cause' (BS *hetu*- 'contingency'). Base *nyas*- 'be disgusted', BS *jugups*-, with **nyūsa*- and *-ka* suffix, like *brāska*- 'question'. See cognates s.v. *nyas*-. For *masūna* 'only' = BS *-mātra*, see s.v. *mase*.
- nyālsta*- 'planted', V 340, 80r4 *baṃhyu nyālste* 'he planted the tree', BS G 37, 75a4 *vrkṣaṃ vāpayeta*, Tib. *ṣiṃ bskyed-pa dan*; V 340, 80r5 *baṃhya nyālsta* (wrongly *kālsta*) 'trees planted', BS G 37, 75a6 *vrkṣaṃ vāpayeta*. From **ni-kālsta*-, present *ker*:-*kālsta*-, base *kar*-. See *ker*-.
- nyūca* -?- (without context), V 230:0173, 12b1 and 2. See *nūca*- 'thread', or *nātūkyā* 'teaching'.
- nyūj*- 'teach', participle *nyūta*-, V 142, 13r3 *nyūtemā ttā uysnara kye mara*... 'I taught the beings who here (have become wild beasts)', BS G 37, 7a3-4 *ye satvā sampratam mayā buddha-jñāne pratiṣṭhāpitūṣ te sarve tena kālena tena samayena nūgā (a)bhūvan*, Tib. *nas*... *sans-rgyas-kyi ye-śes-la so-sor bkod-pa*; Z 24:194 *nyūjāte*; fut. participle, V 183, a5 *hamdaru hā nyūjāna* 'the other it is necessary to teach'; noun, Z 12:86 *nyūjāmate*; K 6, 145v1 *nyūj(e)-uat(e) kādana* 'for teaching', Chin. *kiau* 'teach' (K 143:5), Tib. differt; adjective III 5, 11r5 *nyūjāka*; ibid. III 4, 10v4 *uyūjāki* 'you are teacher' (-i 'you are'); preterite, V 171:302, 2v4 *aysmūi nyūtā kāmo dišo aysmūi nyūste* 'his mind is accustomed; in what place (BS *dis*-) the mind becomes accustomed (learns)'; Z 24:176 *nyūte* Z 3:24 *nyūvā*, Z 24:117 *nyūvu*. For the later forms see *nūj*-, intransitive *nyūs*-, *nūs*-. From **ni-auk*- or **ni-yauk*-. For *auk*-, note Av. *aočayate* 'he instructed' (if not *auk*- = *vak*- 'speak'), O.Ind. *ok*:-*uc*-, *ōkas*- 'dwellings', *okyā*- 'at home', *ūcyati*, *ucitā*- 'be accustomed', *sau-ok*-, to IE Pok. 347 *euk*-, Armen. *usanim* 'learn' (*uk*-, *uk*-), Got. *ūht*-, *biūhts* 'accustomed', O.Slav. *ukū* 'learning', *učiti* 'teach', *vyknōti* 'become accustomed'; for *yauk*-, Sogd. Bud. *ywēk* *ywēt* 'learns lore', *ywētk*, *ywētēh* 'accustomed', with *-s*-, *ywēysd* 'you learn' (plural); adjective *ywētēh* *mwētēk* 'teaching teacher'; Sogd. Manj. *ywē*-, *ywēxsw*, *ywēxtyy*; Sogd. Chr. *ywē*-, *ywēq*, *ywēxt* by, *ywēxtnt*, Yaṇ. *yuxs*-, *yuxta* 'be accustomed', Mūnjanī *yuxs*-, *yuxi* 'learn, be accustomed' with IE Pok. 347, Lit. *jūnkstu*, *jūnkti* 'be accustomed', *jaukiūs* 'tame', *jūnkta*s 'accustomed', *āki*s
- 'peasants' house'; O.Pruss. *jaukinti* 'to practise'. See *nūj*-, *nūs*-, *aūska*-, and *nyūs*-, *nātūkyo*.
- nyūḍāre* 'roll down', Z 17:14 *kho baṣṣā nyūḍāre samu* 'as streams roll down'; Z 17:14 *ku vātca nyūltte* 'when then it rolls down', Z 24:419 *kū mulṣu mulṣu nyūltte harbiṣṣā hīna* 'when indeed (-ū < *uta*) little by little the whole troop rolls down'. From *ni-vart*-, see cognates s.v. *baḍāri* 'they roll' (-*iva*- > -*yū*), secondary contact -*rtat*- > -*litt*-, as *balitte* 'rolls'.
- nyūta*- 'taught', see s.v. *nyūj*-.
- nyūrr*- 'cover, harness', Z 24:405 *aśsa nā uysmalsta u aśa-nyūrrāna nyūrdā* 'their horses groomed and covered with horse-harness'; II 111:20 *pharākū vā nūrā haṃgrī* 'much equipment has been collected here', translation AM n.s., 11, 1964, 2. From **ni-var-n*- (-*iva*- > -*yū*-). Base *var*- 'cover', see cognates s.v. *baṭha*- 'armour', and *bārmana*- 'reservoir'.
- nyūvaja*s 'north', SuvO. 4r4-5 *disvō tcūruvō... sarbandā hāle, rrvaye hālai... nīhujсандū hālai... nyūvaja*... 'in the four regions (BS *dis*-) east, south, west, north', BS *dikṣu catasṣu... pūrvasmin dakṣiṇe... paścimāyām... uttare*; III 22, 12a3 *nūvija*s, BS *uttara*-; SuvO. 55r7 *nyūvaja*s, BS *uttareṇa*; Manj. 192, abl. sing., *nūna* 'from the north' (*nū*- < **nūjs(ā)* by loss of consonant become final, like *pā* from *pātco*). Possibly from *naiba*- 'good' or **anaiba*- 'bad' according as the north was considered as the home of *daiva* 'gods' or 'demons', see cognates s.v. *nīte*, *nīro* (-*aiba*- > -*yūva*- as *dyūva*- < *daiva*-).
- nyūste* 'learns', see *nyūj*-, *nūj*-, *nūs*-.
- nyaus*- 'be defeated', Z 12:40 *tcamua nyausāre bodhisatva* 'whereby the bodhisatvas are overcome'; Z 12:45 *tcamna hāmāte paraṃjisa biṣṣāne sśāratete ja balysūste ja nyausṭā* 'whereby he becomes adverse, defeated out of all goodness, of bodhi-knowledge'; Z 14:91 *biṣṣā aysura nyausṭa* 'all asura-demons vanquished'; noun, V 107, 29v2 *purroṣca hāmāte, u aysurāṇu nyausca, patājamata* 'conquest arises, and defeat, victory over the asura-demons', BS *jayo bhaviṣyati asurāṇāni ca parājaya bhaviṣyati*; III 76:247 *marañq dū sānā ua purrdāmdā tte jai sā nāusṭa* 'death, trouble, enemies they did not conquer; by that he was defeated'; III 74:213 *khvai busta sā nyausṭūni biṣṇā* 'when he knew, I am utterly defeated'; K 16:146 *tta tta haḍa sēra ūdara* (BS) *yaṇa khva ja na nāusya* 'but so give good heed that by them you may not be overcome', = K 24:90 *khū ja na nāysai*, = K 32:41 *khva jsi nī nīyysi* (*khva ja* from *khva-m ja*); Manj. 334 *kīḍesa-māra purrda ylnīda nāysārai harbaṣa māra* 'they can vanquish māra-demons of the *kīḍesa*-afflictions; all the māra-demons are defeated'. From *ni-yaus*-, with *ā-yaus*-, see *āyoysa*-, *āyoṣṭa*- 'disturb'.
- nyausta* -?-, V 50, 6r5 *nyausta hāmāre* (at end of a verse). From **ni-yaud*- or **ni-yafs*- with *-au*- as in *nyaus*- or *-afs*- as in *ttaus*- 'be hot', base *tap*-.
- nva* 'after', see *nuva*, *nū*, K 68:208 *cu vā nva dā tta tta hvūnde* 'what is called so according to the dharma-doctrine'; K 146, 3v4 *nva nva kūlā haphisānā* 'according to various families (BS *kula*- of the *vajrayāna*-) is to be joined'.
- nvaḍūdvā* 'teacher', II 115:23 *yūmautca hīya nvaḍūdvā* 'teacher of Yūmautcana' (so from a legible photograph,

not *dvadva* nor *ttaka*). From **niṣartavantuka*-equivalent of *ācārya*- 'teacher of deportment'.

nvatte 'he changes for the worse', K 150:18-9 *hūra ma nuāśdā jsā ttū seṇḍa ūvārā, khvi ra jsā veṇrsū tvā sadiṇ* (-iṇ = -ai) *na nvatte ttī mahābūvā hye devatta pātā* 'give me out of favour that exalted success (BS *siddhi*-power) so that (*khvi* = *khv-am*) he may not change my vigour (BS *vīrya*-) and that success (BS *siddhi*-), he the deity of the great elements, afterwards'. See *nuvāṇth*-.

nvath- 'change', see *nuvāṇth*-.

nvadāvaunā 'binding-cloth', II 61b4 *nvadāvaunā auramūṣa* 'binding-cloth, covering-bandage'. From **nbandaka*-*vafua*, to Av. *nivanda*- 'binding' (< *nbanda*-), Sogd. Man. *nḥndyā*, Oss. D. *ivāndun* 'put on clothes, wind', *nivāndun* 'wrap, wind', *nivānst*, *nivanst*, I. *nyvāndyn*, *nyvāst*; with base *vaf-* 'to weave' (see s.v. *baudāha*), and *vauna*- like *thaina*-.

nvamth- see *nuvāṇth*-.

nvays- see *nuvalys*-.

nvast- 'to examine', see *nuvašt*-.

nvāsta- 'easy', Sid. 19r1 *nvāštā*, Tib. *bde-ba* ('well'); Sid. 136v4 *nvāštā*, Tib. *sla-ba* ('easy'); II 105:118 *nvāštā sūhajā āmai jsā* 'with easy happy (BS *sukha*-) abode', with negative, Sid. 127v1 *anvāsta*-, Tib. *dkah-ba*; comparative, II 92:127 *nvāštira maṇ paṇḍa* 'easier road here'; II 71:9 *u khvau tta saṇ nvāštīri hamāte* 'and if for you it may be easier' (translation SDTV 73); v 67, 25a5 *ttā ttā yai nvāsta kku caṇḍātāñā mū(ra)* 'so it was easier than the *cintāmaṇi* jewel'; v 63:24 *nvāstau prrayau jsā haṇphva himāryau* 'may you become with easy conditions' (BS *pratyaya*-). From **ni-past-ya*-, **ni-bast-ya*-, **ni-vast-ya*- or with -*št-ya*-, but possibly rather **anu-ā-st(a)ya*- 'standing in accord'. See also III 109:8 *nūšta* 'comfortable state'.

nvasta 'he lay down', K 45:17 *peṣā nvasta* 'in the evening he lay down'. From **ni-pasta*-, see s.v. *nuvad*-.

nvāka 'song', *nvāhaka*, *nvāga*-, *nvāya*-, Sid. 125v3 *nvāha hūñe* 'he sings', BS *nṛtya*-, Tib. *glu len-pa* ('sing'), III 48:68 *nvāhaka nvāri(da)* 'they sing (utter) songs'; Z 3:57 *nvāya bñāñā śśāru bajeṣārā biśā* 'all the songs, music, sound well'; Z 21:29 *haṇggargya nvāya* 'songs in the assembly'; Z 24:215 *ttāye nvāgā* 'at the singing' (or possibly gen. absolute to participle *ttata*- 'stretched'?). From *ni-vāha*-, Zor.P. *nivāk*, *hu-nivāh*, M.Pers.T. *nvāg*, Sogd. Man. *lw nv'g*, *nv'kyy*, N.Pers. *navā*, *navāxtan*, *navāzam* 'song; to sing', *xunyā*, *xūnyā* 'music', Armen. *lw nouag*, *nouagem*, Georgian *lw novag-i* 'melody, tune'. See also *āljs*- 'sing', BS *gita*- 'song'. Base *vak*- 'speak', Av. *vak*-, *vaš*-, *uxda*-, *uxti*-; Sogd. Bud. *wysty* 'he says', *wyt*-, *wytw* *ḍ'r'y*, Man. *wyṭ* 'spoken', Chr. *wyḍ'rt* (but present *w'β*-); P 8:109 *pčw'ytk* -?, *pčw'xtg* (< Parth.), *pčw'xtg*; Bud. *prw'k* 'calumny', *prw'č*- 'to calumny'; Bud. *wnyr* 'voice', *šrṣw-wnyr'k* = BS *siṇha-nāda*-; Bud. *w'yṣ*, Man. *w'xṣ* 'word', Zor.P. *vaxṣ* 'word', *vaxṣavar* 'prophet', *vaxṣik* 'spiritual' *vāč*, *vāčak*, *ēvāč*, N.Pers. *āvāz*, *āvā*, *vāxṣ*, *vaxṣ*; Armen. *lw ouxt*, -i 'covenant, vow'; Central Persian Keše I sing. *avāḡun*, *be-š-vāt*, Gazī *avāḡun*, *be-š-vā*; Orm. *yuš*-, *ywos*- 'speak' (< *vaxṣ*-); Balōči *gwaṣag*, *guṣag* 'speak, say', *gwašta*, *gušta*. IE Pok. 1135-6 *ueh*⁹-, O.Ind. *vāk*, *vācas*-, *ucyāte*, *vakṣyāte*, *vākti*, *uhtā*-; Greek *ἔπος*, *φειρόν*, *ἔπρον*, *ἔπα* 'voice'

(acc. sing.), Lat. *uōx*, *uōc-is*, *uocāre*; OHG *gi-wahanen* 'to mention' < **gawahjan*, *giwahrt* 'mention, fame', O.Engl. *wōm*, *wōma* 'noise' (< **wōhm*-), Tokhara B *wek*, A *wak*. See also *ūvā* 'to be spoken'.

nvāta-, *nvāva*- 'made dim, slow', see *nuvāta*-.

nvātāmñā 'slackness', Sid. 5v1 *nvātāmñā padāmākā* 'making slack', BS *śīhila-kṛt*, Tib. *śa slo-bar byed-do*. Suffix -*āmñā*-, -*āñā*- from older -*auñā*-, -*oñā*-. [Tib. *slo* 'slack' (if correct, ed. Pekin illegible) with *lod-pa*, *glod-pa*, *lhod-pa* = BS *śīhila*-.] See *nuvāta*-, BS *manda*-.

nvāta 'more reduced, slower' (from **nuvāta-tara*-), Sid. 15r5 *ṣi ttakye jsā dilakā nvāta pūchai* 'this than that is to be cooked a little slower', Tib. *chos-pa ſid-du mi bya-ste*. Suffix -*tara*- with loss of final -*r(a)*, as *hastara*-, *hasta* 'better'. See *nuvāta*-, *nvāta*- 'slow (of fire)', BS *manda*-. For -*tt*-, note *nyāttara*- 'inferior'.

nyāy-, **nyāy**- 'grasp', Bcd 51v2 *tti aysā nyāyime śo grovācika nauhya* 'those I grasp on the point of one grain', BS *tān abhinirhari eka-rajāgre*; III 4, 10v3 *biṣṣe prattiṇṇe nyāyāki* 'you are the grasper of every promise'; III 5, 11v3-4 *nyāya vā tvā padāṇṣya pratiṇa byātai yaṇi* 'grasp (perform) that first promise (BS *pratiṇā*-); make it remembered (= remember it)'; III 5, 12r3-4 *prattiṇṇa nyāya* 'grasp (= perform) the promise'; JS 7r2 *nyāstai*; JS 7r2 2 sing. *nyāstai*, JS 30v3 *tha-m natcāṣṭe nyāstai* 'you brought them out (saved)'; noun, JS 3v2-3 *jiga heme harī nyāyāṣṣya naṣāmā* 'there is cessation, quiescence of remaining attachment'. From **niš-vād*- (-*š*- attested by subscript hook) to base *vād*:-*vāsta*- in *bāy*:-*bāsta*- 'lead', *uysbāy*-, to Av. *vādaya*- 'thrust'; IE Pok. 1115 *uedh*-, see s.v. *bāy*-.

nvār- 'bring out, utter', III 48:68 *nvākaka nvāri(da)*, = K 38:47 (*nvākaka*) *nvārida* 'they sing songs'; Sid. 8r1-2 *utvadare jsā ... haṇamgāññi jsā, ttaramdarū dai nvārri jsā viysā* (for *viysaṇ*) *tco-padya hame* 'bodily heat is fourfold, with excess, with equality, with deficiency, uneven'; BS *manda-tikṣṇo* 'tha viṣamaḥ samaś caiva catuṣ-vidhaḥ', Tib. (mehi *drod*) *śas che-bar gyur-pa dan*, *śas mñam-par gyur-pahi bzi-las mehi drod kyan śas cheun-ba dan*, *śas che-ba dan*, *drod ma sñoms-pa dan*, *drod sñoms-pa dan*, *rnam-par bziir hgyur-te*; variant v 317:39-40 *ttaramdarū dai nvāri jsai viysā, tcau-padya hame*; Sid. 20r5 *cu mahairṣiñā svīdā ṣe gvīhā ṣvīdā jsā dilahā garkha-nvārerā u tcārba* 'what is buffalo's milk, that is somewhat of heavier production and fatty', BS *gavyād gurutaraṇ snigdham māhiṣaṇ*, Tib. *mahehi ho-ma ni bahi ho-ma-bas lēi-zin*. Base ambiguous, *ni*- (or *niš*-) with *par*-, *bar*-, *var*-; from *ni-bar*- 'bring down', *ni-bār*- 'bring out' (jests, jokes, songs); *nvāri*, variant *nvārri* 'deficiency' from 'bringing down' (hardly from **nuvāta-tara*- 'slower'); Sid. 20r5 *garkha-nvāra*-, comparative **garkha-nvāratara*- > *nvārerā* with *nvāra*- 'reduction'.

nvāva 'reduced', see *nuvāta*-, II 109(2789):4 *edre-v-āṇ nvāva ye hame* 'your faculties have become (ye = *vātā* 'been') weakened'. With *ama* 'you' in the next clause.

nvāśś- 'make noise', Z 24:503 *gyasta nvāśśindā yakṣa* 'the *deva*-gods, the *yakṣa*-goblins cry out'; Sid. 125v3 *satta dyū, nvāśe, khittā, nvāka hūñe, u kṣimīda, hvē, tṭyāṇ āstaṇna bvāñā* '(the marks of madness), he strikes people, cries out, laughs, sings songs, they desire to

beat(?), by those and the rest, it is to be known', BS *vidyād āsphoṇākranda-hasya-nṛtyaiḥ*, Tib. *ma-ūid-la cham-rdam byed-ñia, rdig-pa dan, du-ba dan, rgod-pa daa, glu len-pa rnam yin-par šes-par byaho (naa 'nature'; cham-dam 'blustering', rdigs-pa 'beat', du-ba 'ākranda-', rgod-pa 'laugh', glu 'song')*. Here *nvāśe* 'he cries out' is for BS *ākranda-*. 1 sing. K 45·20 *khu nā nvāśūṃ* 'how should I not cry out'; preterite, **nvāśīta-* > *nvāś-*, K 45 18-9 *āskyai hā āte nvāśe* 'tears came to him, he cried out'; K 46·46 *ū tti nvāśā tta hwā* 'and then she cried out, so she spoke' (fem. -*tātā*); 3 plur. JS 37r4 *nvāśāṃde šanau yuḍāṃde* 'they cried out, they supplicated'. From **ni-vās-ya-*, see *nvāsa-* 'cry', and *bāsa-* for cognates. Also above *nūś-*. For II 115·31 *khūṣṇ nvāśa* see *khāśṇvā*.

nvāśka- 'reduced', K 155·55 *būmavi nāśaki ye idrre* (BS *indriya-*) *nvāśkye* 'strength was poor, faculties weak', parallel BS *vikalendriya-* 'with defective faculties'; K 53·10·4-5 *pūṇa haḍi bakyau u bōāmatū nvāśka* 'but merits few and knowledge deficient', = K 62, 77v1-2 *pūṇa haḍa bakū bōāmatū nvāśka*. Base *vā-* 'be deficient', see *vāra-*, *vārūḍya-*, hence **ui-vā-s-* with adjective suffix *-ka-*, possibly with Armen. *lw nouast* 'low, contemptible'.

nvāśā 'noise', III 72·162 *panā rathā nvāśā u dūṃmā* 'there arose tumult, noise and smoke'; Z 13·137 *nvāśa yidāndi* 'they made noise'. From **ni-vāsa-*, see cognates s.v. *bāsa-*, verbal *nvāś-* above.

nvāśka- 'flame(?)', v 184, 40r2 *nvāśka masi bāyyau birūṇā* 'shines with rays of the size of a *nvāśka*'. Possibly base *nī-bā-* 'shine down'. See *bā-*, s.v. *vīva-*.

nvāsta 'brought out', see *nvāy-*.

nvī 'pledge', v 1·1·2 *a tta nvī vī pūri paśātem* 'I sent my son as a pledge'; ibid. 5 *tta tta nvī gvaścāñā himāri* 'so (the *murā*-coins) must be distributed as a pledge', see *gvaśc-*. Possibly **nīpa-*, **nīpīya-*, **nuvīya-* > *nvī*, to base *nī-pā-* 'to deposit, pledge', Zor.P. DkM 717·3; 4 *np'k* **nīpāk* 'pledge', Sogd. Man. *np'q*, Chorasmian *nībāk*; with BS *nīpaka-* (JRAS 1955, 19; SDTV 56-7), and O.Ind. *nīvi-*, *nīvī-* 'pledge'. See *pā-* 'protect'.

nvīcā 'cry(?)', II 75·63-4 *nvīcā idā agalakvā hīye bājse drreha jśā brīyikyā vīrāṣṭā* 'a cry makes flames (*buljsa-*) in the limbs with swift movement towards the beloved one'. From base *nau-* 'to sound' with suffix *-īca-*, as in *salica-*, *gruvīca-*. IE Pok. 767 *neu-* 'to sound', see s.v. *nuvāindā*.

nvīḍa 'he brings out', participle *nūḍa-*, see *nuvar-*.

nvīth- 'change', see *nuvāṃth-*.

nve 'boat', see *no*.

nvemcā 'soft', v 123, 19v1 *ttū nīśadā balysa-bajāṣṣā nveṃcā avamā(īa-)* 'in this way the *brahma-svara*-voice, soft, with unmeasured...'. From **naunūkyā-* to *nauna-* 'soft', parallel to BS *manju-* one of the qualities of the *brahma*-voice. See s.v. *nauna-*.

nvaiya 'after', K 95·128 *ttūṇa nvaiya* = v 244, 3b4 *ttiṇā beḍa* 'at the time'; K 53·9·3 *ttiṇa nvaiyi*; SuvP. 63v2 *vīthauṇa bōāme nvaiya* 'by way of childish understanding', BS *bāla-buddhi-pracāreṇa*; K 149·14 *nvemya*. See s.v. *nuva* 'after'.

pa 'region', older III 22, 12a2 *pata*, II 120·184 *pa hīya nvaiśda* 'favour (=donation) of the land'; II 120·187

bāsa pa jai 'the whole region perished (suffered ruin)', parallel to II 119·160 *śa bāḍa jai* 'the country perished' (translation BSOAS 30, 1967, 102). With directional words, Sid. 3v5 *hauda rrichām pa jsāte* '(the sun) goes north', calque of BS *sapta rṣayah* 'the seven sages', *saptarṣi-* 'constellation Ursa major'; the full passage reads Sid. 3v4-5 *khu urmaysdi hauda rrichām pa jsāte u rraye pa jsāte, dvayām paṃdāvām paṣāme jsa* 'when the sun goes north and goes south, moving on two paths', BS *ravi-vartma-dvy-āśrayāḥ*, Tib. *byaa phyogs-su hgro-ba daa, llo phyogs-su hgro-šin lam gñis-su*; K 146·6 *rraye pa dīṣa jsa*; ibid. 8-9 *haudha raichau pa dīṣa jsa*; II 56·14; 17; 20; 23 *rraye pa*, ibid. 12 *rraya pa*; III 22, 12a2 *rrayi pata*, BS *dakṣiṇa-*. From **patā-*, base *pat-* 'be extended', beside *paθ-*, Av. *paθana-*, see below s.v. *phattanai*. IEPok. 824-5 *pet-*, Lat. *pateō*, Greek πετάωμι, πετάσαι. Further analysis could connect with O.Ind. *pā-* 'to traverse' (see T. Burrow, IJ 15, 1973; 97-8, see above s.v. *nuvāṃth-*).

pa 'beside', III 106·32 *sa vara ṇesta tte pa* 'he mounted (to the chamber), there he sat beside her'. See *patā* 'before', BS *purataḥ*.

pā 'power', I 254, VI *ttīsu pā vīrsu* 'force, power, vigour', BS *tejo-balaṃ vīrya-balaṃ*. See *pāṣa-*.

pā 'flesh', Sid. 17v1 *sya pā* 'flesh of goose', BS *hamsa-*, Tib. *nan-pahi śa*. Possibly in the official documents a commodity measured in *kiṇā* 'pounds' written *pa* and *pya*: IV 65b3 *mattīškāna ghai pa 1* 'of the assessor Mattīškāna (or of Mattīška) one (measure of) *pa* flesh (?)'; 66a3 *pya 1 kiṇā* 'one pound of *pya*'; 71b1 *še hvadye pya 5* 'to each man 5 of *pya*'; 71b2 *pya haura 10 saira u hālai* 'give *pya* 10 *satera-* quantity and a half'. If *pya*, *pā*, *pa* is from **pitā-*, this is older *pitu-* 'food', Av. *pitu-*, Oss. D. *fid*, I. *fyd* 'flesh food', Zor.P. *pyt* **pit*, M.Parth.T. *pyd*. See also II 33, 3b2 *pē*; II 37, 12b5 *pē*. Uncertain in II 33, 3b6 *st(u)ra-pānā* 'different kinds of meat' of *stūra-* 'large cattle' as gen. plural; but rather (see below) *st(u)ra-pāna-* 'herdsman of cattle', base *pā-* 'watch'. See SDTV 5, where the different interpretation by *pāyā* 'fat' was produced.

pa- 'beside, near', prefix to nouns, see *pakūṣṣa-* 'palace'; *papeṣṇā* 'evening', *pasāla-* 'spring-time'. Different from *upa-* in *bendā* (**upāntai*) 'upon', *vīrā* (**upari*) 'over, on'. To Av. *pa-*, *paxrūma* 'roofed', glossed by Zor.P. *kwt* **kata-* 'roofed', see s.v. *grūška-*; and preverb Av. *pā-* in *pāyaoza-*, beside *āyaoza-*, *vīvaoza-*. Pašto *psarlai* 'spring-time', **pa-sarada-ka-* (not *upa-*), Chorasmian *pa-čirē* 'month before *čirē*', Lit. *pa-žastis*, *pa-žastē* 'armpit', to Av. *zasta-* 'hand', Lit. *pa-vāsaris* 'spring-time', to *vāsara* 'summer', Slav. Czech *po-dzim* 'autumn', to *zima* 'winter'. This *pa-* is also in *pati-*, Greek ποτί; no form equivalent to O.Ind. *prati*, Greek ποτί is in Iranian. See also for O.Pers. the place-name **pa-sāya-* (in Elamite spelling *ba-a-ši-ya-*), modern *Fasā*, beside Av. O.Pers. *nī-sāya-* 'settled place, camp, court', rendered by N.Pers. *dar* 'court', modern *Nīsā*, *Nasā* (see Acta Iranica, 1975, Monumentum H. S. Nyberg III 309-12). Note also *pati-* in Av. *paiti-varah-* 'against the breast, neck', glossed by Zor.P. *var* 'breast'.

paṃ 'five', v 307·09·1·2 *paṃ salye* 'five years'; and before

- '100' and '1000': *pamjsa-sate*, *pam-sse*, *pam-se*, *pa-sai*, *pa-se*, *pam-saya*; *pam-ysūri* see s.v. *pamjsa*.
- pamsti**, -e 'leaves', 3 sing., III 26, 28b2-3 *ttaramdara pamsti* 'he abandons bodies at midday, evening; such bodies he abandons', BS *ātmabhāvān parityajet sūyāhna-kāla-samaye*. . . *ātmabhāvān parityajet*. See below *patāste*.
- paka** 'cooked food', III 94.22 *naši bīsi aštu āra idai ca māvara tcū-khām būka paka ttai hūdai* 'the humble servant made some fault who there gave to him the mother Tcū-khām's food, cooked stuff'. Base *pak-* 'cook', see s.v. *pajs-*; here *paka* (dyadic with *būka* 'food') from **paxta-ka-* or **paka-ka-*, beside Zor.P. *pāk* 'cooked food', N.Pers. 2nd component -*bā*, Arab.-Pers. -*bāj*, like *tak* 'running' beside *tāk* 'running', see s.v. *ttajs-*.
- pakūṣṭa-** 'palace-region, capital, royal abode', BS *rājadhāni*, III 117.13-4 *janave vī pakūṣṭa* 'capital dwelling in the land'; II 124.8-9 *rrājadānā pakūṣṭi*; II 7.111 *rājsadānā pakūṣṭā*; II 7.114 *rājadau pakūṣṭā*; II 10.161-2 *pakūṣṭa auna* (translation SDTV 27-9). See *kūṣṭa-*.
- pakai** 'covering (?)', II 129.78 *ttīve vaski jsām ttā ṁjinaī hūjsava-pakai paśajsa pastāmdū hajsāmdē* 'then for you also we deigned to send a *paśamjsana-* thing of *ṁja-* material with well-fitted cover' (translation AM n.s., 11, 1964, 26). From *pat-* 'to cover, surround', Armen. lw *pat*, *patak*, *patem* 'to surround, envelope, pack up', *oskiapat* 'covered in gold'; *patean*, *patenič* 'sheath, cover, envelope, cuirass'; with N.Pers. *palk*, Waxī *palak* 'eyelid', Šuynī *pāḍē* 'eyelash' (< **paḍk-*), Khovar lw *phatuk*, Waxī *patk*, *patuk*, Iškāšmī *pātik*, Yidya *puluk*, (see G. Morgenstierne, Šughnī Group 63b-64a). For -*ḥk-*, -*ḍk-* note also Av. *nāmaḍka-*, Oss. D. *nimātk'u*; Balōči *paḥk* 'poplar', Kirmāni Pers. *patk*, Māzand. *palak* with Oss. D. *fātk'u*, I. *fātk'ū* 'apple'; Av. *varāḍka-* 'kidney', below *bilga-*, Yidya *wulya*, Waxī *waltk*.
- pakyerma** 'outstanding, excellent', K 111.362 *ṣai cai rū bajāṣa paṣve jsa pakyerma* 'he who is outstanding in form (BS *rūpa-*), voice and nature'; II 81.52 *lāhūra* (read *rāhūla*) *āṣi jsa pakyairma daṣta u gūmā* 'equal to ārya-monk Rāhula, skilled and trained'; II 7.109 *ttīṣa jsa pakairma* 'outstanding in splendour (or activity)' (BS *tejas-*); II 2.21 *sakhārma śairka jaitṭva jsa pakyairma* 'good saṁghārāma-monasteries as outstanding as Jetavana'; Manj. 175 *ga rrū prraṣvena pakyarma* 'outstanding mountain in form (BS *rūpa-*), in nature'. See also *jārma*, *jarma*, *bijairma*. From **pati-čārm-ya-* 'acting before, surpassing', base *čār-* 'move, act'; form **čārma-*, as Zor.P. *vārm*, *vārom* (*w'wom*) 'mind' (base *var-* 'memorize') and *dārmak* 'fine, delicate' (base *dar-* 'pierce'). Below *bijairma*, BS *pradhāna-*.
- pakṣār-**, *pakṣar-* 'be ashamed, modest', III 1, 6r1 *kṣārma pakṣāre* = III 8, 16v1-2 'shame, modesty', parallel to BS *hrī-r-apatrāpya-*; with negative Manj. 67 *apakṣarāttai*. See s.v. *kṣār-*.
- pakṣau** 'bathed (?)' III 105.11-2 *cha ttarā vaiysna hamaga bure habāna pakṣau śairka raudaṣai mānada dyena* '(the galant) complexion red like a lotus, shining (?), bathed, fine, like a king's son in appearance'. If parallel to Pali *nhāna-anusitta-*; *sunahāta-*, BS *susnāta-gātreṇa*, from **pati-xṣauta-* base *xṣau-*, beside *xṣaud-* 'to wash, bathe', Av. *xṣaodah-* 'stream', *xṣudra-* 'fluid', *xṣusta-* 'fluid, molten (Zor.P. *xṣust*)', *ṣaraxṣaostra-* 'flowing forth'; Zor.P. *ṣustan*, *ṣōḍ-*, N.Pers. *ṣustan*, *ṣōy-* 'wash, cleanse', *ṣustah* 'towel, handkerchief', Armen. lw *ṣouštak* 'a cloth', Arab.-Pers. *ṣuštaqah* 'a cloth' (agent and tool, suffix -*tar-* nom. sing. -*ā*, as *dōst* 'friend', O.Pers. *dauštar-*, Armen. lw *dēt* 'observer' from **daitar-*, *parēt* 'overseer' from *pa(tī)-daitar-*); Zor.P. *aṣust dast* 'unwashed hand' (DkM 794.19). O.Ind. *kṣodas-* 'stream', IE *kseud-*, WP 1 502 (omitted Pok. 625).
- pacaḍa-** 'way of acting, manner, method', III 26, 28b3 *pacaḍana*, BS *paryāya-*; Sid. 101r2 *pacaḍā*, Tib. *skabs* ('method'); Sid. 144r5-v1 *nva pacaḍā*, BS *yathā-vidhi*; Sid. 8r2 *nva pacaḍā* 'in order', Tib. *go-rim bzin-du* (see *hamphūs-*); Sid. 104r1 *pacaḍā*, Tib. *srol* ('practice, custom'); -*ky-*, v 78, 4v1 *pakyadāna*; v 164 b2 *pakyadāna*; loc. sing. Sid. 9v4 *ttiṇa paciḍa*, Tib. *de-nas*; Sid. 141v5 *ttiṇa paciḍa bisai prihar-ra gvihaiye ūstamna ha(me)*, Tib. *phyi-ma ni mchon-la sog-s-pas rmas-pa yino* (*phyi-ma* 'later', *rmas-pa* 'wounded'); compounds, K 45.20 *dva-paciḍa dūkha* 'twofold woes'; III 82.7 *haṣṭa-paciḍa śira baudhasatva* 'eightfold good bodhisatvas' (possessive compound with -*ya-* suffix). With -*ka-* Sid. 103v5 *pacaḍakā jsa*; K 145, 3r2 *pacaḍaka jsa*. See *tcaḍa*, *nijaḍa-*, *bijaḍa-*. From **pati-čarta-*, base *kar-*, *čar-* 'make, act'. Similar form Sogd. Man. *p'čkrṭ* 'instead', Chr. *pčrw* 'instead', Mt 5.38 *dnf' dnf' pčrw* 'tooth for tooth', ḏḥōvṛa ḥvṛl ḏḥōvṛa, with *pati-*, *patiš-* 'back, in return'.
- pacan-** 'cover' and 'bestow', SuvP. 67r2 *pacanūn* 'I cover', BS *chādayāmi*; III 71.133 *ca ttū ṣṭām rahāṣa pacimāna* 'you who conceal this secret'; preterite **pacata-*, III 98.27 *khu ji carau pyistā pace hamgustā na vā harūñe* 'as a lamp veiled, covered, hidden does not shine out' (triadic 'covered'), = III 99.31 *khva ja carau pvīsta pacai hagausta na vā harūñai*; fem. III 67.47 *cv-am pacā pādā rīna* 'the queen nourished them whom she had hidden'; III 67.47 *dī ṣamde pacena pyūva* 'they issued (were drawn out) from concealment'; fem. with *yi*, K 29.204-5 *khva dyā ṣa pajūṣṭa u tta tte pvaina jsa strīya pacāvai skāda* 'when she saw the ring, then (apodotic *u* (*uta*) the woman in fear hid it unnoticed'. For 'bestow', III 123.68 *haira pacana* 'bestow things (money)', gloss to BS *dana pratsadaya* (= *dhanan praccḥādaya*). Base *kan-*, Av. *akana-* 'quiver for arrows', Zor.P. **kanatiyri*, *kntgl*, *kntyl*, **kan-tir*, Pahlavi Texts 4.28 *kntgl* **kantiyir* i *pur-tiyr* 'quiver full of arrows'; see also *kaṅgā-* 'skin'.
- pacaṣṭa** 'attached, suspended', Z 2.45 *anigyo jsa āre pacaṣṭa* 'they stay hanging to branches'. Base *kas-*, participle *kaṣṭa-*, Oss. D. *nixāsun*, *nixasun* 'adhere'.
- pacas-** 'look back, confess', K 66, 84r4 *baysā pyatsa diṣṭi pacase* 'before the Buddhas, I avow, I confess' (dyadic); Z 2.4.434 *harma pacaste* 'he confesses evil deeds'. See also *vajsas-* 'look down upon', III 10, 19r1 *ysama-ṣṣaṇḍai benda vajsase* 'you look upon the world, parallel to BS *avalokaya-*. Base *kas-*, *čar-*, see *kas-*.
- pacā** 'she concealed', see s.v. *pacan-*.
- paeūimā** (rather than **pacchīmā*) 'I make, put', II 61, b3 *a maṇ pajsanī tterā vī pacūimā* 'I here put worship upon

- (my) forehead (I worship with my forehead)', parallel to II 124.6 *pajsa ttemrra baida pachisēm* 'I put worship on my forehead'. Base *pa-cv-* < **pati-ēau-*, earlier **pati-ēyau-*, see also s.v. *netcūka-* 'attendant', and *pacha*.
- pacai** 'he ordered', II 100.215 *parau na pacai* 'be ordered no order', older *parste*, *paste*, see *pari* 'be orders'.
- pacena** 'from concealment', ablat. sing. to **pacati-* see s.v. *pacan-* 'cover'.
- pacha** 'attack (of fever)', Manj. 311 *tī khvai pacha jasta* 'then when his attacks are cured'; Z 291.7 *marañā pachā cā mulysdīju nistā kari* 'the attack of death which is not merciful at all'. See *patāchu* 'approach' from *pati-ē(y)au-*.
- pachays-** 'retire, depart', Manj. 212-3 *ne haḍa pachaysdī ne jsāve* 'he however does not withdraw, he does not go'; infinitive II 119.159 *rauṣta jsa pasta pachaysāvai* 'be deigned to retire from sovereignty'. From *pati-xaz-*; N.Pers. *xaz* 'creeping, crawling', *xazidan*; *xazindah* 'reptile', *xazān xazān* 'loitering', base (s)k(h)az-, -kh-palatalized to -ch-.
- pachas-** 'strike down', K 109.315 *nai uī pachasidī* 'his senses are not knocked back', from older *pachus-*, with -as- < -us-, see s.v. *āhus-*, *āhas-* 'sweat', *niras-* 'burst', *vīras-* 'shine'.
- pachāre** 'are cooked', Sid. 10114 *u dūṣai jsām pachāre* 'and for him the doṣa- defects are heated', BS *kvāthah syāt*, Tib. *nad-gzi thos-par byed-do (hēhod-pa, hēho-ba* 'cook'). See also *pāchai* 'to be cooked'. From *pač-* > **pats-* **pats-y-* > *pach-* before *pač* > *pajs-*. Cognates s.v. *pajs-*.
- pachāṣ-** 'satisfy, give to drink', SuvP. 70v1, 1 sing. optative, *pachāṣi* 'I would satisfy', BS *tarpeya*; Manj. 413 *pachāṣe dāvi(nai) nai* 'be gives to drink the amṛta-stuff of the dharma-doctrine'; older preterite, Z 5.89 *nei ma parchāṣtai* 'you gave me to drink amṛta-stuff'. See *parchāṣ-*. From **pari-xaz-y-*, see *khaysa-* 'food'.
- pachīys-** 'be made to, deemed to be', honorific to *yan-* 'make', I 255, 12b3 *ni pachīysde* = SuvO. 55r1 *n(e) pa(chī)ysd(e)*, BS *na vilambiṣyati*, variant *vibhaviṣyanti*, Tib. *hphos-par mi hgyur* (*hphos-pa* 'be poor; lose; be dejected'); 'is caused to do', v 245, 9b1 *piḍa pachīysde* = K 96.189 'is to be written', BS *likhāpitāni bhaviṣyanti*; Manj. 329-30 *harbaṣu pyūṣta pachīysde* 'he makes all heard'; 1 sing. Z 22.324 *aṣy hamatā hvastā pachīysde* 'I myself am made to be beaten'; III 20, 3a1 *piḍa pari biṣṭ dātā stiyā pachīysdā* 'he commands to write, by him the whole dharma- doctrine is caused to be learned'; Z 11.22 *ṣai kṣamottātā pachīysde* 'that is considered to be favour'. From base *khaiz-* (*xaiz-*), **pati-xaiz-* 'to account', cognates s.v. *chīyā*. See causative *pachīṣ-*.
- pachīṣ-** 'make, cause', honorific to *yan-* 'make', 3 sing. K 98.209 *piḍa pachīṣte* 'he causes to write', = v 245, 9b1 *piḍa pachīysde* 'is caused to be written', BS *likhāpitāni bhaviṣyanti*. With *pajsama-* 'worship, honour', K 66, 84v3 *pajsa pachīṣde* 'he honours', III 122.46 *pajsa tṭā pachīṣau* 'I honour you', BS *mahāntam prasādam*, v 192, 38e2 *pajsa pachīṣi* 'I would honour', II 124.6 *pajsa ttemrra baida pachīṣēm*. 'I honour upon my forehead', v 216, 11-2 *a maṃ pajsa pachīṣe* 'I do honour here' (see SDTV 82); with other abstracts III 129.17 *suhī śravā saṃdurṣṭi prāvāṃjaji bāḍi pachīṣāre* 'they cause pleasure,

content, happiness at the time of the *prāvāṃja-* ceremony'; of evil, v 95v5 *(pa)chīṣate u ne ju byehiyā tti kidyāne pachīṣete ku karā hayṣguṣṭaṇu ne yande* 'he causes ... and does not attain; the evil deeds he commits where he makes no trouble at all'; Z 22.107 *māstu daṇḍu* (BS *daṇḍa-*) *pachīṣāmane* 'we make (deem) it a great punishment'; Z 23.115 *muḥu pachīṣāmane hāvu* 'we make (deem) it an advantage to us' (*hāva-*, BS *ānuṣamsā-*); noun, v 225.68.2 *(pa)jsam tīra vī pachīṣāma drūnai...* 'we do honour on the forehead, health...'; preterite, K 33.47 *pajsama-m jsa pachaiṣte* 'therewith he did honour' (BSOAS 29, 1966, 508). See also *vachīṣa* 'is situated', to variant *vadade* 'made'. Transitive (causative) to *pachīys-*.

pachuta-, older *parchuta*, inchoative *pachus-*, *pachas-*, 'strike upon, injure, knock back', BS *upahata-*, SuvO. 4r7 *parchuta-indriyyau jsa uysnora* 'beings with impaired senses', BS *upahata-indriyā ye hi sattvā*, Tib. *dbao-po ṇams* (*ṇams-pa* 'injured, impaired, imperfect'); v 130b5 *pachutātena* (with -e- added to -chu-) *aysmūna* 'with impaired mind' (for *pachutāna*). If *avachauda-*, *avachoda-* 'unimpeded, not knocked back' is associated here, the base is *khaup-* (rather than *khap-*): **pari-kh'ufta-* > *pachuta-* would suit *kaup-* 'to strike against, beat', cognates s.v. *avachauda-*. See inchoative *pachus-*.

pachus- 'be struck upon, be knocked back, impaired', Z 14.54 *tta vara pachusndā hīvān* 'their own (deeds?) are impeded'; Z 5.41 *duṣḍarrau hamatā pachuṣṭā kho ju malayu ggaru vāte khvīyā* 'cowardice of itself is knocked back, like a wave on the Malaya mountain'; Manj. 336-8 *kūṣṭi āpatta naiṣṭa anāsrava spāṣāna mārga lakāttara ṣkaujyau gūvai na pachusa satvā vīra kṣamau kī tṭā* 'where no fault (BS *āpatti-*) exists, the way must appear as without āsrava-influences, beyond the world (BS *lokottara-*), free from saṃśhāra-factors, where favour to the beings is not struck back'. Participle present with negative, see *avachusada-* 'not being struck back, unimpeded'.

paj-, **pajy-** 'to beg', see *pajad-*: *pajista-*.

pajad- 'beg, ask for, demand', 3 sing. Z 12.42 *pajāttā*, 2 sing imperative v 121, 10v2 *pajya, ma kāḍāna* 'beg for me', 3 sing. optative Z 11.19 *pajiyi*, IV 46a2 *pajidā* 'they demand', II 22, 16a4 2 sing. imperative *paja*, II 27.34.15 2 plur. *pajitta*; preterite, II 62 *Dumaqu 2 pajistāṃdi*; 3 sing. JS 20r4 *pajiste*; K 16.153 *pajeste*, = K 33.46 *pajaiste*, = K 24.95 *pajaista*; III 68.71 *pajaistāṃdā*; III 65.8 *pajaista-m jsa* 'he asked therefrom'; 1 plur. v 7.7.3 *pajistāṃdū*; participle present Z 11.19 *pajyandau vīri* 'against a beggar', JS 20r3 *pajamḍai*; fem. K 46.36 *dūkhya ysera anūha miṣdyūna hana pajaca strriya* 'sad unhappy helpless pitiful blind woman'; fut. participle, IV 17.28 *pajāñā*; infinitive, v 220.6 *pajistā tṣve* 'he went to beg', II 51.62 *parida pajaiṣtai* 'they deign to beg'; noun, III 66.27 *paji tṣve* 'he went begging', K 47.53 *pajina pādām* 'I nourished by begging'. See *jad-*, *jista-* with cognates.

pajarūna 'abuse', v 76, 44v1 *pajarūnai hvāñn(dā)* 'they utter abuse of him', BS G 37, 33b7 *paribhāṣā-hetunā*; K 30.223 *habvakya pajarūna salāva* 'abusive (dyadic) words'. Base *gar-* (see s.v. *ggirai* 'objector'), Av. *gar-*,

aibijaratar-, *gar-* 'word, song'; N.Pers. *paiyārah* 'abuse', Orošori *šār-*, *šārt* 'to sound', Šuynī *žal-*, *žalt*, Oss. D. *dzorun*, *dzurd*, I. *dzuryu*, *dzurd* 'to speak' (**jaru-*), *udžāl* 'talk' (= *dzubandi*), Parāči *jar-* 'say', Pašto *yarēdal* 'chatter', *bayāra* 'scream', *šaral* 'cry, weep'. IE Pok. 478 *g^{er}-* 'raise voice', O.Ind. *grṇāti*, *girate*, *gurate*, *gūrtā-*, *gariṣyati*, *gir-* 'speech', Lat. *grātēs*, Oscan *brateis*; pejorative, Greek *δαιριδν* 'abuse', OHG *queran* 'to sigh'.

pajarüştida 'they surround', see *parajüşta-*.

pajāda 'seize, ravish'; III 38.48 *stiñe vaťakye tcamna pajēdā uviťkye*, = III 48.69 *staiña vaťakye tcamna pajāda (uviťkye)* 'the womanly contortions wherewith she ravishes the wits'; III 38.46 *nai būša vaťakye tcamā pajida uviťkye* 'not her jokes, contortions wherewith she ravishes wits'. Parallel to JS 34r1 *ce uviť hoša* 'who ravishes the wits' (see *haus-*, which renders BS *karati* 'seizes'), BS name *Manoharī*; *mano-hara-* 'fascinating'; Homer, Iliad 14.216 *ἐκλαψε νόον*. Possibly base *gar-* 'to seize' in base *grab-* 'seize', IE Pok. 455 *ghr-ebh-*, 457 *ghr-ei-b-* beside 442 *gher-* (with frequent variation *gh-* and *ghl-*). Hence here *gar-*, *jar-*, **pati-jār-* > *pajār-* and *pajāda* < **pati-jāratāi*, *pajēdā* and later *pajida* < **pati-jāratī*. Present with long vowel -ā-. Possibly Armen. lw *patgarak* ('carrying receptacle') barrow, litter, sedan' from *pati-gdra-* 'take up'. For Aramaic Pers. 'bygrn'. **abigarana-* see E. Benveniste, JA 1934.2.178-9.

pajāys-, *pagyāys-* 'take, accept, enjoy', V 112, 34v7 *vicitre hayirūne pagyāysāre* 'they enjoy various (BS *vicitra-*) pleasures', BS *nānā-ratim anubhaviṣyanti*; V 116, 65r7 *pharāku rro khāysu pattarro pagyāysūre* 'they enjoy foods, abundant', BS *bahu-upabhojanam bhuktvā*; III 44.53 *u tti khāysq pajāysdai* 'and then he accepts the food'; acceptance of alms, Z 2.58 *pāṇḍāvātu pajāysa* 'you accept alms' (BS *pṇḍapūta-*); Z 24.271 *pāṇḍāvātu pajāšti*; food, Z 11.44 *cōi khāysā ūšā pajāysāro* 'what is his food, vital force (BS *ojas-*), they may accept'; Z 13.94 *ne ju vā khāysu pajāšte* 'he did not accept food'; Z 13.90 *rruso šsu drai māštā pajāšte* 'for three months he accepted just the barley'; Z 3.114 *kye mā pajāysūre nātu* 'who accept my amṛta-stuff'; K 63, 79r4 *titi pajāysaude brrūna saskāra dauja* 'may they accept the splendid *sauṣkāra*-ceremonial gift'; III 60, 37-8 *kluai parya kalpa āstaṃ styte pajāšte* 'when over him the ages had passed in the last time he accepted'. Base *gāz-*, *jāz-* 'take', N.Pers. *āyāz* 'beginning', Oss. D. *ayaz*, I. *aqaz* 'help' (taking hold of), Sogd. with preverbs *ā-*, *pač-*, *fra-*, Bud. ''*γ*'z- 'begin', *pč'γ*'z- 'receive', *pr''γ*'z-, *pr'γ*'z-, *βr'γ*'z- 'begin, grasp', participle *pč'γ*'st-. Present with long vowel -ā-. IE *g(h)/g^h(h)*, *a/e*, *g(h)*- (16 possible forms), connexion uncertain.

pajida 'she ravishes', see *pajāda-*.

pajittā 'he asks for', see *pajad-*.

pajiste 'he asked', see *pajad-*.

pajud- 'to cover', 3 sing. Z 2.28 *ggaṇtsu ye haṇggindi u ysāysānai pajuttā* 'let one dig a pit and cover it with herbs'; preterite K 3, 138v4-5 *ttyau (pa)lyau pajusta* 'covered with these banners', Tib *gdugs de-dag-gis yog-par snaṇ-ste* ('having appeared covered with these umbrellas'; *yog-pa* = *g-yog-pa* 'cover'); V 77, 145v4-5 *haudyau ratanyau kye ratanīnyau dūmyau pajusta* 'with

seven jewels which are covered with jewelled strings', Tib. *rin-chen-gyis śin-tu spras rin-chen dra-bas legs-par brgyan* (*brgyan* 'ornament'); III 131, b3 *pajustā rata-nīnyau gākyau pa|||* 'covered, with jewelled bells covered' (*pa(justa)*); Z 21.34 *spātyau pajustū* 'covered with flowers'. Derivatives, II 85.21 *sau pajūkā* 'one cover'; adjectives, Sid. 109v1 *pajūkīnai būjaṇi* (BS *bhājana-*) 'lidded pot', Tib. *snod kha-sbyar*; Sid. 147r3 *pajukaustā bājam* 'lidded pot', Tib. *snod kha-sbyar*; noun V 216, 27.2 *pajūmai*; V 258, 24 *pajūmai*, ibid. b1 *pajūma* associated with *thauna* 'cloth'; Z 22.138 *banhya karā vira ggātā-kīnai vara jālā pagyūni* 'trees in the surrounding, in the court a covering of network (BS *jāla-*) with bells'. Base *gaud-*: *gud-* 'to cover', see cognates s.v. *uysgun-*, below *hamgun-*.

pajüşta 'finger-ring', see *paṇjušta-*.

pajena, *pajyau*, *pajvā*, see s.v. *paṇjsa* 'five'.

pajy-, *paj-*, *pajista-*, see *pajad-* 'ask for'.

pajs- 'to cook, ripen, digest', present 2 sing. imperative

III 136 a1 *khāysa vā pajsā* 'cook me food', ibid. 2 *siraka vā pajsā* (see s.v. *siraka*); 3 sing. Sid. 147v5 *khu sirā pašte* 'so that it cooks well', Tib. *chos rab-tu gyur-pa*; Sid. 152v2 *daṇḍa kku pašte* 'so that it cooks', Tib. *chos-par gyur-nas*; III 85.81-2 *khāysāna hāma bāva pašta* 'in the belly the raw root cooks'; 3 sing. conjunctive, Sid. 15r4 *pajsāte*; passive 3 plur. *pachāre* (see above); Sid. 155v5-156r1 *cu daṇḍvā besā āckā ttiyāṃ khaiyi trāmidā u vīnaustā hame u pajyāre u byavāre* 'what are diseases in teeth, pains enter, and it becomes painful and (morbidly) they are heated and burn', BS *dantānām toda-karṣau ca jāyate*, Tib. *so-nad sug-čō na-ba dāṇ brce-ba rnam s gñis ni* (BS *harṣa-* medical term 'sensitiveness of teeth'; Tib. *brce* 'be amused' mechanical rendering of BS *harṣa-*), with *byav-* < *abi-tap-* or *vitap-*. No preterite so far noted; participle *paka-* < **paxva-*, Sid. 11v1 *pahā*, BS *pakva-*, Tib. *zu-bahi čhad-pa*, Sid. 15r4 *pahā*, BS *pāka-*; Sid. 17v5 *pahe* (reverse to *hāma* 'raw, undigested'), BS *svīma-* 'cooked, sodden', Tib. *bco-pa*; gen. plur. Sid. 137r1 *pahām rrūnām āstaṇma* 'boiled oils and the rest', Tib. *smān mar*; I 161, 76v2 *khu paha hamā* 'that it may be cooked'. With negative V 322.126 *apahā*, = Sid. 12v3 *ahahā*, BS *āma-* 'raw, undigested', Tib. *ma zu-ba*. Fut. participle, Sid. 122r1 *pajsāna-* (and often). Noun, Sid. 14v5 *pajsāma*, Tib. *brco-ba*; III 94.22 *būka paka* (dyadic) 'food' (**paxvaka-* or *paxtaka-*); -*pā*, see *šapā* 'broth'; adjectives Sid. 11v4 *pajsāka-* 'cooking', BS *pācanīya-*, Tib. *chos-par byed-pa-ste*. With *vi-* see *gvach-*, *gvāch-*, *gvachāñ-* 'to digest'. See also *pāchai* 'to be cooked'. Base, *pak-* 'cook, bake, ripen, boil'. Av. *pak-* *pačaiti*, *pačaya-*, *puxda-*, *pāka-*, Zor.P. *pač-*, *puxt*, *pāk*; N.Pers. *paz-*, *puxt*, -*bū*, Arab.-Pers. -*bāḡ*, *mai fuxtaj*, *mai buxtaj* 'boiled wine', Armen. lws *pak* 'cooked stuff' (*dasta-pak* 'cakes'), *pax* 'sodden, boiled'; M.Pers.T. *pax-*, *pwxtn* 'ripen, fade'; Sogd. Bud. *pč-*, *pwyt*, Yav. *pač-*, *pašta*, *pačna*, *pačak* 'boil, cook', Oss. D. *ficun*, *funxton*, *funx*, I. *fycyn*, *fuxtān*, *fyx*; *uāli-bāx*, -*byx*, -*fyx*, plur. -*vyxtā* 'cheese pastry', possibly IAS 1.199 *uāli-vicgi*; Šuynī *pis-*: *pāxt* intr. 'be cooked, ripen', trans. *pīdz-*: *pāxt*; Sarikolī *pas-*: *pext*, trans. *pedz-*: *pext*, Rōšānī *pēdz-*: *pont*, Yazg. intr. *paš-*: *pūx*^o, trans. *paj-*, *paš-*: *pūx*^o participle

pax²ag, infinitive *pajaj* (from *pačya-*, *pāčya-*, *paxva-*; -t secondary), Pašto *pāx* 'ripe', plur. *pāx* 'cooked', Yidya *pšāi* 'ripe', Sangl. *pux* 'boiled', Waxi *pac-*, *pōc-*: *pact*, *pōšt*, *pačeth*, Balōči *pačag*, *p'ašay*, *patka*, *pahta*, causative *p'ašā-nay*, Kurd. *piš-*, *pātin*. Kroraina *potga*, *poğa* 'boiled', adjective *potgeci* epithet following *me* 'wine' (W.B. Henning, BSOAS 12, 1948, 603; H. W. Bailey, TPS 1954, 129-132), N.Pers. *mai puxtah*. IE Pok. 798 *pek²-*, O.Ind. *pacati*, *pakva-*, Greek πέσσω, πέττω, πέπτω, Lat. *coquo*, *coctus*, Alban. *pjek* 'I bake', O.Engl. *ū-figen*, Celt. Welsh *pobi*, Lit. *kepù*, *kèpti*, Slav. Russ. *pečī* 'bake, boil', Tokhara AB *pāk-*.

pajsa 'five', see *panjsa*.

pajsa 'honoring', see *pajsama-*.

pajsa- 'reveal', 2 sing. imperative to **pari-jan-*, III 71.133 *māta maṃ brra-v-i pajsa* 'dear mother, reveal it to me'. From **pari-janu* **pari-jaṃ* by lost *anusvāra*.

pajsa- 'put on' 2 sing. imperative to *panjs-* 'wear clothes', III 123.70 *pamūha pajsa* 'put on the clothes', BS *pravarāṇa pravarā* (= *pravarāṇaṃ prūvara*).

pajsa- 'strong', see *pāṣa-* 'strength'.

pajsa- 'surrounded', see *paljsāta-*, *pajse*. K 76.202 *rrumdyau pajsa* 'surrounded by kings'.

**pajsañ-* 'production (?)', with negative, noun, III 32.3 (and repeated): 1-3 *narrujāme hālai*. . . (2) *āpanamūme hālai*. . . (3) *jaiga hālai*. . . *avajsañāme hālai*, each applied in turn to BS *ākāṣa-*, *vijñāna-*, non-buddha-, *skandha-*, *nāma-rūpa*, the six *yāna-*, *spāṣa-*, *anubhavana-*, *kāma-*, *śodhana-* (approximately). Hence in a tetradic phrase 'breaking out, non-arising, elimination, non-production (?)'. From **pari-jan-y-* (*paljs->pajjs->pajsa-*, but *patijs->paj-*) base *gan-*, *jan-* 'strike, put, make', see above *jsan-*: *jsata-*, and *pajsan-*, *pajsañe*.

pajsamja 'protection', K 142.1036-7 *ttye biṣṭurāṣai o vā biṣṭurāṣaiṇi jsa rakṣi jseṃ pajsamja yanumā* 'I make guard (BS *rakṣā-*) with the *kulaputra-* ('son of the Great House') and the daughter of the family, I make protection for them', Tib. *sba-bar bgyiho* (*sba* 'conceal, protect'). From **pari-jama-čī-*, to base *gam-*, *jam-* 'go', see the older form *paljsamjyā-*.

pajsatā 'surrounded', v 188.48, 221, see *paljsata-*.

pajjadi 'reverent', JS 2214-v1 *virṣṭja pajjadi dūrā śira styūda dijsākye hālai* 'to (you) the possessor of the vigour-attended, reverent, from remote time steadfast fortune (= BS *śrī*)', for *dūrā* see s.v. *dura-*; III 42.1-2 *sa khu jā hīsīdā virā vara pajsadā diṣṭa gatcastā śakāle tēcāraṃphā guḥā* 'just as they come into the court reverent, having in hand broken dry staffs, the men of the troupe (BS *gulmaka-*)' to entertain the lovers. From **pari-janta-*, **pari-jantaka-* 'going around, serving, honouring', from verbal base *gū-*, *jā-*, *ja-* in *jsamane* 'we go', participle *hanjsadaa-* 'set out, BS *saṃprasthita-*' from **ham-jantaka-*, beside *hanjsedai*, *hanjsanidai* (see below). For *pari-*, note *pajsama-* 'honouring', later *pajsama-* to base *gam-*, *jam-* 'go'. Similar use of O.Ind. *pari-car-* 'attend on, serve' and without *pari-*, Av. *čarātī-*, *čarātikā-* 'young woman'.

pajsan- 'put on, apply, beat upon', Z 5.86 *čiyā rre ttū dātu pyūṣṭe trāmu hā pajsatā kho śṣṭyā rahanūna thonā pajsinde* 'when the king beard this *dharma*-doctrine, he was so

struck (upon) as the cloth is beaten white by the washerman'; Manj. 411 *cī pyūṣṭai ttu dā hahṣi pajsañe tvare* 'when he heard this *dharma*-doctrine, he was excited (rejoiced, **hahṣā* durative past), he was greatly struck'; Z 19.58 *kūleina pajsinde* 'it is beaten upon with the beetle' (Prakrit **koḍaga-*, BS *koṭanaka-*); Z 17.25 *puṇyau biṣṣā pajsatā* 'altogether put upon (supplied) with merits'; Sid. 1 bis 11 *pijsanīra aprrasama arve, muḍa phari* 'they were applying (supplying) improper medicaments, many died' (BS *apratīsama-*). From *pa-* (not *pati-*, because of *-js-*, not *-j-*) with *gan-*, *jan-* 'strike, put'. *pajsabaj-*, older **pajsabaj-*, 'to beat', v 78, 149r1 *kūsu pajsabajindī* 'they beat the drum' (BS lost), Tib. *rna chen-pohi sgra hbyin-par hgyur* ('the great drum's sound is produced'); III 72.156 *pajsabrrīyūndī cakrra u kūsa* 'they beat the discs and drums'. See also *tcabalj-*.

pajsama- 'worship, honour' (once L 89.5 *pajsama*), L 89.5 *ātī vā draiṣāna pajsama hvāṇā* 'or he recites honours to him from memory'; SuvO. 68v3 *pajsamu yāde* 'be honoured', BS *abhyācikirṣu*; K 5, 143r4 *pajsama-ṣva-karaṇa yādāndā* 'they made honour, celebrations (of fame)', Tib. *mchod-rtēn byed-čō de-dag mchod-rtēn de-la mchod-pahi las byed-de* (translation Lamotte, p. 244 omits); Z 5.87 *balysā phiaru pajsamo yādāndī*, = Manj. 412-3 *haiṣṭāda bayṣa pajsa* 'they gave the Buddha honour'; K 5, 143v2 *pajsamu yādāndā* 'they honoured', Tib. *chod-pa byed-do*; K 5, 144r3 *pajsamī yanemate kādana* 'for doing honour'; v 233, 95a1 *(hastā)mu rro pajsamū* 'also best honour'; loc. sing. III 9, 18r4 *gyastāni balysāni pajsima baudhisatvāni haṃkhṣā* 'in the honour of the *deva* Buddhas, in the number of the bodhisatvas'; inst. sing. with *yī* III 83.25 *ttū pūṣa bāyi pajsamaina hūṇa bhavaṇa* 'him at once he leads, with honour into his own house' (misplaced *-ai-* over *m* instead of *nai*: to read **pajsamānai*); inst. plur. K 107.286 *jastūṇau pajsamya uera* 'suited to the celestial honours'; SuvP. 72v3 *biṣṭūna pajsama*, BS *pūjām*; SuvO. 53r6 *pajsamī tcerā*, BS *tasya*. . . *pūjū kartavyā*; SuvO. 5r6 *pajsamī tcerā*, BS *pūjayitavyaṇi*; v 334, 32v2 *pajsamu yanā* 'he honours'; BS *pūjayati*; Sid. 127r2 *pajsama*, Tib. *mchod sbyin*; gen. plur. III 21, 6a1 *pajsamānā āṣaṇa* 'by the worthy one', BS *arhatā*; compounds, as second component with *-ya-*, JS 311 *brūna-pajsamya* 'splendidly honoured'; K 136.862 *āṣaṇa-vajsamī* 'you are (-ī) worthy of honour', = BS *arhant-*. With final and lost *anusvāra*, K 45.12 *pajsaṇi pūṛṭye* 'he lessened the honour'; K 62, 77v1 (dyadic) *pūja pajsa*; II 124.6 *pajsa ttemrra baida pachṣeṃ* 'I do honour on my forehead'; Manj. 422-3 *pajsa ida* 'he does honour to'. With *kar-* 'make', v 112, 34r2 *pajsama-tarei* 'doer of honour', from *-kara-ka-*; BS *pūjayitar-*; K 64, 81r1 *pajsama-jsera* 'to be honoured' (*tcerā-*); SuvP. 74r4 *hvaṇdūnū rre pajsamaḍā didrrāṇi haṃi kuṣṭi haḍā ysyāvi* 'he is honoured king of men so wherever he is born', BS *narendra-rājais ca sa pūjitali sadā, etūdrō bheṣyati tatra tatra*; Bod 55v2 *pajsamaḍā*, BS *pūjita-*; K 73.38 *jastyau jsa pajsamaḍā āṣka ṣṭi* 'he is ever honoured by *deva*-gods' (*oṣku*); verbal Manj. 131 *pajsamaḍai* (so) *harbaṣa bayṣa* 'he honoured all Buddhas'. Second component, SuvO. 5v3 *yāda-vajsamā* 'baving done honour', BS *kṛta-adhi-kāra-*; above K 136.862 *āṣaṇa-vajsamī* 'worthily-

honoured' rendering of BS *arhant-*, Tib. *dgra bcom-pa* 'conquering foes' gloss to BS *arihan-*. With denominative suffix *-ev-*, present stem, K 144, 2r3 *pajsamevāna*; K 143, 1r3 *pajsamevāme . . . prracaina*; preterite, v 247, 14b2 *baysān dā pajsamevye hime* 'the Buddhas' dharma-doctrine has been honoured'; BS *sad-dharmali pūjito bhavati*; 3 plur. K 35.79 *pajsamevyādi*, = K 26.128 *pajsameyauḍa*, = K 18.196 *pajsamiyuḍa* 'they honoured'. Compounds, first component, III 26, 29a4 *pajsama-viya* 'to be honoured', BS *pūjaniya-*; v 94, 17v7 *pajsama-ṣvattetā jsa* 'with honour and celebration', see above K 5, 143r4 *pajsama-ṣuva-karaṇa yādāndā* 'they made honour, celebrations'. With negative, K 61, 41r4 *draya ramna avajsamya yanāṃdi* 'they do dishonour to the three jewels'. Since *pati-j-* results in *paj-* (see *pajittā* 'asks for') but *pari-y-* results in *paljs*, *pajs-*, *pajs-*, here the one case of *pajsama-* may indicate **pari-jam-* 'go around attend, serve, honour, worship' (see also **pari-ja-* in *pajsada-* 'reverent'), as in Av. *pairi-fas-* (Yašt 10.6 *mīθrām yazāi . . . tām pairi.fasāi*), O.Ind. *paricarati* 'serve'. See s.v. *-jsam-*, *nalsam-*, *hajsam-*, *hanjsam-*; see participle *āta-* (with cognates). With *bi-*, see *bi-pajsama-*.

pajsāne (ñ uncertain) 'teaches, orders', I 251.115, IV 2 BS *anūsākṣyati*, variant *anūsāsiṣyate*, to *pajs-* 'ripen'.

pajsāḍā 'overwhelmed', III 43.25 *brriyijai brriṭṭā jsa pajsāḍā qbaustā ṣṭā* 'with passionate love he is overwhelmed, senseless'. From **pa-čarta-* (not *pati-č-*, > *pac-*), see JS 6v3 *attajṣāḍa*, JS 13v4 *tajṣāḍai* 'you surpassed' (**ati-čarta-*).

pajsāṃde JS 34v3 'they invested'; 3 plural II 74.41 *pajsāṃdāṃdā*, I plur. ibid. II 75.49 *pajsāṃdāṃdū*. See *paljsata-* 'surrounded'.

pajsārga 'distressed', see *paljsārgga-*, from **pari-čār-* 'think upon', base *kar-* 'think', Zor.P. *uskārtan* 'to think'.

pajsina 'strong (?)' III 7, 14v3 *pajsina āṣayāna* 'with strong inclination' (BS *āṣaya-*), if *pajsa* is not too late here for older *pātajsa-*, see *pāṣa-*.

pajsithyi 'having put away', III 20, 4b2 *pāttara cīvarā pajsithyi* 'having put away bowl (and) dress', BS *prati-śāmya*. The syllable *-iṭh-* is from *-arṭh-* as in *bīṭh-* 'turn, twist' from **varṭh-y-*. Hence *pa-(pari-?)* with *čarṭh-* to *karṭh-*, see *kāṭhanjuva-* 'house-robber', from **karṭha-* 'equipment'. For *-ṭh-* see s.v. *baṭha-* 'cuirass'; *-iṭh-* occurs *bīṭh-*, *hanbīṭh-*, *hasanīṭh-*.

pajsemina 'with service', III 42, b9 (*brū*)na *pajsemina u manāti hvaḍā khaṣṭāna u šau ravi jsa pajsam tcerai* 'with splendid honour and with desirable food (and) drink and with one ritual period (= Av. *ratu-*) worship must be performed' (Kalparāja text). Possibly from **pajsāma-*, **pajsāmya-* > *pajsema-*, inst. sing. *-ina* (older *-āna*), as in Sid. 127r2 *havina* 'with *havya-* offering' (BS *havya-*). For *-jsāma-*, note also II 10.162 *avajsamā* 'dishonour', and *hanjsāma-* 'gathering, collection'. Hence **pari-jāma-*, **pari-jāmya-* 'going around, service' beside the normal *pajsama-* 'honour, worship', noun with both *-a-* and *-ā-* in the base.

pajsūme 'honour (?)', II 61 b8 *||tsve pajsūme anvaṣti ṣṭi* 'to go to honour is difficult for him', if from *pajsāma* with *yi*. With *-ūme* as Sid. 2r4 *jehume* 'healing', = *jehāme*.

pajsaude 'to carry out', infinitive II 37, 1202 (b2) *tāvīyū parya pajsaude*. See *paljssem-*, from **pari-jāmaya-*.

paña 'each', see *pana-*.

paña 'powers', Manj. 128 *dasau paña*, see *pāṣa-*.

pamjalau 'alloy of five ingredients, bell-metal' (gold, silver, copper, tin, lead), v 132.58, 1a3 *ysirru pamjalau padanidu yana* 'make gold, bell-metal'; III 93.254 *pamjalau, kuṣṭi, āra* 'bell-metal, costus, rush-plant'; adjective, v 125, 10a2 *pamjalinaī nulaki* 'a tube of bell-metal'; Sid. 146v3 *pamjalinaī, bujṣvārā jsa* 'with a mortar of bell-metal', BS *kāṃsa-pātre*, Tib. *khar-bahi btun-bus* (*mkhar-ba, hkhar-ba* 'bell-metal'). O.Ind. *panca-loha-* 'bell-metal'. Here *panja-lau* may be either loan-word Ind. *panca-loha-*, or from Iranian **panča-rāuda-*.

pamji gen. plur. 'five', see s.v. *panjsa*.

pamjuṣṭa- 'finger-ring', Z 13.137 *kyite pamjuṣṭa parremā kāḍai pharu wūsa yidāndi* 'the *cita*-ornaments, rings, *parrema*-ornaments made greatly many noises for him'; K 29.202-3 *sk(au)daka jsū ttu pajūṣṭa pharaña diṣṭe* 'unnoticed he threw that ring into the water-jar', = K 38.138 *ttañai hā phariñā pamjuṣṭi niṣāve* 'into her pot he threw the ring', parallel Divyāvadāna 458.1 *angulimudrā*; K 29.204 *khva dyā ṣa pajūṣṭa* 'when she saw the ring', = K 38.139-40 *manauhari pamjuṣṭi dyā* 'Manoharā saw the ring'; III 35.27 *pajūṣṭa* and III 106.38 *pajūṣṭa*. From *pari-angūṣṭa-* 'being around the finger', Waxī *plōngōṣṭ*, Yidya *parguṣṭē*, Munjānī *parguṣṭyīy*, Yazg. *parγ^oaṣṭ*, *parγ^oaṣṭ* (like Yazg. *parḍaṣṭ* 'bracelet'), Khovar lw *pulunguṣṭu*. See *hamguṣṭa-* 'finger', and *āṇṣṭi* 'thumb'.

pamjs- 'to put on, wear clothes', participle *pamāta-*, Z 5.31 *pamā*, Z 3.55 *prahone . . . pamjsāre* 'they put on garments'; v 113, 35v6-7 *prah(ona) pamjsāna* 'the garments are to be worn', BS *vasana-dhārin-*; III 123.70 *pajsa* 2 sing. imperative 'put on', BS *pāvara*; beside *71 hajsā* 'take off', BS *uttāraya*; preterite, Z 24.277 *baṭhi māñāte styūda kyai pamātu yindā* 'it resembles a strong breastplate which (yi 'it') he can put on'; Z 24.406 *āysiru pamjsau pamātāndā* 'they put on a covering, garment'; III 105.15 *ttare pamye šara vāsta prrahauna* 'then he put on excellent garments' (dyadic); JS 30v4 *āysire . . . pamyeṃ* 'the covering . . . you put on'; compound, III 106.23 *šairka-vamye ālagre* 'well-dressed, arrayed'. Noun, *pamūha-* (unpublished older Khotanese and later frequently) 'garment', III 123.70 *pamūha*, BS *prāvaraṇa*, K 45.16 *pamūhi keṇa* 'for a dress'; III 124.85 *rāmajsa pamūha ttai* 'dirty garb it is', BS *malina-karapaṭa*; II 100.240 *pamūha na hūrtiyai* 'he would not give clothes'; adjective, II 51.62 *pamūhaja kabala* 'blanket (BS *kambala-*) for dress'; v 6, 1.1 *pamūhaja thona* 'silk for dress'. Base *mauk-* 'put on' and 'take off, loosen', without preverb, K 42.117 *baugi vichuste* 'he threw down his hat', with *b-*, like Greek lw βαῦκις 'shoe'; Zor.P. *mōk*, *mōč* (Gr.Bd. 131.11), *mōčak*, Armen. lw *moyk*, *moučak* 'shoe', Sanglēčī *mus* 'clothes', O.Ind. *moca-* 'shoe', *mocika-*, *maucika-* 'shoemaker'; verbal, Orm. *mōč:-mōk*, *myūz:-myōk* 'loosen'; Munjānī *muč:-nuuyd* 'move'. With preverb, *pati-* 'on', Av. *paitiṣmuxta-* 'put on', *frāmuxti-* 'taking off', Sogd. Bud. *ptm'wk'*, *ptm'wytk*, *ptm'ynč-*, Man. *ptm'wk*, *ptm'wyt*, *ptm'wxytyy*, Chr. *ptm'wxyq*; with *frā-*, Sogd. Bud. *fr'mč-*, *pr'mč-*, Man. *fr'mynč-*; M.Parth.T. *pdmwč-*,

pdmwēn, *pdmwext*, *fr'mwē*, *fr'mwext*; M.Pers.T. *pymwē*, *pymwē-*, *pymwext*, *prmwēn*, *pr'mwē-*, *pr'mwext*; Zor.P. *patmōk*, *patmōēn*, *patmōxt*, N.Pers. *paimōxtan*, Pāzand *padmōš-*, Armen. lw *patmouēn*, Waxī *pūmec-*, Išk. *ponuc-*, Sanglēcī *pumec-*, Sarikolī *pamez-*, Oss. D. *rāno-dzun* 'take away', I. *rāmudzyn*, *rāmyyd* D. *nimodzun*, *nimuyd*, I. *nymudzyn*, *nymuyd* 'deliver up'. See also *-ṃjsuwa* in *kāṭha-ṃjsuwa*, and *drau-mūsaa-* 'the hole of a pore of the skin', IE Pok. 744-5 *meuk-*, *meukh-*, *meug-*, *meugh-* 'to loose', O.Ind. *muncāti*, *mucāti*, *muktā-*; Lit. *munkū*, *mūkti* 'wipe away'; O.Slav. *mūknōti*, *s-myčō* *s-mykati* *se* 'creep'. See also *nvakalai* 'glove', *mūs-* 'take off', *mūsaka* 'clothes', *baucī* 'his hat'.

paṃjsa 'five', Sid. 133r5 *paṃjsa paṃjsa* 'five and five, five each', Tib. *lwa lwas*; later *pajsa*, K 152.12 *pajsa ge vira* 'in the five life-stages (BS *gati-*)'; inflexion, gen. plur. Z 6.43 *paṃjinu*; K 9v1 *paṃjinu indriyānu* 'of five senses'; K 76.204 *paṃjem*; Manj. 216 *pajena skadhā vira* 'in the five *skandha*-masses'; IV 13.10 *paṃjyi*; IV 13.9 *paṃji hwaṃḍā* 'of five men'; SuvP. 74v1 *paṃjai vira* 'in five', BS *pancasu*; II 58b12 *ttikyām paṃjyām*; K 76.210 *paṃjām gyastām* 'of five *deva*-gods'; K 59, 31v4 *paṃjām nūva-ranyām jsa* 'with five obscurants'; II 105.106 *pajām dūyau ṣaumañām* 'five *śrānu*-asceticisms of the *dharma*-doctrine'; Sid. 133r5 *pajā papalā vī* 'in the five peppers', Tib. *pipilin lwa-la*; Sid. 145r3 *paṃjsām mahā-buwām jsa* 'with the five great elements' (BS *mahābhūta-*); K 154.35 *pajai bveyā jsa* 'with five rays' (with list of colours); inst. plur. Z 10.2 *paṃjyau jsa*; K 6, 146r3-4 *paṃjyau anantanaryau uspurā*; v 381, 2r3 *paṃjyau suhāvata(nyau)* 'with five pleasures', BS *pancabhīḥ kāma-guṇaiḥ*; Manj. 56 *pajyau jsa kauma-gūnyau*; Manj. 284 *pajyau jsa kāma-gūny(au) byauda* 'possessing the five amours'; loc. plur. SuvO. 24r2-3 *pa(ṃ)jyug indriyug* 'in the five senses', BS *ṣaḍ-indriyeṣu* 'in six senses'; v 4 (6394).2.5 *paṃjvā haḍvū* 'in five days', K 56, 22v3 *paṃjvā gavuā* 'in the five life-stages' (BS *gati-*); K 59, 32r1 *pajvā gavuā*. Compounds, K 60, 35v3 *paṃjsa-padya* 'fivefold'; K 145, 3v1 *pajsa-padya*; Sid. 103r2 *paṃjsa-padya biraṣṭā ṣṭe* 'is explained to be fivefold', Tib. *lwa yod-par bśado*; v 183a3 *paṃjsa-padyata*. With *u* 'and', K 66, 84r3 *pajsu* 'five and...'; with *o* 'or', v 88, 22v2 *ṣau haḍā o duva dra(ya tca)horā paṃjso kṣāta hau(da)* 'one day or two, three, four, five or six, seven'. Ordinal *pūha-* 'fifth', Z 10.13 *pūhā*, Z 10.16 fem. *pūha vā durjaya būmā* 'the fifth *bhūmi*-stage *Durjaya*'; SuvO. 27r5 *pāṣkalā nāṣatā pūhā* chapter ended, fifth', BS *parivartakā pancamaḥ*; K 143.1061 *pūhye haḍai* 'on the fifth day'; v 307.09.2, 3 *pūhye haḍai*; v 252.847 *pūhye māṣṭi* 'of the fifth month'. The number five with the tens: *pus-*, and *s-* with *-pare* 'beyond', v 341, 83v3 *pusparebistā* 'twenty-five', BS G 37, 78a2 *paṃcaviṃṣati*, v 88, 50v2-3 *pusparendārsā haḍā* 'thirty-five days', v 337, 35v5 *pusparenōtā* 'ninety-five', BS G 37, 32b5 *paṃcavavati*; with *-s-*, Sid. 145r1 *sparibistā*, ordinal, II 19, 10a1 *sparābistamyē haḍai* 'on the twenty-fifth day', v 249.765 *sparabistā*, II 22, 16b3 *sparadirsamyē kṣā* 'thirty-fifth regnal period', IV 1.1 *sparadirsamyē kṣu*; v 245, 6b2 *sparatcahausa*, BS *panca-scatvāriṃṣatīmān*, II 106.140 *sparatcahaisa*, II 120.194 *sparatcahaisa*, K 96.147 *sparātcehausa* 'forty-five', v 245,

6a2 *sparapaṃjsāsā*, BS *panca-pancāsatīmān*, K 95.142 *sparāpajāsā*, 'fifty-five', v 245, 5b3 *sparakṣaṣṭā*, BS *panca-ṣaṣṭīmān*, K 95.137 *sparākṣaṣṭā* 'sixty-five', II 2.23 *sparahuudā* 'seventy-five', III 112, 2r2 and v 249.759 *sparanau* 'ninety-five'. Loc. plur. v 332, 24a6 *pusparenvvetuo* 'ninety-five', BS G 37, 21b1 *paṃca-navati-*. 'Fifteen', L 121.23 *paṃjsūsū*, gen. plur. v 259, D v, 4a4 *paṃjsūsēm hālai hwaṇḍe* 'for fifteen men'; II 22, 17a2 *paṃjsūsēm hwaṇḍā* 'of fifteen men'; ordinal, L 98.31 *paṃjsūsamyē*, II 88.16 *paṃjsūsā haḍai* 'fifteenth day'; N 166.16 *tcahauulasam...paṃjsūsam* 'fourteenth...fifteenth'; II 89.44 *paṃjsūsamyē*. 'Fifty', II 34.4.7 *paṃjsāsā*; IV 1.8 *paṃjsāsi*, IV 13.8 *paṃjsāsi*, II 68, d3 and II 76.6 *paṃjsāsi chātī*, v 7.2.4 *sa-paṃjsāsya* '150', v 8.2.3 *sa-paṃjsāst*; IV 26.3 *paṃjsāsina*; II 91.113 *drai-sse haupariṃpaṃjsāsā va hwaṇḍā muḍa* 'there (*vara*) 357 men were dead'; III 60.41-2 *paṃjsāsāna pacaḍana* 'with a method of fifty'; gen. plural, Sid. 124r4 *paṃjsāsām halirām hiyai kēkā* 'a decoction (BS *kalka-*) of 50 myrobalan *haritakī*', BS *pancāśad abhaya-kalkāḥ*, Tib. 'arurahi hbrum-bu lwa-bcu'; III 20, 4a1 *dvāsi paṃjsāsau āṣṛyau jsa* 'with 1250 teachers' (BS *ācārya*), BS *sārdham ardhatrāyo-daśabhir bhikṣu-sataiḥ*; v 243, 1b2 *dvāsse paṃjsāsau āṣṛyau jsa*, =K 94.94 *dvāse pajāsau mahāṣāvayau* (BS *mahā-śrāvaka-*). Uncertain, K 37.120 *paṃjsāmsse bāysaṇā* 'fifty forests' [but possibly **paṃjsāsā se* '5000' or *paṃjsāsā se* '1500' ?]. 'Five hundred', Z 22.123 *paṃjsa-satā-sahuvo* (fem. acc. sing.) 'of 500 years of age'; Z 13.39 *paṃjsa sate*; Z 4.50 *paṃjsa se*; III 58.12 *paṃ-sse*, v 249.769 *paṃ-se*, K 24.99 *pa-se dvāra* '500 daughters', JS 13v2 *pa-se-t-e* '500 to you' (*-e < te*), K 29.185 *pa-sai* (and ibid. 195; 199); II 93.45.3-4 *pau-se kṣaṣṭi ṣamāḍā jśā* 'with counting 560'. With *-ya-* suffix, II 65 (6394).1.4 *paṃ-saya* (see also *paṃjsāsya* above). 'Five thousand', III 113, 3r3 and 3v1, and v 249.769 *paṃ-ysāri*. From *panča*, **puṣṭha-*, Tumšuv Saka older *paṃtsi*, *patsi* '5', *patsasu* '50', *paṃsade* '500', *pe-sa* '500', *pe-sada* '500', *paṃcadame sede*, Av. *panča*, *puṣṭha-*, *pančadasa-*, *pančāsatam*, Zor.P. *panč*, *pančom*, N.Pers. *panj*, *panjum*, *pānzdah*, *panjāh*; M.Parth. T. *pnj*, *puz*, M.Pers.T. *pnz*, *pnzwm*, Sogd. Bud. *pnč*, *pnčm*, *pnčm'yk*, *pnčds*, Chr. *pnč's*; Oss. Dī. *fondz*, D. *fāndzājmag*, I. *fāndzām*, D. *findtās*, I. *fyndtās*, *fāndzaj*; Balōči *panč*, Yaṓn. *panč*, Pašto *pindz*, *pinzalas*, *pandzōs*, Orm. *pēnts*, *pēndz*, *pandzēs*, *pandzāstu*, Parāči *pōnč*, *paes*, Yidya *pānš*, Sanglēcī *pōnz*, *pōnzados*, Waxī *pānz*, Šuynī *pīndz*, *pīndz-dīs* '50', Sarikolī *pīndz*, Yazg. *penj*, *pən(j)-sū(u)ḍ* 'of five years'.

paṃjsau 'dress', see s.v. *paṃjs-*.

paṭh-: *paṭhuta-* 'burn', I 252, 2v2 (vi)citrā buṣṣāñi *paṭhāñā* 'various perfumes must be burnt', BS *nānā-gandhā dhūpayitavyāḥ*; SuvO. 53r6 *bhā vara paṭhāñā* 'incense is there to be burnt', BS *dhūpāṣ ca dātavyāḥ*; SuvO. 54v4 *buṣṣāñā vara tceere u paṭhāñe*, BS *dhūpaṃ ca dātavyam*; 3 sing. (*-avati > -aiyā*) Z 2.175 *dai trāmu paṭhaiyā* 'the fire so burns'; Z 9.16 *dai maṃkyo jśāni paṭhaiyā* 'the fire continually burns in the grate', =Manj. 393 *dā macai ṣi vara sūṣṭa* (BS *mancaka-*); preterite, v 26, 51v3 *dai maṃkyau varī jśānā paṭhute*; K 5, 143r3 *ttarandaru mā paṭhutāndā, kuī paṭhutu yāḍ(ā)ndā* 'they burned my body; when they had burned it...', Tib. *lus*

bsregs-so; bsregs-nas. See *thūste; haṃthuta-*. Base *ṭau-*: *ṭu-* 'burn', Sogd. Man. *prδ'w* 'flame', *prδwt*, Cbr. *prδwty*, Chorasm. *ṭau-*; Waxī *ṭāw-*: *ṭit-*, trans. *ṭiūw-*: *ṭāwcowd*, Parācī *thī-*, trans. *thēw-*, participle *thōt*, Šuynī *ṭāw-*: *ṭud*, Sarikolī *ṭaw-*: *ṭūd*, trans. *ṭēw-*, *ṭud*, *ṭēwt*. Isolated, if base *theu-*, *stheu-*, possibly replacing **ṭau-*, IE *dau-*, Pok. 179-80 *dāu-*: *dū-* 'burn', O.Ind. *dunōti*, *dūnd-*, *dāvā-* 'burning', *dū* 'pain', Greek *δαίω*; with secondary unvoiced *ṭ-* < *ḍ-* as in medial position, see *parāth-* **parā-dada-*, and *śsau*, *śsa-*; rather than *ṭap-*, *ṭaf-* to *tap-*. But N.Pers. *fay*, *fayfūr* from Sogd. *βγ-* older *baga-* may be due to writing *f-* for *β* (*f* with three dots). Exceptional is also Oss. D. *tātun*, *dādtun* 'to give', I. *dādtyn*.

paḍa 'pieces of cloth', v 34, 1425 *dva paḍa, śe bayysi thāṃ paṃjsūsa* (*chā?*) 'two pieces of cloth, of one thick cloth (silk?), fifteen (feet?). . .'. From **parta-* 'covering thing', beside *pāḍaka-*, base *par-*, *part-* with *-aḍa-* as *hvaḍa-* 'eaten', *baḍa-* 'captive'. Cognate to (not lw from) O.Ind. *paṭṭa-*, *paṭa-*, Kroraina *paṭa* (see H. Lüders, *Textilien im alten Turkistan* 24-30) See also *paḍaura* 'veiled'.

paḍā 'first', SuvP. 63r2 *paḍā*, BS *pūrvam*, II 96-96-7 *ca vā mara mauñāṃ jsa puḍā dāśaudā hūq* 'who have first come here with our men', = II 94-13-14 *ca vā marā mauñāṃ jsa thyautta dāśauda hūq*; v 310r5 *paḍā paḍāvai dasau lvañḍā tsvāñḍā* 'one after the other (each first) ten men went', parallel BS *pūrvā-pūrvā-*; acc. sing. fem. Z 16-60 *paḍa būmu* 'first *bhūmi*-stage'; inst. *paḍāna* 'for the first time', II 102-13-14 *tta paḍāna hvāñḍū tta śēna tta daina ūvai* 'so we spoke firstly, so secondly, so thirdly to be uttered'; III 64-17-18 *khu paḍāna pastāñḍa paṣte tta śēna tta daidana uve* 'as they deigned to command firstly, so secondly, so thirdly to be spoken'. Read *paḍā* K 112-366; K 111-357. Adjective, Sid. 3r4 *paḍāta hīrāña ustama hīrāñai* 'first state, last state', BS *ādi-nidhana-*, Tib. *thog-ma dan tha-ma*. With *āsāna*, Bed 43v1 *aurga tsūṃ āsāna paḍā* 'I come with reverence formerly, firstly'. Comparative adjective, **paḍānatara-*, II 38, 17a5 *marā ājūmyarā paḍāñḍara ttā parau tve* 'fetched here; formerly the command went out (to you)'; IV 20-2 *pastāñḍā si paḍāñḍa ttā*. . . *pāḍaki hauḍi*; II 37, 11a2 *śau kīsi paḍāñḍare ttā parau hauḍe*; III 129-22 *paḍāñḍa bīsaṃgani āśārya nimadrrādi* 'formerly they invited (BS *nimantraya-*) the teachers (BS *ācārya-*) of the mendicant community' (BS *bhikṣu-saṃgha-*); III 65-4 *paḍāñḍa hūndva kṣīra* 'formerly in Indian country'; III 72-165 *paḍāñḍa jabvī myāñā, rre śtā ye* 'formerly in Jambu-dvīpa there was a king'; K 42-114-15 *ttuvi hā paḍāñḍa bisai vīra amanā pastā gūde* 'to him she deigned to mention that earlier unpleasantness'; II 20, 13a4 *śi paḍāda samautti ye* 'he was formerly appointed' (BS *samarpita-* through Prakrit **samappita-*); II 62-3, 6-7 *cu va haṃbā buḍi paḍāñḍa ttā parau hauḍeṇi kṣauvā kīṇa* 'as to what amount be brought, I formerly (earlier) gave order about the vouchers' (Chin. *kṣau*). Parallel to Kroraina 177R5 *pūrvatara*. . . *prahideni* 'I sent earlier'. Adjective suffix, of time *-āñsiya-*, K 4, 140r5 *paḍāñsiyānu bāḍ(ānu)* [not *byāta*] 'of former times' (Tib. om.), K 137-906 *paḍāñsiya gyasta bayisa*, 'former *deva* Buddhas', Tib. *snon-gyi*; v 79, 149v2 *paḍāñsiya hvāñḍā* 'men of old', Tib. *sems-čan rgan-pa* 'old beings'; K 137-905 *paḍāñsiyau avamāyyau gyastyau*

baysyau jsa hvāta 'spoken by former numberless *deva* Buddhas'; K 68-201-2 *paḍāñsiyau skamādhya*; K 59, 33r1 *paḍāñsi aysmū*, ibid. 33r2 *ustamāñsi*, ibid. 33r2 *heysdā-ñsi* 'first *vijñāna-*, last, present'; Z 4-3 *paḍāñsi*, Z 3-117 *paḍāñsiye*; adjective suffix *-auysa-*, Sid. 103v2 *paḍauysā*, Tib. *dan-pa* 'first', Z 20-70 *paḍoysā*; inst. sing. Manj. 205 *paḍauysna*, inst. plur. K 135-855 *ttāñā paḍauysyau mistyau mahāśāvyau* 'with those foremost great *mahā-śrāvakas* ('listeners')'; III 126b4 *ttāyau paḍauysyau kṣaṣṭā yse(ryau)* 'with those first sixty thousands'; abstract *-auñā-*, K 156-9 *paḍauysauriā jsa* 'beginning with'; K 147-20 *paḍauysāñniā jsa*, parallel to BS *-ādi-*; with suffix *-ya-kyā-*, K 145, 3v1 *paḍauṣiḥki mūrakyā hīvī guttairā* 'the first *gotra-* family of seals' (BS *mudraka-*), K 144, 2r4 *śi paḍauṣiḥki pīchaṣṭū simādhāna devattā jāyāma śte* 'the first (finger) is the meditation (= BS *dhyāna*) of the epiphanous trance-deity'. With *au* < *ām*, Manj. 215 *paḍauṣi hera usta* 'first thing (and) last', = Z 5-69 *cu vāle cu na ro hāmāre*; also *-(ām)-*, Manj. 221 *paḍ(āñi)jsyī*; Manj. 229 *paḍāñsi*. Compound, Z 6-1 *bis-paḍā*, Z 11-2 *bis-paḍāka* 'first of all', SuvO. 54v7 *bis-paḍā*. . . *nasā* 'first part', BS *agra-bhāga-*, beside Sid. 142r4 *bisā paḍā*, Tib. *thog-ma*. Uncertain, K 110-333 *pajsa ge vīra paḍājuā* 'in the five *gati*-stages first (?)'. From base *fra-* ~ *par-*, *paḍā* < **partāk*, adjective *paḍāta* < **partāka-*, Zor.P. *plīk* **fratāk*, N.Pers. *fardā* 'tomorrow', *fardād* as *bāmdād* 'dawn'; see below *hatāma-* 'foremost', Av. *fratama-*; O.Iran. *πρῶταμα-*. Adjective *paḍauysa-* from **partā(k)-auza-* 'moving in front', base *vaz-* or with suffix *-auza-* (as Oss. D. *k'abozā* 'twig'). See cognates s.v. *lia-*, *hū*, *hatāra-*.

**paḍā* 'axe' (*-ā* < *-u-*), acc. sing. v 263, 89r5 *paḍu nāte*, BS G 37, 76b7 *kūṭhārāṇi grhya*, Tib. *sta-re blaṃs-te*; ibid. 89r1 acc. plur. *rrājsa pīhāka paḍe ājumāta* 'bring (2 plur.) the sharp cutting axes', BS G 37, 76b1 *ānayanu dāru-pāṭakāni kūṭhārāṇi* Tib. *śin gśegs-pahi sta-re rnamṣ lonś-śig*. From **partu-*, older **paraḍu-*, Oss. DI. *fārāt*, Tokhara B *peret*, A *porat*; with *ṭ* < *ś*, O.Ind. *paraśu-*, Greek *πῆλεκυς*. For *-ā* < *-u-*, see also *pasā* 'small cattle'.

paḍaura 'veiled', III 47-43 *sarbā paḍaura brriyakyā māśāṣṭā śva śive* 'she, veiled, mounts to the lover's abode at midnight', = III 37-25 *sarba paḍaure śva śave brriyāhye māśāṣṭa*, = III 35-28 *sarbā paḍaura brriyakyā māśāṣṭa*, = III 44-48-9 *śva śavā sarbai brrai biśā paḍaurakā* (*-d-* different from *-r-*), with *biśā(ṣṭa)* variant to *māśāṣṭa* 'to the house'. Note also K 33-53 *āśā* = *āśāṣṭa* 'to the sky'. From *paḍa(ka)-bara-* 'wearing a covering cloth', see *paḍa-*, *pāḍaka-*; for *-aura-*, note *uysnaura-* 'breathing being' **uz-ana-bara-*.

paṇiḍi 'he was active (for)', IV 7v5 *ttīy-ñ va ttāguttayau jsa paṇiḍi hañḍara āśīrya pasti bani u pasti hvāṣṭi* 'then he was active for us with the Tibetans; the other teachers (BS *ācārya-*) he ordered to bind and to beat'. From *pari-nar-* with participle *-niḍa-* (as *āpha-*: *āphīḍa-* 'to disturb'). Of the various bases *nar-* (see above) either *nar-* 'be skilled' or *nar-* 'hold' (in *vi-nar-*) would give a suitable meaning here.

pat- 'fall', v 355, 294r6 *ku na ro patīndā* 'when they no more fall', v 125, 7a3 *patīndā*, Z 4-59 *patīndā*; Z 12-40 *payīndā*, v 173, 1a3 *pīndā*, v 147, 129a4 *pīndi*; 1 sing.

Z 2:129 *patāmā*, 3 sing. Z 2:29 *pittā*; optative 1 sing. III 73:179 *khu hā pī mīra* 'if I fall, I shall die'; Z 13:72 *pīya*; Z 13:79 *patiro*, Z 13:72 *pīro*; middle plur. III 71:131 *khu na pyāmana haudva ūca* 'that we do not both fall into the water'; conjunctive 1 sing. K 156:61 *khvaṃ pīnā biysā pyatsa* 'that I arrive before them, the Buddhas'; participle present N 75:26 *rrīysamḍai patamḍai jsāte* 'trembling, falling he goes' (Suv., ed. Nobel 175 differt); preterite *pasta-* 'fallen', Z 5:29 *śsaṃḍya pastā* 'he fell to the ground'; III 73:190 *pastā śaṃḍya*. Base *pat-*, Av. *pat-*, *pasti-*, O.Pers. *pat-*, Zor.P. *patitan*, *patēnitan*, *ōpastan*, N.Pers. *uft-*, *uftādan*; Sogd. Bud. *p't* 'times, case'; *wpt-*, *'npt-*, *'wpt'st*, *'np'stk*, Man. *'npst* 'he fell', *pč'p't* 'to meet'; Chr. *'wpt-*, *'wps't*, *'mpt-*, *'mst*; M.Parth.T. *frbd-* 'to start forth', causative *frb'd-*; participle *'mbst* 'fall together'; M.Pers.T. *'wbyst* 'fell', *lmb'h-*, *lmb'stn* 'throw down'; Waxi *būt-*, *bott-*, *bōtt-* 'throw down' (but *zūbūt-*: *zūbott* 'burst' (trans.) *zūbed-*: *zūbōn-* (intrans.) to base *baid-*); Oss. D. *āftujun*, *āftud*, causative *āftaun* 'fall on', Pašto *pal* 'fringe fallen over forehead' (**pata-*); Sarikoli *imbat-* 'throw down' (Shaw 124). IE Pok. 825-6 *pet-*, O.Ind. *pātati*, *patī-*, *patitā-*, Greek πέτομαι 'fly', πέταμαι; πέρτω 'fall', Lat. *petō* 'seek'.

pata 'region', see *pa*.

patanakā 'dust', SuvP. 69v3 *paṃnakayau jsa*, BS *rajas-*; III 37:23 *patanakā*, = III 47:41 *pavanakā*, = III 35:28 *pavakā*; III 34:16 *pavanaka*, = III 37:11 *pavānakā*, = III 46:26 *pavinaka*. Base *pat-* 'to fall', or 'fly', or with secondary *-t-* base *pau-* 'to cover' (see *puāna-*). With verb *sāñda* 'they cause to rise', parallel Pali *Dipavaṃsa* 1:65 *rajaṃ vāta-khittaṃ* 'dust tossed by wind'.

patamtsemete 'renunciation; presentation', with *-am-* for *-ā-*, to *patāts-*, see *patātsaa-* 'renouncing; bestowing'.

patājāmata 'defeat, overthrow', v 107, 29v2 *aysurānu nyausca*, *patājāmata tcamāna ttāte hīne biše avurde isāre* 'overthrow of the asura-demons (BS *asura-*) whereby all those armies withdraw without conquest', BS (differt) *asurāṇaṃ ca parājayo bhaviṣyati*; *evaṃ tasya sarva-paracakra-pramathakasya*... Possibly *pati-tak-* 'to invade', with *tāka-* in Zor.P. *aspatak* 'cavalry invasion', Armen. lw *aspatak* 'incursion', see base *tak-*, s.v. *ttajs-*.

patārgya 'special', Z 3:26 *patārgya haṣṭūsu buddha-dharmā biše* 'all eighteen special Buddha elements', = BS *āvenika-*, Manj. 128 *āvenya haṣṭuśa dharmā*; BS *aṣṭādaśa*... *āvenika-buddha-dharmāḥ*; later form *pāja-*, v 180a15 *haṣṭūsā dharmā pāja*; Manj. 204 *nāsākū aysmva pāja* 'the receiver in fact (-ū < uta) is the individual mind'; isolated v 189, 451, 2v4 *patārgya māsta*; v 239:34 *pājāṃ dharmām*; isolated words v 189:91 2a4 *patārgya māsta*. Tokhara A *yrūñci mārkaṃpal*. From *pati-* 'separate, each' and *ar-* or *kar-* 'to work'.

patta 'fatigued (?)', II 101:246 *tta tta patta ttārai* 'so they are weary' (*ttārai* = *śṣāre*, as II 100:236 *ttāvai* = 207 *śṣvavai*). Possibly **pati-tata-* 'stretched'. See base *tan-*, s.v. *ttaw-*.

patta 'cuts', Manj. 369-60 *bāva patta* 'cuts the root'. See *patālt-*.

pattamj- 'to cause', participle *pattīya-*, v 40, 63a4 *vara pattamjānā jattai* 'there it is be effected; it heals'; Sid. 102r2 *dai pattajidā* 'they kindle fire', BS *agni-kṛt*

('making fire'), Tib. *mehi drod bskyed-ñin*; incohesive, Sid. 101r4 *dai vai pattistā* 'kindles fire for him', BS *vahni-dīpana-*, Tib. *mehi drod bskyed-ñin*; III 112, 6v1 *vairśā pattajām* 'we rouse fortitude' (BS *vīrya-*); participle, II 128:49 *hīna-bāyāma pattīya* 'troop-leading was carried out'; II 91:100 *durhikṣā u āphāji pattīye* 'famine and confusion were caused'; infinitive, II 33, 3b9 *pasti pharṣa vida kūsi pattīyi* 'ordered the pharṣa-official Vida to beat the drum'; II 129:67 *paryāmīna hā pattīye* 'we deign to effect it'. Noun *pattimā* 'result', Z 24:517 *anāṃkhiṣṭā pattimā* 'result beyond counting' (parallel to BS *vipāka-*); v 114, 63v1-2 *vivāg(ā) pattimā rro nājsāṭākā* 'showing ripening result' (BS *vipāka-*), BS *vipāka-phala-darśana-*; v 117, 66r3 *vivātu pattimu dyāñāte rre* 'the king shows ripening result', BS *vipāka-janako nṛpaḥ*. Base **pati-taj-* from **pati-tuj-* to *tauk-*: *tuk-* 'to produce', see s.v. *ttīman-* 'seed' < **tauxman-*; note Sanglēcī *tēym* 'seed' as *rēy^on* 'melted butter' < **raugna-*.

pattarrā- 'food', v 116, 65r7 *pharāku rro khāysu pattarro pagyāysāre* 'they accept much food (dyadic)', BS *bahu-upabhojanam bhuktva*; SuvO. 53r3 *lverā āstanna khaṣā pattarre* 'food to be eaten and drunken', BS *annena vā pānena vā*, Tib. *yo-byad* ('victuals'); Z 13:83 *tvi padī pattarra ttumalste* 'so he swallowed the food'; III 45:23:9 *pattarre ṣṭaudai* 'there are foods'; v 97, 18v6 *khāysā pattarre vīrā*; N 75:43 *(khāysā) pattarra u tta arva*, BS Suv. 179:6 *bhojana-pānam oṣadham ca* 'food and medicine'; N 176:10 *khāysā āstanna pattarra* 'victuals of food and the rest'; v 229, 9b3 *pattarri jsa*. From **pati-trnā-*, base *tar-* 'to nourish', Av. *θraṃa-*, *θrima-*, glossed by Zor.P. *patēxvīh*, Parsi-Skt *ṛddhatvaṃ*, *ṣakti-* 'prosperity, power'; with *-eu-* increment, IE Pok. 1095 *treu-* 'to nourish', Av. *θrau-*, *tuθruyē* 'he reared', with *-š-* *θraoš-* (3 sing., 2 plur. *θraoštā*), *θraošti-* 'ripening'; Germanic O.N. *þrōa-sk* 'increase', *þrūdr*, O.Engl. *þryd* 'power'. See s.v. *ttarraa-* for *tar-* 'drink, be moist', distinct from *tar-* 'to nourish'. See also *ttārkha*.

pattav- 'to shine', *pattauda-*, SuvP. 60v3 *dyai... tcarṣu kūśā, cu biśā hālā pattaviya*, *brāṇamḍai khū jī urmaysdi*, *vīvīya harbiśā vīra* 'he saw the brilliant drum which was shining in all directions, bright like the sun, it was shining out over all', BS *dundubhi rucirā dṛṣṭā samantaka-prabhā*, *jvalamānā yathā sūryaḥ samantena virocate*; K 137:909 *pattavaṃci hāyā paśāve* 'he sent out shining rays', Tib. *hod-zer phiyun-ste*. From **pati-tap-*, as *vīv-* from **vi-tap-*, see s.v. *ttav-*, *ttauda-*, and *nātauda-*, *naṣṭauda-*, *pattauda-*.

pattāṃdā 'heated', III 90:182 *pattāṃdā hāmai* 'roasted barley', see *pattauda-*, base *pattav-* < **pati-tap-*.

patā 'before, in front of', *pata*, *patāna*, *paṃna*, *pana*, v 338, 61r2 *patā gyastu (balysu) ātā* 'he came before the deva Buddha', BS G 37, 57a4 *āgatya bhagavataḥ purata sthitah*; v 295:15:1 *patā balysu*; III 125a4 *patā balysu jsonauta vāstāta* 'they remained bowed before the Buddha'; Z 5:47 *pata balysu vīstāta* 'stood before the Buddha'; *patāna*, v 328, 7r1 *balysi patāna vāstāta* 'before the Buddha standing', BS G 36, 4v7 *bhagavataḥ purataḥ*; v 334, 87v6 *dātaimā patāna* 'we saw before', BS G 37, 82b6 *dṛṣṭāni*; *paṃna* Bcd 51v3 *baṃsām paṃna* 'before the

Buddhas', BS *jinūnām*, like SuvP. 67v2 *baysām pyamtsa*, BS *budāhānām puratah*; K 53:10-4 *baysām pamnaka*, K 64, 80v4 *baysām pana*, II 107:149 *drayām ranau panaka* 'before the three jewels', JS 34v4 *ttye panake* 'before him', III 106:32 *ttye pa* 'before her' (see s.v. *pa*); K 6:145r5-v1 *patā(na) hāde uysnorānu dātu hvānātā* 'he preaches the dharma-doctrine before the beings', Tib. *sems-čan thams-čad-la čhos hčhad-pa han yin*. Variants *patā* and *patāna*, SuvO. 36v4 *u dūta-hvānei hā patātsuñau* 'and one must approach the dharma-preacher', BS *tasya dharma-bhāṇakasya bhikṣoḥ pratyudgamanāya ganta-vyam*; SuvO. 36v1 *patāna panamānu u patāna tsūñau* 'one must rise to meet and must go to meet', BS *pratyutthātavyaḥ*. See also *baña* (v 328, 7r1 cursive below *patāna*). From **pati*, and **patina*- Av. *paiti*, O.Pers. *patiy*, Zor.P. *pat*, N.Pers. *bad-* (*bad-ān*), *bah*, M.Parth.T. *pd*, *pt*, M.Pers.T. *pd*, preverb *pdy-* (*pdys'y*), *phy-* (*phykr* 'image'); Sogd. Bud. *γwt'w pt'yēh* 'before the king'; IE Pok. 842 *po-ti*, Greek *ποτι*.

patāchu 'approach', Z 2:192 *coṭ ne patāchu hāmāte* 'to whom there is no approach'. See *pacha* 'attack', *pācho* 'reverent approach'. Parallel Zor.P. *patīrah*, N.Pers. *paḍīrah* (**pati-ar-*), Av. Yasna 50:9 *paiti stavas ayeñi*; above *pajsama-*. From **pati-čyava-* (*-čy-* > *-ch-*) with *-ava-* > *-o* > *-u* (as **čyava* 2 sing. 'go' > *tso*, *tsu*, *tsa* base *tsva-*: *tsuta-*). See also *-tc-* in *netcūka-* 'attendant'.

patāniyā 'wrench', 3 sing. optative, Z 2:200 *ysiraho kama yā maniyā aiga patāniyā jsanīyi* 'savagery whereby he injures him, dislocates his limbs, kills him'. Base *patā-na-* < **pati-š(a)n-a-* to *fān-* 'to wrench', Av. Yašt 12:56 *vī maiḍyānam fānayeinti* 'they wrench the (victim's) middle body to pieces'. See also *beṇa-*, *biṇa-* 'to split', BS *pātanā*, Tib. *dral-ba*. IE *pse-*, *spen-*, Pok. 982 *sp(h)ē-*, Greek *σπᾶω* 'draw, wrench', Germanic O.Engl. *spanan*, *spannan*.

patāts- 'renounce, avoid; give freely' later *pats-*, *paṃts-*; adjective, Z 11:27 *patātsai ni ju yane hīsu* 'giving freely, he does not practise avarice'; v 102r5 *patātsānai hāmāte* 'becomes liberal giver'; present, 2 sing. v 123, 343 *nā patātsa hvāmdūnu hvāṣṭa*, BS ed. Nobel 214:6 *yathū vai tad deham tyajasi nara-vīra* 'as you renounce this body, hero among men'; N 68:42 *jīvāte patātsā(t-)* 'renounce life', BS ed. Nobel 143 *jivītam ca parityajya*; preterite, v 118, 67v3 *patātsātaimā hūḍaimā* 'I bestowed, I gave', BS *tyaktam*; v 160, 2b3 *patātsātān(d)ā*, ibid. 2b5 *(pa)tātsātāndā*; noun, K 7, 148r5 *uysnora vā(tā) patātsāmato* 'generosity to beings', Tib. *sems-čan rñams-la sñin-rje ken-po*; v 124, 4b5 *aysmūna patāntsemete* 'in mind free-giving'; later, participle future, Sid. 103v2 *paṃtsāñā* 'to be avoided', Tib. *span-ba byaho*; Sid. 8v5 *patsāñā*, III 29, 43b3 *paṃtsāñā*; preterite, JS 7v2 *paṃtsyai*, 12r2 *paṃtsai*, 13v1 *patsyai*; noun, K 65, 83r1 *vairśa patsāma mvaṣiḍā* 'courage, liberality, favour', II 81:51-2 *virśa patsauma mvaṣiḍa*. From *čyā-* > *-tsā*, after preverb *-ts-a-*, participle *-tsāta-* to IE Pok. 538-9 *kei* 'move' whence *kī-ā-*, with *pati* 'back', beside *kī-ey-* in Khotan Saka *tsau-*: *tsu-* 'go'. See also *hatsāre*, *hitalatsai*.

patātsuñau 'to be approached', SuvO. 36v4, BS *pratyudgamanāya gantavyam*; SuvO. 36v1 *patāna panamānu u patāna tsūñau*, BS *pratyutthātavyaḥ* (see s.v. *patā*), = I

251, 115a5 (ed. Nobel 81:1) *patā panamūñā patsūñau*, BS *pratyutthātavya-*. From **pati-čyav-*, see *ts-*: *tsu-*.

patāna 'before', see s.v. *patā*.

patābātāñā 'to be rotted', N 52:21 *ys(v)orgāna ttarandarna ce patābātāñā hāmāte* 'with the suppurating body which becomes rotted'. Parallel Buddhist concept of Pali *pūti-kāya-* 'body of corruption'. Base *vaiṣ-*: *viṣ-*, see *ḥāta-*, *biṣka*, Av. *vaṣṣah-*, IE Pok. 1134 *ueis-*, O.Ind. *veṣati*, Greek *lōs* 'poison', Lat. *uīrus*, Celtic Welsh *gwyar* 'blood', O.N. *veisa* 'swamp'. For the body, N 52:11-3 *ttarandarna atapīna ganāneina biṣūnyau rīmañyau haṃbaḍāna* 'with the body unclean, stinking, filled with manifold filth'.

patāmamthanā 'arrow', Z 13:73 *biṣū pūrna byūtta u patāmamthanā rrundu vara viṣtāta* 'all arrows turned and darts stayed by the king'; v 332, 24v1-2 *māstāna kṣcīnaina pa(tā)mamthāna bāsta* 'pierced by the great arrow of grief', BS G 37, 31b3 *mahatā śoka-śalya-samarpita*, Tib. *mya-nan-gyi zug-riū chen-pos zug-pa*; Sid. 144r5 *panamthā*, BS *śalya-*, Tib. *rñu-ba*; K 28:175 *pamatha pūna jsa* 'with dart, arrow', = K 20:266; v 159, 2b4 *(kṣc)inā patāmamthā*. From *pati-manθ-* 'to twist back', base *mamth-* below.

patāmar- 'to report, inform', Z 23:133 *ṣṣamana ākṣvīndi patāmarāre sañi jsa tcerā ttattika* 'the ascetics (BS *śramaṇa-*) begin, they report, it must be worked with a plan here'; III 130a3 *āchai paṃmarāñā* 'a disease must be reported'; ibid. a2 *ḥinai maraṃ paṃmarāñi* 'a death by poison must be reported' (parallel a4 *bvāñā* 'is to be known'); IV 20:13 *kaṃtha paṃmarārau neri pūra kīṃtha ṇḍyīdā* 'you should report to the town, they will place wives (and) sons in the town'; preterite II 47:100 *ni paṃmuḍā yuḍāṃdūm* 'we could not report'; II 112:44 *paṃmuḍāṇdū* 'we reported'. Noun, Z 1:36 *ne ju tta patāmara štā* 'so there is not a report'; K 33:53 *ttyām paṃari bñsti* 'he understood their report'; II 75:54 *paṃmarā bvāne* 'I shall understand the report'. Base *mar-*, *hmar-*, *-smar-* 'notice, remember, count', *patā-mar-*, *paṃmar-* 'inform', *ṣumār-* 'to count'; Av. *paiti-šmar-*, Sogd. Bud. (Man. Chr.) *šm'r-* 'to think', *ptšmyrty*, *ptšm'r* 'number', Chr. *pčm'r* 'number', *pčmr-* 'to count', M.Parth.T. *šm'r* 'number', M.Pers.T. *mr* 'number', *šm'r-* 'reckon', *prnmurd* 'thought', *pryšm'r* 'reckoning', Zor.P. *marak* 'number', *umār* 'account', *ōšmurtan* 'hear', *pātēmār* 'judgement', N.Pers. *šumār*, *šumurdan*, *hamār*, *na-hmār* 'numberless', Armen. lw *hamar* 'number', *hamarakar* 'accountant', O.Pers.-Aramaic *hmkrk-* 'accountant', Zor.P. *ahmārkar*; Orm. *amarōk* 'hear', Yīdya *imāl* 'number', *imār-* 'to count', Pašto *šmērāl*, *do-mar* 'so much', Oss. D. *fāsmārūn*, *fāsmard* 'recognise, remember', D. *axe nimār* 'for himself'. IE Pok. 969-70 (*s*)*mer-*, Lat. *memor*, OE *geminor* 'known', Lit. *merėti* 'to care for'. From Iranian, Buddhist Sanskrit took *khaṃbāra-patiḥ* (Mahāvīyutpatti 3702-3), Tib. *rñan bdag* 'official for salaries', named after the *ganja-patiḥ* (ibid. 3701). See also *hamara-*.

patārajs-, *pārajs-* 'rest upon', Z 2:125 *śṣaṇḍā yā vātea pārajsāñā* 'the earth is to be made a support by him', BS *kṣiṇim asāv avalambya* (Divyāvādāna 358:27); 3 sing. III 23, 16a2 *cu baysūštā na ra pāraysdā* 'because he does not

yet rest on bodhi-knowledge'; noun, SuvO. 24v1 *aysmai* (*pa*)*tārājsye jsa a viñāni* 'with basis of mind and knowledge' (BS *viñāna*), BS *cittam ca viñāna samāśrītaṃ ca*, Tib. *sems dan rnam-ses kan-ta gnas-nas*; Sid. 5v3 *pārājsye jsa* 'with support', BS *āśraya-*, Tib. *rten*; adjective, III 7, 14r4 *thū-m pārājsākī* 'you are my support' (-ī 'you are'). Base **pati-raj* 'rest upon', to IE Pok. 658 *leg-* 'place, rest', Greek *λέγεται* 'rests', *λέχος* 'bed', Got. *ligan* 'to lie'.
 patārah-, *pārah-*, *patārotta-*, *pārautta-* 'be established'; present, 3 plur. conjunctive K 63, 79r2-3 *vara pārāhaude baiśa* 'may they all establish themselves there'; III 130-31 *āysnā virā pārīhīryau* 'may they establish themselves upon seats'; preterite, SuvO. 24r3 *patārotta-*, BS *saṃśrīta-*, (and ibid. 4); Sid. 4v4 *pārautta*, BS *sthita-* 'placed', Tib. *gnas*; Sid. 138v4 *pārautta hame*, Tib. *gnas-na*; noun, v 112, 34v7 *patārahe* 'regions', BS *rāṣṭrāṇi* 'places of rule', in full *tte kanthe u tte patārahe ttiā kṣīre* 'these cities and these bases, these lands'; K 3, 139v3 *ko tvo patāraho hambādu yanāma* 'that we complete this thing', Tib. *gnas de rdzogs-par byed*, translation Lamotte 240 'réaliser ces choses'; Sid. 3r1 *āchām va pārāhā ṣṭe* 'it is base of diseases', Tib. *nad-gsī yin-te*; Sid. 145r3 *pārīhā va khaṇā ṣṭe* 'the base is a hole', Tib. *gnas khaṇ-bu yin-pas*; Sid. 138v3-4 *coam daṣṭa jsa hera hame, haṃdamna pārāhe, haṣau khāysānai jsa uskyāṣṭā pārāutta hame* 'by which *doṣa*-state the thing (swelling) occurs, with a base in the inner part, with the swollen belly it is based in the upper part', BS *upary-āma-āśaya-sthair (doṣais) tu*, Tib. *de-la nad-gsī pho-bahi nap-na gnas-na ni, ro-stod* ('upper body') *skran-bar hgyaro*; Z 20-69 loc. plur. *kāṣce patārahvā dukhā* 'sorrows, grief in things (or places)'; K 5, 143r1-2 (*ni*)*hujśāmato vātā aysmut patāraho yāḍaimā*, translation Lamotte 244 'j'entrais dans le recueillement d'arrêt (*nīrodha-samāpatti*), Tib. *hgog-pahi sñoms-par hjug-pa-la*. Base *rah-* (also *ārahau, bārāh-*), from *raf-* beside nasalised *raṃph-* (*tcāraṃpha-* 'supporting staff') 'to be placed, be basic, establish', Av. *rap-* 'support', Sogd. Bud. *ptr'β'k* 'stick', Pašto *riyawdal* 'to raise', Šuynī *wirāfc-:wirūvd* 'stand, rise', Waxī *warefs-:warefst-*, *wəwəpətk* 'stand', Sarīkōli *warāfs-:warūvd*, Yazg. *wəwəfs-:warūvd*. Coalescent two bases 1. *rap-* 'be based', 2. *rap-* 'to go, fly' (see *bārāh-*); Munjānī *warāfs-:wura-fsāy-* 'to fly'. See also *pārīph-* 'to establish'.
 patālt- 'to cut', v 69, 8v2 *kho ye hvandīye kamalu patāltā* 'as one cuts a man's head off', BS G 37, 12a3-4 *tadyathāpi nāma kaś cid eva puruṣaḥ kasya cit satvasya śirṣaṃ chiṃdyāt*, Tib. *bēad-la*; Z 12-49 *samu kho ju ye hvandāye puṣṣo kamalu patāltā*; preterite, Z 24-491 *kye hvandī hū-dva gva haysge patāltste* 'the man's whose both ears, nose are cut off', cliché Śikṣā-samuccaya 47-5 *saṃchinna-karṇa-nāsa-*, Tib. *sna dan rna-ba bēad-pa* (see KT 6-14 s.v. *āyāna-*); Z 5-78 *kho hāvyo kādarā dāru karā ne yūdu yindā patāltstu* 'as a sword cannot cut its own edge'; later, III 25, 25b2 *mamā kalā rri, aga-prattyāṅga pāste* 'the king Kalā cut off my limbs', BS *kalinga-rājā-anga-pratyāṅga-nāṃsāny acchātsīt*. Base *kart-* 'to cut', Av. *kart-*, *karasta-*, *kārantaiti*, Sogd. Bud. *ptkrnt-* 'cut off', participle *ptkrnt'k*; Zor.P. *kīrrenītan, frakart, kārt*, N.Pers. *kārd* 'knife'. See also s.v. *hatcan-*, Pašto *skanam, skaṣṭa* [EVP 67 *s-kart-*]. For the noun **kārtā-*, see above

kādarā-. IE Pok. 938-48 (*s*)*ker-*, (*s*)*kert-*, O.Ind. *kṛntāti, kṛttā-*, Lit. *kertū, kīrsti* 'hew'. See also *patte*.
 patāvani 'surface (?)', Z 22-121 *virāva patāvani nāstā snāda kāde śśandā nauna* 'there is no rough surface (?); the ground is very smooth, (BS *smigdhā-*), soft'. Possibly **pati-tani-* 'extended part' from *tan-* 'to stretch', *ttani-* 'skin'. Uncertain, since *virāva* 'rough' (as reverse of *nauna-*) is not supported elsewhere.
 patāvutta- 'shaven', Z 2-12 *kye kamala patāvutta tsīm(d)i* (*kye*) *vā jala balysa kye malysga* 'they go about, of some shaven heads, of some loog hair (BS *jaṭā*), of some short (hair)', parallel to BS *maṇḍa-* 'shaven'. Possibly **vafta-* (from **vafta-*, **afta-*) passed to *vatta-*, base *vap-*, Av. Yasna 32-10 *vāstrā vīvāpat* 'he cuts the grass-pastures' (etymological gloss Zor.P. *vyāpānēnītan*, but interpreted by *tapāh bē kartan* 'to damage'). In *suti-* 'shoulder' -*ufti-* has given -*uti*, but beside *sūta-* (**suxta-*) 'burnt' occurs *sutta-* 'vinegar' (**suxta-*). For *vu-* note also **vuxta-* 'woven' in Armen. lv *zarna-aoux* 'gold-woven' from **zarna-vafta-*, Sogd. Chr. *xyrn-wfē* 'brocade' (E. Benveniste, JA 1936-1-224). Base *vap-*, O.Ind. *vāpati, upta-* 'shear, shave'. [IE Pok. 1149 only *uep-* 'throw'.] For -*atta-*, see also *parbatta-*.
 patišu 'covering (?)', Z 2-176 *samu kho ātāsi vasuṣṭi vāno pyaurānu patišu* 'as the sky (BS *ākāśa-*) clears without the covering of clouds'. The uncertainty lies in the possibility that *patiš-* could mean 'to come' (O.Ind. Epic *jalada-āgama-* 'coming of clouds') rather than be the older form of *puṣ-* 'to cover', see KT 6, 158 and 440; below *puṣ-*.
 patišā 'withdraw', Z 4-117 *ce ttārā jadā cīyā biysendi ttiñe biṣṭe jsa ttiyā patišā* 'who is so foolish (BS *jaḍa-*), when he wakes, then he withdraws from the house'; Z 2-98 *ṣā ṣṭakula muho vāte nāsta samu ne haṃsaṣṭe patišā* 'this abuse is placed upon me; it is just not likely to depart' (infinitive). To *is-* 'return', 3 sing. *istā, iste* with *pati-* 'back'.
 patāste 'renounces, leaves', present, Z 2-190 *mulīde jsa ye harbiṣṣā patāste cu uysnora pajindā* 'one (bodhisatva) in mercy renounces all which the beings demand'; III 24, 23b3 *ttaraṃdara pasti* '(if) he should renounce (give up, sacrifice) bodies', = III 26, 28b3 *ttaraṃdarā paṇaste*, = 28 b3 *ttaraṃdara paṇsti*, BS *ātma-bhāvān parityajet* 'abandon, give up, bestow bodies'. From *pa-kas-* (or *tas-* as in *ātasāre*), present secondary contact -*aste* < -*asatai* (not-*ahatai*), to base *kas-* 'throw' to intransitive *kas-* 'fall'; possibly to Armen. lv *pakasem* 'fail' (but see *nyas-*).
 patāhvāno 'command', Z 22-92 *ttaru vāte harbiṣṣo patāhvāno mahākālāvi nāte* 'upon his forehead Mahā-Kāśyapa took the whole command'; K 156-64-5 *vajrasatva hiye tvā pāṣa ūvāra parau pahaṃna* 'that revered exalted order, command of the Vajra-satva' (supreme being of the Vajra-yāna); K 36, 108-9 *paṣā pahyānā sūdhani virāṣṭā ysairkya* 'she, unhappy one, sent the command to Sudhana', K 28, 164 *paṣā pahaana sūdana virā(ṣṭa) ysakya*. From **pati-hvan-* with *hvan-* 'speak'.
 patīmā 'result', see s.v. *pattaṃj-* 'effect'.
 pattiya, participle to *pattaṃj-* 'effect, produce'.
 pattiye 'stiffened', III 79-9 *aṣā stā brraiḥā: kaṣṭā mūlā pattiye* 'the horse tired, the belly sunk in, the muscles stiffened'. Participle to *patitis-* Sid. 132r1, Tib. *rensapa,*

from base **pati-taxta-* to *tang-* 'draw tight', beside *θang-*, see *thamj-*. IE Pok. 1067 *tengh-* (or *teng-*) from *ten-*.

pattis- 'be stiffened', Sid. 132r1 *aṅgai pattisidā* 'his limbs stiffen', BS *staimitya-*, Tib. *reus-pa*. From **pati-tayś-*, base *tang-* beside *θang-*, see s.v. *puttiye* 'stiffened'.

patte 'cuts', see *patālt-*; III 66·22 *ustam vū brūma patte* 'at last he decides what is known'.

pattauda- 'heated, roasted', participle to *pattav-*, Z 13·152 *ttīma pattaudū* 'roasted seed', cliché Śikṣā-samuccaya 5·11 *na rohati vijānūm agni-dagdhānūm ankuro harito yathā* 'does not grow, like the green shoot of fire-roasted seed'; III 90·182 *pattānidū hāmui* 'roasted barley', III 91·211 *pattaudā hāmai*, *pattaudā ādā* 'roasted barley, roasted flour'; III 87·111 *pattuudā gānū mījsākā* 'roasted kernels of *gānaa-* plant', Sid. 100v4 *pattoda mījsākā*; parallel to III 90·198 *padīya gānām mījsākā* (*padīya* 'burnt'). From **pati-tafta-* to *pattav-*, base **pati-tap-*.

pattyāna 'thrust away (?)', Manj. 116 *na habauṣṭa khvai y(e) pattyāna* 'it is not fitting that one should throw it away (human birth)'. Possibly *-ya-* for older *-u-*, then **pati-tun-*, see s.v. *ttunda-* above.

pattrinā 'may I attain (over)', K 149·1 *mṛgśdī ja varā hakṣiṇ* (=older *haṭhai*) *pattrinā* 'may I there attain through favour to truth'. Possibly **pati-tar-* 'to cross over', IE Pok. 1074-5 *ter-* 'cross', Av. *tar-*, O.Ind. *tārati*, *tīrāti*, *tīrā-*, Greek *τέρας* 'end'.

pattrūsa 'edible medicament', III 92·237 *ttīra ñena-m jaṣā pattrūsa pāchai* 'with sour buttermilk therewith the *pattrūsa* must be cooked', III 92·238-9 *ṣi pattrūṣā lwerā avīśārā bañe* 'this *pattrūsa* must be eaten; it checks diarrhoea'. Possibly from **pati-θrauš-* 'nourishing thing as counter-irritant (?)', to Av. *θraoṣ-* 'to nourish', s.v. *pattarra*.

patcīhāka- 'destroyer', SuvO. 27v6, see **paltcih-*.

patcautta- 'injured', Sid. 127r3 *patcautta byāvarjī hame* 'becomes injured in memory', BS *hata-smṛti-*, Tib. *dran-pa ñams-ñi*; JS 29v2 *patcautteṃ (-eṃ = ai) pā buja* 'you destroyed the flames'; I 141, 49v4 *strīyau ja petcautta ttaraṃdara* 'bodies injured by women', BS *strī-vaja-* (cf. I 170, 87·3 *strī-vadya-*); V 384, 9a5 *bve ja patcauttai biṣūsa* 'voice injured by shouting'; with negative, II 103·59 *kalpāmdūntta dai jaṣa, apāitcōṇttū* 'uninjured by the fire at the *kalpa*-age's end'. See *tcauttai* 'injured', *biṣōtta-* (III 80·33), and base *tcaṃph-*, *natcapha*, *paltciṃph-*, *patcīh-*, from **pari-skamb-*, **pariskap-*.

pats-, *patsy-*, *paṃts-*, see s.v. *patāts-* 'renounce'.

patsaṃ 'generosity (?)', III 130·24-5 *patsaṃ brriyā pachī-śāre* 'they create generosity, love'. See *potāts-*.

patsuñau 'approach', I 251, 115a5 *patā panomōñā patsuñau* 'must rise up, must approach', SuvO. 36v4 *patōtsuñau*, BS *pratyaḍḍamanāya gantaṇyaṃ*, see *patātsu-*.

pathakā 'refraining', II 105·102 *asadye jaṣā pathakā* 'restrained from evil' (BS *asiddha-*). See *pathaṃka-*.

pathaṃka 'restraint', see *pathaṃj-*.

pathaṃj- 'to restrain', participle *pathiya-*, V 118, 67r4 *dīryau hāryau pathaṃjāñā* 'to be restrained from evil things', BS *duṣkṛte nivārayet*; noun, SuvO. 5v6 *pathaṃka*, BS *vairamaṇa-*, V 114, 63r6 *adātānu pathaṃjemate*

kādāna 'for restraining of the irreligious (lawless) ones', BS *adharmā-īamanārthāya*; SuvP. 67r2 *pathaṃka*, BS *saṃvara-*; preterite, SuvO. 5v6-7 *jaṣaṅye ja pathiyā* 'restrained from killing', BS *prāṇātipāta-pratīvāta-*; V 118, 67r3 *pathiya-*, BS *vivārita-*; III 69·80 *haṃdrauysī āṣa pathi* 'sky-traversing in the sky (BS *ākāśa-*) he checked'; K 8, 306b, a3 *kūri dṛṣṭi ja pathiya* 'refraining from crooked view'; 3 plur. K 8, 306b, a3 *kūri dṛṣṭi ja pathiyāṃ(di)*; K 37·129 *pathiyāṃdi*; incobative, V 176, 16v3 *pathisindā*, 3 sing. Sid. 12v5 *pathistā*, Tib. *hgags-pa* ('stop'); 1 plur. II 101·12 *daṣūm maiṣṭā baṣḍūm ja pathisām* 'we refrain from the ten great sins'. Infinitive, K 156·11 *pari pathiya* 'deign to refrain', = III 64·14 *pathisām* 'we refrain'. From **pati-θang-*, see cognates s.v. *thamj-*.

patharka- 'bolt', Z 24·496, Tib. *sgo-gtan* (*gtan-pa* = BS *argaḍa-*), *hvu-dasṭā nāte ysurre ja ttīyā patharku* 'in both hands he took in anger the door-bar'; K 67·175 *styūdi patharki*, = K 71, 8r2 *styūda patharkana* 'with the firm bar'. Noun to **patlraṃj-* V 355, a4 2 sing. *pathuraja* 'draw back'. See cognates s.v. *thargga-*.

pathāñā 'to be harnessed, caparisoned', II 41·10 *paḍauysā aṣā parauvā va pathāñā* 'the first horse is to be harnessed for the commissioners' (translation SDTV 117). Participle **pathāta* as second component, K 64, 80r3-4 *aṣa kṣaṣṭa ysārā tto huvathāta uysmestā* 'sixty thousand horses so well-harnessed, trained'; III 72·167-8 *aṣa...huvathāta tcarṣva ttuṃna* 'horses...well-harnessed, handsome, stout'. Noun, Z 23·137 *pathūnā-āysāta hastā* 'elephants equipped with caparisons'. From *pa-θau-* 'to cover' (*θau-* beside *tau-*), with **paθuā-* > *pathā-* (in *pathāta-*) and **paθua-* in *pathāñā-*; the *-u-* is preserved in *pathūnaa-* from **paθauana-ka-*. Similar loss of *-u-* in *paṭhāñā-* 'to be burnt', *paṭhuta-* 'burnt', from **pati-θau-*. For *tau:-tu-* 'cover', see BSOAS 23, 1960, 33-4.

pathaiyara 'saddler (?)', II 51·57 *pathaiyara kharacū* 'the saddler Kharacū', in an uncertain miscellany. See *pathāñā* 'to be harnessed', and the full text s.v. *ṣiga*; from **pathavya-kara-*.

pathraṃj- 'restrain', see s.v. *patharka-* 'restraint'.

pada 'road', see *pande*; compound, II 77·16-7 *pada-bayai ttāha hūdāmdū* 'we gave apparel for use on the road', see *ttāha-*, to Oss. D. *taxun* 'to weave, prepare, equip'. Base *bay-* 'turn, weave, lead', IE Pok. 1120-2 *uei-*.

padajs- 'burn', Sid. 141r4 *kaṃmaṇa padajsāñā* 'the wound is to be cauterized', BS *vahni-karma prayojayet*, Tib. *rma-kha sregs-so*; Manj. 88 *daina padajsy(ō)ra* 'are burnt by fire'; Sid. 121r4 *dām ja padijṣōñā* 'to be burnt by fire', Tib. *bsregs-pa dan*; III 104·26-7 *padijṣū hā boi* 'I will burn incense'; 3 sing. Z 11·36 *bū padaśāḍā* 'he burns incense'; III 68·63 *tvā kaṇṭha jūñdā padaśāḍā* 'destroys the city, burns it'; K 72·19 *bui padaśō*; K 104·224 *padaśā* 'ripens'; Manj. 78 *padaśja*; *padaśjo*; Manj. 423-4 *buṣōnai rruna padaśja* 'burns with scented oil'; 3 plur. V 149, 3a2 *cirau padōjsindā* 'they light a lamp'; incobative, Z 4·59 *īama-dūta pandisindā mārāre* 'the messengers of Yama (BS *yama-dūta-*) burn them, they die'; Z 4·45 infinitive *ko khāysu byehā padistā* 'if I get food to heat'; participle, III 44·59 *padīṣṭa ttīṣṭa*

'blazing, brilliant' (BS *tejas-*); participle to *padajs-*, v 69, 8v1 *padita ttā sarvasūra uysnora hucadita dyāñā* 'burnt are those beings, Sarvasūra, they are to be seen well-burnt', BS G 37, 1222 *dagdhās te sarvasūra satvā dagdhā eva*; v 338, 36v6 *kho padita stuna* 'like a burnt pillar', BS G 37, 33b4 *yathā dagdha-sthūṇaṃ*; Z 4:46 *kṣāru vajśāre padīyu* 'they see burning alkali'; v 332, 24v2 *pa(d)i(tā)*, = v 381, 3b1 *sūtā* 'burnt', BS G 37, 21b4 *dagdha-*; III 90:198 *padīya*, = III 87:111 *pattauda-* 'burnt'; III 93:257 *padīyāṃ*. With negative, Z 7:21 *avadiya*. Noun. Sid. 121r4-5 *padī hiya krra* 'treatment by cautery', Tib. *bsreg*; ibid. 5 *padīdā* 'he has cauterized', Tib. *bsregs-pahi hog-tu*. Noun with suffix *-ka*, Z 23:98 *kho ye buysutu daiyi padaṣku* 'as one sees a burning thing quenched'. With *pa-*, *Ṣuynī* (intr.) *pīḍis-:pīḍid*, trans. *pīḍin-:pīḍid* (the participle for both intransitive and transitive); Bartangi *paḍis-:paḍed*, (trans.) *paḍin-:paḍid*; Yazg. (intr.) *paḍays-:paḍad*, (trans.) *paḍay-:paḍayd*; Waxī (intr.) *pīḍis-:pīḍan-*, *pīḍang*; Sarikolī (trans.) *paḍin-:paḍid*, 3 sing. *paḍand*. Origin uncertain, if from *dag-* > *dai-*, trans. *-dagna-*. M. Parth. T. *pāyn-* 'to kindle' was traced to the base *aid-*, present *-idn-* > *-in-* by A. Ghilain, Essai 84; suggested from base *dag-* by G. Morgenstierne, IIFL 2:533; but still uncertain in Shughni Group 55. See also s.v. *hiha-*, *pīha*, *pīna-paka-*, *pīñ-*. See cognates s.v. *dajs-*; and *pyñ-* and *pīna-paka-*.

padamgya 'state, power, custom, practice', SuvO. 36v3 *mistāñe rruṭye padamgye jsa* 'with great royal power', BS *mahatā rāja-anubhāvena*; v 334, 32r5 *puññai hambisā padamgyo hvāñāmāte pyūṣḍe* 'he bears the practice of the heap of merit in preaching', BS G 37, 29a5 *puṇyāṃ varṇayāmi* ('I describe merit'), Tib. *bsod-rnams brjod-kylis ñon-čig*; SuvO. 3r3 *jsñe padamgya* 'way of life'; II 117:124 *jsñye padaji jsā* (sic, *ñ* for *ñ*); III 24, 20a1 *padamja piṣkalā*, BS *vyūha-* 'display'; III 125b4 *balysi padamgyo* 'custom of the Buddha'; v 171:302, 2v2 *yogi padamgyo*; II 105:109-10 *jastām beysām hiyai padaji nvaiyi* 'according to the practice of the *deva* Buddhas'; K 90:751 *gyastānā baysānā nāmāñāṃ padamjā hāva* 'the advantage of the practice of the names of the *deva* Buddhas'; III 65:13-4 *brahmanāṃ padamja* 'practice of the Brahmins'; v 261a, 21 *jūgyigya padamgya*, BS *kṣānti-*; K 38:143 *prirā padamji*, = K 30:209 *prirā padaja* 'course of the affair' (BSOAS 29, 1966, 513); K3, 138r3 *padamgyo hvataimā* 'I spoke of the practice', Tib. *theg-pa* (= BS *yāna-* 'vehicle') *bśad-pa dan*; K 32:37 *kṣirā padamji* 'state of the country'; II 84:16-7 *śkyesā u padamja* 'donation and custom'. With negative, N 68:40 *avadamja tcerā*, BS (ed. Nobel 143, verse 61) *kuryād damam* (as if *damja* in the text; see the variant v 117, 66v3 *dagya tcerā*); but also II 112:46 *tta cindyāmdūm si avādamji hame*, translation AM, n.s., II, 1964, 3 'we thought it impolitic'. With suffix, adjective, II 54, 223 *padajūdi* 'having display' (SDTV 69 'splendid'). Compound, v, 183, 122 *hama-vadamjauñā jsa* 'with the same meaning', BS *samāna-arthaṭā*. From **pati-damači-* with transfer to the *-ā-* stem, see *padam-* 'to make'.

padam- 'to make', Tūmšūq Saka *pandam-*, present *-ya-*, *padīm-*, v 110, 32v7 *u anārra nā padīmū* 'and you shall

make them innocent', BS *daṇḍa-parihāraṃ kariṣyatha*; v 117, 66v6 *sira padimāte* 'he contents', BS *harṣayisyanti*; Sid. 17v5 *padimāre*, Tib. *hbyun-ba*; Sid. 5r4 *padime*, Tib. *byed-do*; participle future Sid. 123r5 *padimāña*, Tib. *byas-pa*; adjective *-āka-*, Sid. 4v3 *padimāka*, Tib. *byed-pa*; preterite *padanda-*, *padānda-*, *padeda-*, *padaida-*, v 342, 83v6 *padamdai*, BS G 37, 78a5 *sthita-*; SuvO. 53r4 *padandā kīrna* 'with assistance', BS *upakaraṇa-*; 2 sing. fem. v 90, 17v4 *pādamdātai*; passive optative *padaidāya* 'may it be made', hence from *padanda-* with *āya*, III 83:19 *kṣaudi-sumanāva padaidāya* 'may it (the Khotan land) be made happy in receptivity (of the *dharma*)' (BS *kṣānti-sumanāpa-*); ibid. 20 *cuḍa idāya* passive optative potential 'may it be possible to practise' with *yiḍa-* and optative *āya*; see also Z 5:72 *vātāya*; 3 plur. Sid. 1 bis v4 *padidāmdā*; Z 22:143 *padāndi*; Manj. 233 *ida padeda*, = Z 5:76 *yindā padamdu*; Manj. 497 *padeda*, = Z 9:19 *ṣkaunda*, Manj. 232 *padeda* 'he made', = Z 5:75 *padande*; v 383:028 *padādā* 'he made'; with negative, K 11, 135v1 *ṣa kamtha padanda na hirṣṭai niṣṭā ttrāmu hira biṣṭā avadanda samu* 'that built city exists not at all, just like all uncreated things'. From **pati-dam-* to base *dam-* 'to build', no verbal in Avestan or Old Indian; but IE Pok. 198-9 *dem-*, Greek *δέμω* 'build', *-δμᾶτος*; *δέμας* 'body', Got. *gatiman*, O.Sax. *teman* 'to fit'. For IE *dem-*, see E. Benveniste, BSL 51, 1955, 14-41. See also *vademda-*, *vadade*.

padama- 'wind', v 115, 64v6 *āphārāre nakṣatra ūtca padama* 'constellations, water, winds are disturbed', BS *prakūpyante nakṣatra-jala-vāyavaḥ*; N 69:10 *bādāna padama paṣṭindā* 'in time winds rise', Suv. ed. Nobel 144 *kālena vāyavo vānti*, Sid. 145r3 *ṣamdā, u dai, ūtca, padam āstaṃna* 'earth, and fire, water, air and the rest', Tib. *sa dan, čhu dan, me dan, rluṃ rnams*; inst. sing. Z 5:38 *padamāna*, Z 2:43 *padamna*, K 60, 37v3 *padamna* inst. plur. Manj. 91-2 *padamyau jsa*. From **pati-dama-*, see cognates s.v. *dam-* 'blow'.

padaṣja 'burns', see *padajs-*.

padaṣka- 'burning', see *padajs-*.

padā 'she placed' (from **padātātā*), K 46:49-50 *ū ttañe āhya gatsa padā* 'and she placed him in that hole, pit'; 3 plur. K 36:101 *hala padāndi maysairkā* 'they placed a great pit' (*hala* = BS *khadā*), translation BSOAS 29, 1966, 511, note 57. From **pati-dā-* (*-d-* preserved from *-t-d-*) 'place', see also *padāna-* 'receptacle'; Waxī *patun* 'repair' (**pati-dāna-*). See cognates, s.v. *dāta-*.

padāna- 'receptacle, vessel', K 5, 142r5 *padānā*, Tib. *snod*; K 5, 142v3 *padāne hāmānane* 'may we become vessels'; K 6, 146v1 *ṣa cu gindā ku ku ne padānā itā* 'he who acts so that there is no vessel', Tib. *snod-du na gyur-pa*, Lamotte, translation 253 'est pareil à un récipient brisé'; loc. sing. v 303, 122 *padāñā*; I 159, 72v3 *āysmāstāñā padānāñā pyanāñā* 'to be covered in an earthen vessel'; Sid. 155r1 **padānāñā *pyanāñā* (*ṣ* for *p*), Tib. *snod kha*. With loss of final syllable, Manj. 25 *khu ja padā grrainai piḍa* 'as one paints a clay pot'. Clicbé of the unbaked clay pot, Z 20:68 *hāmā padānā*, BS *Śikṣā-samuccaya* 231:3 *āma-kumbha-vat*. From **pati-dāna-*, like *-dāna-* in *khāyāsāna-*, *phiysgāna-*, *purāna-*, *byāna-*. See base *dā-* s.v. *dāta-*.

padāmda- 'blown'; for older *padaunda-*, III 72:156-7

padāmdāmdā būysa-sve saṃga 'they blew upon goat-borns, conchs'. See *dam-* 'ta blow'.

padāms- 'swell', see *padaus-*.

padāḍa- 'favoured', see *padār-*.

padāra- 'honouring', K 3, 138r3 *mahūyāni padāra hva-* (*taimā*) 'I preached the favour of the Mahāyāna', Tib. *theg-pa bsud-pa daw*, Lamotte, translation 239 'contenant la loi du mahāyāna'; v 134, 221v2 *padārau*; v 1a7, 29v3 *padārye kādāna* 'an behalf of', BS *arthāya*. Verbal, *pader-* 'banaur, assist', III 11, 2a75-v1 *padera tvā...* *haṣṭha* 'bonaur that truth'; 3 plur. Z 22-90 *paderindū*; participle future, v 149, 3a1 *sad-dharmā paderānā* 'the good dharmā-doctrine is to be honoured'; adjective, SuvO. 3v2 *sūtrānu dārjsākānu paderūkā* 'supporter of the sūtra-dhara-' ('bearers of the treatises'); noun, K 1a, 9v2 *sad-dharmā padereme kiḍna* 'far the support of the good doctrine'; preterite, JS 2v4 *jśina āysdaḍā kūṣṭa i u padāda* 'life, protected, cared for and supported may it be'; v 115, 64v7 *ku adātya uysnaura padūda* 'when lawless beings are supported', BS *adhārmika-jaua-udgrāhe*; 2 plur. Z 22-239 *uhu draya ratana padāḍānda...* *sta* 'you have honoured the three jewels'. From *pati-dar-*, **pati-dārāya* 'to hold up', see cognates s.v. *dār-* 'hold'.

padī 'raad', see s.v. *pande*.

padī 'way', see *padya-*.

padū 'obscured', K 74-63 *jaḍi prracaina aysa padū vaṇa ṣṭā* 'by ignorance I am now indeed confused', parallel to Tib. *rmoss*, BS *mūḍha-*, possibly from **padūta*, attested in Z 6-39 *kho ātāsi dume jsa karā nū padūte* 'as the sky (BS *ākāśa-*) is not at all absconded by smake'. See also *padva* 'perfumed' from **padūta*.

padūte 'is dimmed', Z 6-39 *kha ātāsi dume jsa karā nā padūte* 'as the sky (BS *ākāśa-*) is not at all dimmed by smake'. 'Ta fill with smake (of incense)', I 145, 54r1 *padvāna* 'ta be fumigated', BS *dhūpayet*; I 145, 54r1 *khu padve hame* 'when it has been fumigated'; III 76-245 *bīṇḍa padva aṇaṇi śaśvām* 'thereon callyrium (BS *anjana-*), mustard was fumigated'; I 173, 91v1 *padvāni jsa* 'with incensing', BS *dhūpa-*; adjective *padvala-*, III 80-32 *padvala kūve* 'dark hills'; possibly with Parācī *padū*, *paddō* (-ō- < -aka-), *puddu* 'black'. See cognates s.v. *dumā* 'smake'.

padai-harajsa 'keeping wisdom', II 115-16 *hvaṇḍinai rana dahū padai-harajsa* 'jewel of mankind, virile, maintaining wisdom (rather than 'the path')', to base *har-* 'watch', Av. *har-*, Zor.P. *hār* in *zēn-hār* 'protection (dyadic compound), possibly Tumšūq *harema* 'we protect (?)'.

padauṣṭā 'intestinal illness', Sid. 1a7r4 *grihaṇi padauṣṭā āstānua* 'the grahaṇi disease and the rest'; BS *grahaṇi* 'intestinal organ', Tib. *pho gzi-uad* ('male-basc disease'), I 167, 82v4 *grahaṇi padauṣṭa pāṇḍa-ranga* 'grahaṇi disease, jaundice', BS *grahaṇi-pāṇḍutā*, I 195, 116v3 *grrahaṇi padauṣṭa arja* 'intestinal disease, piles', BS *grahaṇy-ārsau*; with *padauṣṭa*, I 151, 61v3 *grrahaṇi padauṣṭa va pīmāttan* 'best for intestinal disease', BS *grahaṇi doṣaja śreṣṭha*. Here *padauṣṭa-*, *padauṣṭa-* render BS *grahaṇi-pradoṣa-*, *grahaṇi-doṣa-*, by Iranian *padauṣ-* (rather than by Prakrit **padoṣa-*); v 38, 33a5 *padoṣṭā tsi(n)dā* 'they go, become swollen', participle *ta padaus-*. *padaus-* 'to swell', I 147, 56v3 *ṣe cu hīyāra padausidā* 'he

whose fruits (=testicles) swell', BS *vṛṣaṇa-vardha-*; I 141, 49v3 *prramihā phaiysgūna pudāmsāma* (*ām* < *au*) 'urinary disease, bladder swelling', BS *pramehā vasta-kāṇḍalai* (*prameha-*, *vasti-*, *kūṇḍala-*). Base **pati-daf-* *ta dam-*, *daf-* 'ta blow, swell'. See s.v. *dam-*. Beside *padauṣṭa-* from **pati-daf-*, participle v 38, 33a5 *padoṣṭa-*. *padya-* 'way, manner, kind', *padīya*, *pundiya*, *-vadya*; acc. sing. v 388, 19v2 *tvī padī*, BS G 37, 14ab *evam eva* 'just sa'; v 332, 24v2 *ttu padī* 'so', BS G 37, 21b4 *evam aparām*; III 2a, 1b3 *ttū padī*; inst. sing. III 10, 18v3 *biṣṇa padīna* 'in every way'; v 130, 49b4 *nuṣṭhurna padīnu* 'in a savage way' (BS *niṣṭhuru-*); plur. v 58, 128v4 *biṣṭū padya* 'in all ways'; as second component v 183a1 *pharūka-padya* 'of many kinds', and with numerals, Z 4-3 *duva-pandīya*, III 125b1 *tcahaur-pandīya*, v 183a3 *paṃjsa-padyata haurna* 'with fivefold gift', with *dva-*, *drarai-*, *tcau-*, *tco-*, *paṃjsa-*, *ksei-*, *hauda-*, *nau-*, *dasa-* (*vadya-*), *haṣṭsa-*. Adjective *-ya-* to *pande*, *pada-*.

padva 'dimmed (with smake); perfumed', see s.v. *padūte*. *padvala*, see s.v. *padūte*.

pana- 'each, every, plur. all', *panā*, *panu*, *panāna*, *panāna*, *paniṇa*, *panye*, *paṇiṇe*, *paṇai*, *paṇa*, v 265, 27a3 *panā hala-māstā* 'every half-manth'; K 5, 143v4 *paniṇa paniṇa janavato* 'in every country' (BS *janapada-*), Z 9-23 *panye kṣaṇā...* *paniṇa paramāṇava* 'in every moment, every atom' = Manj. 4a2 *paṇai kṣaṇai*; ibid. *paṇa paramāṇave*; v 338, 62r3 *u panye vā* 'and everywhere', BS G 37, 58a5 *sarvatra ca*; III 15-48 *paṇiṇe hirina* 'with everything'; v 64-43 *paṇiṇe brriṇai* 'dear to everyone'; II 115-18 *paṇai brriṇarja* 'love to everyone', = II 49-14 *paṇai brri*; Sid. 127v4 *paṇiṇe vira* 'to everyone', Tib. *kun-la*; II 1a5-1a5-6 *paṇa hala-māsta drayi āsava haḍā* 'in every half-manth three uposatha-fasting days'; Z 22-121 *panā ṣṣīve* 'during every night'; III 104-39-40 *pana satta* 'every being'; loc. plur. II 86-41 *paṇvā kṣā ḥḍvā* 'in all six times'; K 7a, 6v2-3 gen. plur. *panāna śūnyatta kūṣe* 'seeks the voidness of all separately' = K 67 165-6 *panāna śūje* [*śūnyatta*] *kūṣe*; uncertain II 1a9-8 *hvaḍā khaṣṭā paṇū-(dai?) kūysdā* 'he sought food (and) drink every day'; compound, Sid. 133r4 *panūdai vaṣṭā* 'through every day', Tib. *nin-gēig*; L 98-37 *haḍai haḍai panūdāyā brū haḍā panamāte* 'he may rise up day after day every day early in the day'; adjective *-āṇjsya-*, I 175, 92r1 *ṣg-haḍāṇjsū panūdāṇjsi* of the second day, of every day'; v 42, 87v4-5 *pātcu vā haṇḍara hau(da) haḍā panūdāṇjsya* (*ū*) *haṣṭa jūna maṇḍrri hwaṇā* 'then other seven days far every day and eight times a charm (BS *mantra-*) must be recited'. From **patana-*, **patina* 'separate', Av. *paitina-*, Sagd. Bud. *pt'yn*, *ptpt'yn*, Man. *ptyyn*, Oss. DI. *fājnā* 'every', D. plur. *fājnetā*, by *-na-* suffix to *pati* distributive 'each'. See also for *-na-* above *nūna*.

pana 'from the region', ablat. sing. to *pata*, *pa* 'region', v 222, 19-2 *rravye pana audi pṣai vinadattā* '...from the southern region; as far as the teacher Vinadatta'.

pana, *panā* 'before', v 171-302, 1v1 *panā balysā patāna nāṣṭ(ā)* 'before the Buddha, he sat in front (or possibly read *panatā* 'he rose up')'; Z 9-24 *pani gyastā balysā* 'before the *deva* Buddha', = Manj. 402 *pana jasta bayasa*. See *patā*, *patāna*.

paṃna- 'a food', in a list of foods III 117r1 *paiḥa paṃna-*

hausā hūlām pvaishka hvaṣi pāraka (see separately). Here possibly from *payana- 'cheese, butter' with Waxī *pamū* 'butter', N.Pers. *pinū* 'cream-cheese', to base *pai-* 'swell', Av. *payah-* 'milk', IE Pok. 793-4 O.Ind. *pāyate* 'makes swell', *pina-* 'fat', *payas-* 'milk', Lit. *papijusi kārue* 'cow giving milk'. This is chosen in preference to *pakana- 'cooking'.

panata-, **panava-**, **pana-** 'arisen' participle to **panam-**.
pannaka 'dust', see **potanaka-**.

panam- 'rise', v 331, 21v3-4 *āchaina pvaṭaṇa panamāre* 'fears of disease occur', BS G 37, 18b6 *vyādhi-bhayam utpadyate*; SuvP. 701a 1 sing., *panamāni* 'may I arise', BS *bhaveya*; Sid. 133v3 *panamāre*, Tib. *skye-bar hgyur-ro*; 3 sing. K 69-224 *panami* 'arises'; preterite, v 328, 711 *āysamṇa panata* 'they rose from the seat', BS G 36, 4v6-7 *utthāya-āsanād*; III 126, b5 *samādhāna panatā* 'arisen from trance' (BS *samādhāna-*); Manj. 178 *panava dharma* 'the elements have arisen' = Z 5-54 *hāra panamāre*; Sid. 136v4 *duṣṭa jsa pana* 'arisen from doṣa-condition', Tib. *nad-gsī...las gyur-pa*; Sid. 126r2 *śilīṣṇam jsa pana likye* 'arisen from phlegm' (BS *śleṣmā*), Tib. *bad-kan-las gyur-pa*; causative *panem-*, SuvO. 36r3 *śāstāra-saṃñā panemāṇa* 'the concept of the teacher (BS *śāstara-*) must be created'; K 6, 146r4 *aysmū panemāte* 'thought is induced', with preterite K 7, 147v4 *aysmū panatān(d)ā* (participle K 7, 147v4 *panate ay(s)m(n)i*); v 69, 8vi *oṣu aysmū panemāte* 'produces evil thought', BS G 37, 12a1 *āghāta-cittam utpādayiṣyanti*. Noun, Z 16-19 *panama hānuāre* 'acclivities occur'. From **patinam-*, see cognates s.v. *nam-*, IE Pok. 764 *nem-* 'bend'; with other preverbs *uys-*, *bi-*, *ha-*.

panaś- 'perish, be lost', v 115, 64v7 *dātā uṣā panašte* 'the force (BS *oṣa-*) of the dharma-doctrine perishes', BS *oṣa ca* with *vināsyati*; Z 24-52 *ysama-śāndiṣya harbiṣṭe panaśāre ṣṣahāne* 'in the world all the virtues perish'; participle *panašta-*, v 75, 43v3 *panaštā mā aysu* 'I perished', BS G 37, 33b1 *ahaṃ naštaḥ*; causative, *panāś-*, II 102-17 *ma ttā beṣyūṇe aysmū panāśāmanai* 'may we not lose the thought of bodhi-knowledge' (= BS *bodhi-citta-*); = III 128-14 *panāśāmani*; II 71-4 *stūra kaṭṭa kvaṃ tta na panāśari* 'take care of the large cattle so that you do not lose them'. From base *nas-* 'perish', *pa-* in meaning rather (*a*)*pa-* than *pa(ti)-*, Av. *nas-*, present *nasya-*, Zor.P. *nasītan*, *nasēnītan*, *vinās*, *nastak*, *anastak*, *franastak*, *avinast*; N.Pers. *gunāh*; M.Parth.T. 'bn's- 'destroy', 'bn's- 'ruin', *frnštīg* 'destroyed', M.Pers.T. *wn'h-*, *wn'st* 'barm', *wynst*, *wnstg*; Sogd. Bud. *n's* 'ruin', *nšt-* 'ruined'; *nyš-* 'to destroy', *n'šk* *βwt* 'are destroyed', *pn'yšt-* 'lose', Man. *nšt-* 'to ruin', *nštyy* *βwt*, 3 sing. present *nyštyy*; *n'syy* 'ruin'; Chr. *nyš-* 'disappear', *nyšt*, *frnyšty* 'seduced', present participle *nyšnyt* 'perishing'; Bud. *pn'yšt* *k'm*; *pnys'n* *βnt*, *βn's*, *βn's* 'corruption', *n'yš-* to corrupt, Chr. *fn's* 'corruption', *fnyštyt* 'losing', *fnyšy* 'deceived', *fnyšty* *δ'rysq* 'mislead'; Yānābī *penayš-* 'destroy'; Šuynī *renes:-renūšt* 'forget'; *benes:-benest* 'lose', Rōšānī *rinēs:-rināšt* 'forget', *binis-binīd* 'be lost', *binēs:-binēst* 'lose'; Iškāšmī *farnis:-farnūt* 'lose'; *apanis:-apanūt* 'forget'; Yazg. *anas:-anūšt* 'forget'; Waxī *nūs:-nāst*, *našak* 'lose', Sarikolī *bināsam:bināstam* 'I lose, I lost' (Shaw), *bunos:-bunost* (Paxalina).

panā 2 sing. imperative 'touch', see **parnaindā**.

panāy- 'to sound', III 36-7-8 *panāyīdā spyakya khu ja bina astāna* 'the flowers sound as one strains a barp', = III 34-12; = III 40-16 *panāyadī* [read -īdā] *pyauṣā khu bina škīdā astāmdā* 'the berbs sound as one touches a tuned barp'; = III 46-21 *panāyīdā spyakya khū ja bina astāna*; III 104-51-2 *khvaiṣkyā sāna panāye panāyidī* [read -īdī] *pyāṣṭka khū ja bina astāna* 'mounts the small waves; the flowers sound sounds as one tunes a harp'; noun, I 171, 87r4 *gvaṇa škala u panāyāma* 'in the ear noise and sound', BS *dh(v)ani-* 'sound'; present participle, II 104-78 *daga-rakṣaysyām jsa panādai* '(sea) noisy with water-demons' (BS *udaka-rākṣasa-*). Base *nad-*, cognates s.v. *nāyai*, *nāte*.

***panāha-** 'beak', only loc. sing. JS 24v1 *pura pemēṣṭi aysgaṃ rraijsai pneha* 'the vulture seized the young ones in his sharp beak'. From *nāh-* 'nose' with *pa-* 'associated with' (see *pa-* above). Av. *nāhaya*, *nāha*, O.Pers. *nāham*; Sogd. Bud. *nns*, Man. *ns*; Parācī *nēšt*. See also *neṣte* (JS 30r1). IE Pok. 755 *nas-*, O.Ind. *nas-*, inst. sing. *nasā*, dual *nāsā*; fem. sing. *nāsā-*; Lat. *nāris* 'nostril', *nāsum* 'nose', O.Engl. *nāse* 'promontory', *nasu* 'nose', Lit. *nōsis* 'nose', O.Slav. *nasū*. With other suffixes Šuynī *nedz*, Yāyn. *nes*, Sanglēcī *nic* (*c=ts*).

paniyai 'to sound (?)', infinitive, II 1-4 *paryā nāṣṭai...*, *parya panīyai* 'be pleased to sit, be pleased to...', gloss to illegible Chinese signs. Possibly to base *panad-* 'to sound', see s.v. *nāyai*.

panīysau 'urine', Sid. 12v5 *sairkha jsa haṃṣa panīysau u saṃgā* 'urine with clot and stone', BS *śarkarā-aṣmari-*, Tib. *gñin hsdus-pa daw rdehu*; Sid. 14v5 *u panīysau vasi-jākā* 'and cleansing the urinary organ', Tib. *chu-sa sbyon-po* (*sbyon-*, *sbyon-* 'to clean'); SuvO. 24v3 *panīys(au)* 'urine', BS *mūtra-*. From base *naiš-* 'flow', with *pa-* (< *apa-* rather than *pa(ti)-*), see *panaś-*. From *nai:-ni-* of liquid, see *gganīh-*; O.Ind. *ned-* 'flow'. See BSOAS 23, 1960, 22-4.

panīysde, isolated word, 3 sing. present v 158, 7a1, to base *naiš-* or *naij-*, *naič-*. See **panīysau**, and **panīṣṭā**.

panīṣṭā 'draws tight', III 41-27 *kāṣa harīyā ā pauṣṭā* 'loosens or tightens the belt (?)'. With K 64, 80r2 *pīnīysdyau* 'girth, belt'. Base *naiš-* 'to tie' (**pa(ti)-naiṣata-*); from *noi-* of dress, see BSOAS 23, 1960, 22-3. O.Ind. Vedic *niṣṭyā* 'neck-band', Nūristānī Kati *nīšte* 'belt', Aškun *nēstē* 'turban', O.Ind. RV 5-19-3 *niṣka-grīva-* 'having a *niṣka*-ornament on the neck'. Here also O.Ind. RV *nīrnīj-* dyadic with *ātka-* 'garment' to base *nai-g-*.

panūḍai 'every day', **panūḍāyā**, see s.v. **pana-** 'every'.

paṃtsānai 'giving', see **patāts-**.

paṃda, **paṃdā**, **pada**, **padi**, see **pande** 'way'.

pandara- 'foolish', v 60, 16a2 (*cu*) *štā rakṣayso paṃdarā hvīnde* 'who is necessarily called *rākṣasa*-demon or fool'; JS 27r1 *ṣṣ aramūṇa ṭyarai paṃda satva* 'that ungrateful (BS *akṛtajña-*) debased foolish person'; comparative Z 2-134 *hanāna vāṣātandai ṣṭāna paṃdaḍaru karaṇu yōḍoimā ce aysu ggaru bendā sumīrā uskujāte mā haḍāya ṣṭāni* 'I though a man with sight, did an act more foolish than a blind man, I who attacked Mount Sumeru though it was day' (see BSOAS 24, 1961, 480). A Leningrad

fragment (received 27 Sept. 1965) folio 1322 has *pamḍā* for BS *bāla*- 'foolish', as from *pandaa*-. Armen. lw (from North Iranian) *pandoyr*, *pandorr* 'foolish' attests **panda-bara*-. See also *pamḍākā*. Base *pand*- or *pant*- 'folly'. Possibly O.Ind. *paṇḍita*- 'intelligent' is connected by enantiosema. T. Burrow, BSOAS 34, 1971, 540-2 offers O.Ind. *paṇḍā* 'wisdom' and Iran. *pand* 'advice' for O.Ind. *paṇḍita*-, but Khotan Saka is left isolated. IE Pok. 809 *pent*- 'find' seems too remote. A lost *a*- 'not' is possible in Khotan Saka (see *nāṣg*- 'amṛta-food'), but might have left initial *b*- (as in *benda* < **upānti*-).

pamḍākā 'foolishb (?)', v 62, 24b14 *śau ysādā naḍe pamḍākā* 'ooe aged man, foolishb (?)'. See s.v. *pandara*-.
pandāka- 'way', second component, see *pande*.

pande 'way, path, road' (masc.), *pando*, *pandau*, *pandā*, gen. sing. *pandāyā*, loc. sing. *pandāya*, inst. sing. *pandāna*; plur. *pandāta*, *pamḍāvi*, *pandā*, gen. plur. *pamḍāvām*, loc. plur. *pamḍāvū*; *pandā*, *pada*, *padā*, *padī*, *pade*, *padai*, *padāya*. Z 6:25 *ṣei pande hastamā rraṣṭā* 'this is the best straight road'; v 343, 85r3 *hutsutu pando tsutāndā* 'they moved on the well-traversed way', BS G 37, 79b4 omit, parallel to BS *sugata*-; v 330, 20r2 *aysu pandāyā nāṣjā-jāmā<te>* 'I show the way', BS G 37, 1744 *darṣayisyāmy ahaṇ mārṣaṇ*; K 42:109 *pamḍāya stāma* 'fatigues of the road'; III 55:17 *tī pamḍāta hvañāre* 'these are called paths'; III 2, 7r4 *kūri pamḍā pastātūm* 'I have set out on the false road'; v 52, 83a5 *kūra pandā pastāta* 'false roads entered upon'; II 76:4 *padāya* 'for the road'; II 77:20 *padāya kūysāṣṭa* 'for the road to Kūysa (Quz)'; Sid. 121v2 *pamḍa peḥṣṭā* 'closes the road', Tib. *lam hgags-te* (hgag- 'stop'); Sid. 3v5 *duyām pamḍāvām paṣṭāme* 'passing on the two ways'; v 268, 47a9 *pamḍāwe*; II 74:35 *harbiṣvā pamḍāvū kamṭhūā buāhā* 'knowing all roads, cities'; v 289, 3b2 *pandāna haṇḍrauy<ṣya>* 'on the way moving through the air'; III 113, 4r1 *paṇḍi basti* 'road closed'; II 33, 3a6 *pamḍi byāṣṭi himye* 'the road opened'; II 44:50 *pandāyām* 'on our (-ām) road'; III 58:1 *ehayām bārāi śau baysūnā pande* 'the *ekayāna*-vehicle, the one path of the Buddha'; III 55:17 *pamḍāta*, = III 61:56 *pamḍāvi* 'roads'; II 99:205 *pada prraḥṣṭa* 'the road is open'. Compound, first component, III 9, 17v5 *pamḍū-rāysa*- 'guide to the road'; Manj. 79 *avāyāvāṣṭa padā-rāysa* 'guides (demons) to the evil existences' (BS *apāya*-); III 109:7 *padā-rāysa cvaṇ bāyāda pada śairha* 'guides on the way who guide on the good path'; II 86:48 *padā-rāysa garaja jasta haṇḍa* 'road-guides, mountain deities together', from clause, Manj. 161 *tta tti khu rāṣṭe pade jsā* 'so then when he directs along the road'; second component, Z 24:211 *kūra tsutāndā ttāra-pandāka* 'they went on false darkness-paths'; K 65, 84r2 *kīra-vadāva dasau* 'the ten karma-patha-s ('ways of action')'; II 56:29 *nāṇva-vadām padā* 'way by boat'. From **pantāh* masc., Av. *pantā*, *pantiām*, *paṭḥ*, *apanti*-, O.Pers. *paṭim*, Zor.P. *pand*, *apandih* [*pand-nāmak* 'book of counsel'], Pāzand *rāh u pand* [but see also s.v. *pandara*-], N.Pers. *pand* 'road', M.Parth.T. *pnd* 'path' (and 'counsel'), M.Pers.T. *pnd* 'path', Sogd. Bud. *r'ḥ-pnt*'k dyadic [rather than 'pentad of ways']; Oss. DI. *fāndag* 'road', *fātāg* 'leader' (**paḥaka*-) [D. *fāndā*, I. *fānd* 'will, purpose']; Yidya *pādo*, *pōndo* (fem.) 'road'. Suynī *pūnd*. Rōṣānī *pānd* (masc.), Parāčī *panān*

(**pantān*-), Yazg. *pān*, *pānd*, plur. *pandaθ* 'road'. IE Pok. 808-9 *pent*-, O.Ind. *pānthās*, *pānthām*, *pañās*, Greek πόντος 'sea', Lat. *pont*-, *pons* 'bridge', O.Slav. *poti*, O.Pruss. *pintis*; O.Engl. *pæd* 'path' (Iranian lw?, see TPS 1961, 107-42).

papatai 'infectious (disease)', v 116, 65r2 *draya vara ttiña kṣīra oṣa amanāva* (BS *amanaāpa*-) *hāra hāmāre, durbhikṣā hāmāte, aṣunā beḍā papatai āchei hāmāte* 'there three in that country evil unpleasant things will occur, famine will come, the thunderbolt will fall down, infectious epidemic disease will occur'. From reduplicated *pa-pat*- 'fall intensely' or **pati-pat*- 'attack', parallel to BS *āgantuka*-, Khotan Saka lw *āvamḍva*-, Tib. *glo-bur-da* 'suddenly', rendered by *peraa*- dyadic Sid. 105r1 *perā āvamḍvām āchām jsa*, Tib. *bla-gñan rnamṣ dan ldan-pa*. See s.v. *pat*- 'fall'.

papāgye 'feastings', Z 11:15 *vicitre nā māṣṭā papāgye haṇḡgargga āysāta āre* 'their various great banquets, assemblies are adorned'; Z 2:144 *nārmūto spāṣṭe papāju* 'to see the feast created magically'. Reduplicated *pa-pā*- to base *pā*- 'provide food' or 'drink'. To Av. *pāpīthwā*-, glossed by Zor.P. *pīt ī puxi* 'cooked food'. IE Pok. 787 *pā*- 'to feed', Lat. *pāscor*, *pāui*, Got. *fōdjaui*, O.Engl. *fēdan*, or possibly IE Pok. 839-40 *pō*- 'to drink'. See also *pāpe*; *pīp*-. For IE bases, E. Benveniste, BSL 51, 1955, 29-36. Note *pā*- 'to drink' in Waxī *pōv*-, *pōb*:-*pīti* and Sanglēcī *pōv*, *pīd*, Iškāsmī *pōv*.

papūṣkyā 'hoopoe', in list of bird names, III 35:31 *papūṣkyā*, = III 47:48 *papūṣkyi*; Sogd. Bud. *pwṣpyh*, Chorasm. *pwṣpyk*, N.Pers. *pūpak*, *pūpū*, Suynī *bubūbāk*, *abūbāk*; outside Iranian, Greek *ἐτροψ*, *ἐτροπος*, Lat. *upupa*, Armen. *popop*, Lit. *pupūtis*, Let. *pupukis*, *pupucis*. With suffix *-skyā*-, as II 75:58 *tcimūṣkyā*- 'eye', K 43:146 *tcimaṣkyi*.
papeṣṣā 'evening', Sid. 100v3 *papeṣṣā drrai prūya khaṣṣā* 'in the evening three *prūya*-measures are to be drunk'; I 179, 98v3 *ṣa rūm pāchiṇ (-in = -ai) papimṣā (-im = -e) hauda hani hauda hani gvaṇa paṣāṇa* 'this oil (*rrūna*-) is to be boiled, in the evening seven drops of each are to be poured into the ear'; II 88:13 *dīrsā dīrsā hvaṇḍā papeṣṣā kīṇḍā* 'each thirty men are in charge in the evening'. Interpreted as with *pa*- 'approaching' and *paṣā* 'evening'.

paphan- 'be satisfied', causative *paphān*-, III 134v6 *u nai paphindā pyū<ṣte>* 'and is not pleased to hear it', III 41:27-8 *jiṣkyām pā ystrākā paṇphidā brrau hvaṇḍām va* 'then the heart of girls is content for beloved men' (for **paphindā*); v 348, 12h3 *dātānu ne paphānā pyāveṇmā<te>* 'does not rejoice at hearing of the *dharmā*-doctrines'; Z 21:22 *paphanīndi*; participle *paphanda*-, Z 21:22 *paphande vaysnā* 'now are satisfied'; with negative, Z 19:18 *avaphanda*-, III 42:9 *haumā-gūwā avaphadā* 'unsated with lusts'; causative, SuvO. 56r2 *paphāne* 'I satisfy', BS *saṃtarpayisyāmi*; Z 5:95 *paphānu ni* 'satisfiate us' (2 sing. imperative middle); SuvO. 35r6 *uysānā paphānāna* 'the self is to be satisfied', BS *ātmānaṃ saṃtarpayitavyam*; v 382, 2a2 *paphānā*; participle Z 5:47 *paphānde*; SuvO. 56r2 *paphāndu yanimā* 'I can satiate', BS *saṃtarpayitvā*; K 49:3-6 *paphāmdā yinīne*; JS 23v4, 2 sing. *paphādai satva* 'you sated the beings'; noun, SuvP. 63v3 *apaphanāme kiṇa* 'for not satisfying', BS *atrpta*-, v 182v1 *avaphanāmata*; adjective, I 145, 54r2

paphānāka. Base *fan-* with other preverbs *us-*, *na-*, *naṣ-*. Without preverb, Yazg. *fin-*, preterite *fūd*, participle *fadag* (vocalization as *sin-*, *sūd*, *sadag* 'to ascend') 'descend; stay, stop'; O.Ind. RV reduplicated *panīphan-*, *phānaya-* (with secondary retroflex, see for these T. Burrow, BSOAS 34, 1971, Spontaneous cerebrals in Sanskrit, 538–59). See above *usphan-*, *naphan-*, *naṣphan-*. Base *fan-* with preverbs, *us-*, Rōṣānī *sifan-*: *sifad* 'rise' (fem. *sifād*, plur. *sifāḥ*); causative *sifēn-*: *sifēnt-* 'raise'; Śuynī *sifan-*: *sifid* 'rise', *sifēn-*: *sifēnt-* 'raise'; *niṣ-*, Rōṣānī *nawfin-*: *nawfad* 'be drawn out', *nawfēn-*: *nawfēnt-* 'pull out', Śuynī *naṣfiṭ-*: *naṣfid* 'be pulled out', *naṣfēn-*: *naṣfēnt-* 'take out' (also *niṣ-* = *naṣ-*), Sarikoli (present not cited) *nalfid*, infinitive *nalfid* 'be pulled out'; *nalfān-* 'pull out'. IE (s)p(h)en-, if identified elsewhere, possibly (s)p(h)en-d-; see below *spkande* 3 sing. to *sphan-* 'move'.

paphūka 'amount, sum, collected (money)', IV 1.7 *spāta ṣemaki paphūka nāti* 'the official Ṣemaki took the sum'. With variant suffix *-nva*, II 38.16.2 *sūlyau ja paphūnva nāne* (read: *nāte*) 'from the secretaries he took the sum'. From **pa(ti)-p(h)auga-ka-* (as *pajūka-* 'lid' from **pati-fauda-ka-*) and **pati-p(h)ugna-* (see also *vastūnvā* 'in the depositories, archives'), to verbal *paphūj-*: *paphva-* 'to collect'.

paphūj-: *paphva-* 'to collect, accumulate, meet', II 111.33 *u hera-m jām hā paphūjīrau* 'and let them collect their property', translation AM, n.s., II, 1964, 2–5; II 83.5 *u hūryāsakā ja paphūjīrau* 'and meet Hūryāsaka' (*hūryāsa-* 'black'); IV 3.6 infinitive (*-ānā*), *dāṣādūm paphūjā* 'we finished collecting'; IV 3.7 *na <pa>phūjām* 'we are not bringing in'; participle **paphuta-*, *paphva-*, II 29.38.1 *āmāci sūlīna paphve thauna vā nāte dva* 'the āmāca-official (BS *āmātya-*) met the secretary; he took two pieces of cloth (silk)'; II 62.4.5 *vā hajsemyari khu ttiā māsta paphve himi* 'send here so that this month it is collected'; II 17.4.8 *jsārā dāthaḍai biṣā cāra paphve himi* 'to transfer the grain, as much as has been collected'; IV 3.13 *hiṣti khu ttiā māsta paphve himi* '... comes so that this month it is collected'; V 153, 176.3 *<ha>ḍai paphve himi haṇdyaji māsti* '(the ...th day?) is collected, month *haṇdyaji*' (first summer month); JS 27.4 (*āse...*) *paphvai rruṃde kīthe cevayi* '(as the horse...) you gathered up the king, you brought him to the city'; I plur. II 58.5 *ttiū hā biṣā nva paraūvām u nva eyāṇi paphvādū* 'all that according to your (*-ām*) orders and commands we collected'; 3 plur. V 222.19.5 *haḍai sūje ja paphvādi gvāri haṣṭādi* 'the ...th day they met one another, they transacted business'. From base **pati-(s)p(h)eug-* to (s)*pheu-* 'move, drive' (see s.v. *pūsta-*) rather than *pati-bhaug-* to 'bend' (see *haṇphuta-* 'bowed down'). Note also *haṇphuta-* 'joined, possessed'.

paphūnva 'amount', II 38.16.2, see *paphūka*.

paba, see *pabana-*.

pabañ- 'continue', Manj. 281 *drreṣṭiyau kīdaṣyaṇ karma pabañda ga cu syatha* 'through afflictions (BS *kṛṣa-*) due to heresies (BS *drṣṭigata-*) the evil acts (BS *karma*) persist to the life-stage (BS *gati-*) which are births'. Participle *pabasta-*, see separately.

pabana- 'continuum, connexion, nexus', III 124.1 *u cāra*

padajsañña nauvaretcāholsā pabanā jīvātā 'and lamps 49 must be kindled, in continuance of life', BS Bhaṣajya-guru-vaiḍūrya-prabha-rāja-sūtra 25 *jīvita-hetau*; III 64.20 *jsīna paba askhajsāme bāja* 'for furthering the continuance of life', = II 103.52 *jsīna paba ūskhajsāmai ūdaṣāyā* (translation AM, n.s., II, 1965, 103); K 4, 140.4–5 *kha kyī ṣei kyī niḥutā tṭye niṣṭā pabanā* 'as he who is one who has sunk (into *nirvāṇa-*), has no continuum', Tib. *hdi ji-lta-bu ṣig, kdi ṣi gao-gi che gao-su mya-nan-las hda-s-pa, nīd mckamṣ sbyor-ba med-na*; K 7, 147.2 *pabanu*, Tib. *rao-gi rao-bzin*; Z 5.81 *pabanā ne haṣṭā* 'the contact is not burst'; Bcd 49.3 *ttarandarā biṣṇa aysmuna paba* 'contact with body, tongue, mind', BS *kāyatu vācatu cetanatu vā*; II 54.22 *ysarnai rroṣi gūttairā* (BS *gotra-*) *pabhā udeṣā* (BS *uddiṣya*) 'with a view to the continuance of the golden (=imperial) royal family' (translation SDTV 69). See *pabañda*, *pabasta*. From **pati-band-* 'bind to', see cognates s.v. *bañ-*, *bana-*, *basta-*.

pabasta- 'joined, connected, continuous', Bcd 49.2 *dijṣāne bḡsām sadharmā pabastā* 'may I continuously maintain the Buddhas' good doctrine', BS *dhārayamāṇu jināna saddharmam*; K 1, 135.5 *u ne pabastaga salāvānu* (BS *saṃlāpa-*) 'and not continuously words', Tib. *spabs-pa yons-su bri-bar yan mi lgyur-bas-na*; K 3, 139.2 (*ttiā*) *ndrāma dāti pabastatau lwāñāmata hāmāte* 'such preaching of the doctrine continuously takes place', Tib. *ji-ltar de-bzin-gṣegs-pahi ḥas biad-pa dan* (correct KT 6.165); III 65.6 *saṭ parye dvāsā pabastā* 'twelve years passed altogether'; Z 5.83 *samu kha dura tātu pachyisu pabasta khviyā samudru* 'just as, far indeed, you are to consider the waves in the sea continuous', parallel to Vijnapti-mātratā-siddhi 1 175 (translation L. de la Vallée Poussin) the ocean waves 'se continuum sans qu'il y ait interruption'; Lankavatāra-sūtra 2.99 *tarangā(h)*... *pravartante vyucchedaṣ ca na vidyate* 'the waves continue and there is no interruption'. From **pati-basta-*, see s.v. *bañ-*, *basta-*.

pabauna 'statement, stated charge (?)', II 101.2.43 *ca vā pabauna yai ttu jairmām sturām vq pīhā kūḍāṇda* 'what for them (*ca-m va?*) was the charge, they gave that as price of the excellent large cattle'. From **pati-bau-* 'to state about', see s.v. *būñā-* 'speech, talk', *haṇbvekye*, *habvake* 'critique'. With *-auna*, like *thauna-*.

paṃmamāṇthā, see *patāmāṇthā* 'arrow, dart'; K 28.175 *paṃmātha pūna ja*, = K 20.266 'with arrow' dyadic.

paṃmar- see *patāmar-*; noun, III 70.125 *paṃmare bve* 'I know the report of her'; III 70.109 *paṃmarai bvirau aska* 'you perhaps know the report of her'; III 70.111 *paṃmara bvaṭa* 'you may know the report'.

paṃmāstā 'seized, held', II 45.74 *tti vā hīr-vī nārā pūra na paṃmāstā yuḍā(ṇdā) būnā vā āva* 'they could not at all hold wives, sons; they came here naked' (translation SDTV 111); JS 24.1 *pura pemeṣṭi aysgaṇi rraṭisai pneha* 'the culture seized the young ones with its sharp beak'; II 98.153 *khu vañia ttu auska pada pemaistai na jsā utca parausṭā* 'how now he has followed the way to that abode (death?); but water has not drowned him'. From *parimarz-* (see s.v. *malys-*) with *-malsta-*, *-masta-*, *-nuesta-* < **mṛṣṭa-*.

pamākā- 'measure', v 247, 15a3 *pamāka hime*, 15a4 *pamāka ni yuḍi hime* 'it cannot be measured', BS na... *pramāṇam śakyaṃ gaṇayitum* (and 15b4; 16a1); v 247, 16a4 *hakhiysū pamāka hame* 'it can be counted, measured', BS *śakyaṃ gaṇayitum*, III 22, 11v4-12a1 *hauyudā... āṣi pamāka natā* 'is it possible to take measure of the sky (BS *ākāśa-*)?', BS *sukaram... ākāśasya pramāṇam udgrahitum*; Bcd 51r3 *cū ttr-adhva kalpa dri-bāḍva ṣi pamāka* 'as to what is this measuring of the three-time age (dyadic)', BS *ye 'pi ca kalpa triy-adhva-pramāṇās*; oblique, I 141, 49v4 *śau sera pamākye jsa* 'one ounce by measure', BS *pala-mātram* 'only one *pala*-amount'; Manj. 420 *baysa bvāre pumāku* 'the Buddhas know the measure'. From **pati-mā-* with suffix *-kā-* (retaining *-k-*). See s.v. *pamāta-*.

pamāṇḍa-, **pamauda-**, see *pamūda-*.

pamāta- 'measured', no present so far noted; infinitive *pamete*; v 78, 4a3 (ed. Konow 119) *pamāta hūmāte* 'can he measured', Tib. *dpag-tu ruo*; ibid. (119) a3 *u ne balysūna bvāmata pamāta hā(māte)* 'but the Buddha's bodhi-knowledge cannot be measured', Tib. *ses ma yin*; with negative, *avamāta-*, III 22, 10a2 *dādirā avamāta satva* 'such numberless beings', BS *evam aparimāṇān api sattvān*; SuvP. 69v3 *avamā kanyau samudrā* 'the sea with drops countless', SuvP. 69v4 *avamātā*, BS *ananta-*, SuvP. 70r1 *avamāva*, BS *aneka-*; abstract, Bcd 54r1 *tta tvā avamāvāṇṇā haṇibādā yinīme* 'I can so fill that measurelessness', BS *apramāṇa cariyāya sthūhūvā*. Compound, I 137, 44v4 *naśāna hūvamāva tta arvi vijani* 'by portion well-measured are these medicines by the physician' (BS *vaidya-*), BS *bhāgā suttalinā (sutulita-?) bhiṣaka*. Infinitive, Z 283 *kye thu haṇṣātsā balysi pamete* 'you who intend to measure the Buddha's (measure)'; ibid. *ātāṣi haṇṣaṣḍe... pamete* 'he is about to measure the sky (BS *ākāśa-*)'. From **pati-mā-*, hase *mā-* 'to measure', see below *māre*, *ṣṣava-māra-*. To Av. *mā-*, *māta-*, *mīta-*, O.Pers. *mā-*, *āmāta-*, *framātar-*, Zor.P. *patmān*, *-ak*, *uzmāyīšn*, *uzmūt*, *-ak*, N.Pers. *paimāyad*, *paimūdan*, Sogd. *pr̥m'y-*, *pr̥m't* 'command', *pēm'k* 'noble', *ptm'k* 'measure', M.Parth.T. *nm'y-*, *nni'd*, *pr̥m'y-*, *pr̥m'd* 'think', *pr̥m'ng* 'thought', *pdm'dg* 'proportioned', *fr̥m'y-*, *fr̥m'd* 'order', *wm'dn* 'experience', M.Pers.T. *nm'y-*, *nmd*, *pr̥m'y-*, *pr̥m'd*, *gwm'y-* 'suffer', *m'dg* 'potent'; Armen. lw *parma-yem* 'test', *hramayem* 'order'; Oss. D. *amajun*, I. *amajyn*, *amad* 'collect, build', D. *nimajun*, *niniad*, I. *nymajyn* 'to count; honour', D. *nimādzā*, I. *nymāc* 'number; sort', Yidya *mā-* 'to measure, weigh', Pašto *pyamal* 'to measure', Waxl *pūtmūi-*:*pūtmoid* 'to imitate'; *rami-*:*ramatt-* 'to order', Rōšānī *rimay-*:*rinūd*, Sarikolī *rāmi-*:*rāmōd*, Šuynī *rini-*:*rinod*. IE Pok. 703 *mē-*, O.Ind. *māti*, *mimāti*, *mītā-*, *mātrā*, *māna-*, Greek μέτρον, Lat. *mētor*, *mēnsus*, O.Engl. *mēd* 'measure', Lit. *mētas* 'measure', O.Slav. *mēra* 'measure', Tokhara B *mai-*, A *me-* 'to measure'.

pamāta- 'dressed', *pamya-*, *-vamyā-*, see *pañjs-*, *pamūha-*. **pamūda** 'reported', III 83-20; III 110-12 *pamauda*, II 87-52 *pamānda*, see *patānar-*.

pamūha- 'dress', see *pañjs-*.

paṇmetum 'to honour', Bcd 45r4 *paṇmetum diṣi vī biṣā sāṇmūha*: *baysa* 'I honour in every region (BS *diṣā*) the epiphanous Buddhas' (BS *sūṇmukha-*). Either *paṇmet-*

or *pamet-* can be read from **pati-māta-*, denominative **pati-mātuya-* > *paṇmet-*. For the meaning 'honour', note the development in O.Pers. *āmāta-* 'honoured', Oss. *nimajun*, *nimad* 'to honour' and Sogd. Bud. *pēm'k* 'noble', *pēm'k zt* 'noble son' to render BS *kula-putra-* 'son of the Great House', in Khotan Saka *bisvāra-*. The ending *-ūn* may be 1 sing. 'I am', or enclitic pronoun 'hy me'. **paṇphidā** 'is pleased, satisfied', for **paphimāda*, see s.v. *paphan-*.

pamyām jsa 'with dresses', K 60, 37r4 *bahya va hanāysāmde pamyām jsa* 'the trees there (*ra=vara*) are adorned with garments', parallel to BS *ābharaṇa-vṛkṣa-* 'trees which produce garments', mentioned K 64, 80v3 *ābha(ṛaṇa)-vṛrekṣa*. See *pañjs-*, *pamāta-* 'to dress'.

paya 'official title (?)', II 28, 35h2-3 *puṣa vā ttrāmīrau haṣḍe yanāmaṃ tte jsārā ḥiṇa ni ā vā ttrāmīrau paya ā hini thyau vā puṣi ttrāmīrau haṇtsa gūhyau jsa* 'Come over here at once. We will make a report to you (-e?); in the matter of the corn, it has not come. Come over here. The *paya*-official has come. Quickly at once come over here together with the *gūha-*' (*gūha-* 'oxen' or *gūha-* 'foot soldiers' or *gūhaa-* 'ruffian'). Possibly from **patidayā-* to Av. *paiti,daya-* 'superintendent', beside above *āya* 'official title', from **ā-dayā-* with *-ā-* masculine of the agent noun, hase *dai-* 'to see'; note also Armen. lw *dēt*, *ditac* < **daitar-* 'guard, inspector, spy, informer, emissary'; *parēt* gen. sing. *pareti*, *pariti*, gen. plur. *-ic*, *-ac* 'inspector, president' from **pa(ti)-daitar-*.

paya 'pain (?)', v 63-37 *paya haysgami* 'pain, sorrow', parallel to III 5, 12r1 *bayasta haysgamasta*, III 10, 19r2 *baya haysgama*. The *p-* is certain and in fair Khotan Saka can hardly have replaced *b-*, hence to hase *pai-*:*pi* 'to be hostile', Zor.P. *pīm* 'pain'. IE Pok. 792-3 *pēi-* 'pain, injure', O.Ind. *ptyati*, 'ahuses', *ptyū-*, *ptyāru-* 'ahusive', Greek πῆμα 'ruin, pain', Got. *faian* 'to blame', *fijan* 'hate', *fijands* 'enemy', O.Engl. *fēon* 'hate', *fēond*, *fiond* 'enemy'; see also Av. *pāman-* 'a skin disease', Pašto *pam* 'itch', N.Pers. *pam*, O.Ind. *pāman-* 'itch'.

payindā 'they fall', = *patindā*, see *pat-*.

paysaṇu 'cheek', Sid. 146r5 *paysaṇu*, Tib. *hgram-logs* ('side of cheek'); I 149, 59r3 *cū paysaṇve strūṣṭā kamala rāhi* 'whose cheeks become stiff, headache', BS *āstambha-śīrah-śīlam*; III 130h3 *syamca paysanva* 'left cheek'; with suffix *-kya-*, III 48-68 *paysaṇvakye*, = III 38-46 *paysaṇvakya*. From *zanu-* 'jaw', and *pa-* < *pa(ti)-*, as Av. *paiti.varah-* 'beside the breast' for 'nape of neck'. See cognates s.v. *ysanuwa* 'jaw-bone'.

paysada 'knows', Manj. 178, for *paysendā*, see *paysān-*.

paysas- 'crush' (written *paysaṇs-*), 3 plur. III 43-30 *paysasidai dadā rāysa-m gvaunā nā byaidai* 'his (the dog's) teeth crush it; for them there is found no taste (juice)'. From *zamb-*:*zab-*, *zaf-* > *zas-*. See cognates s.v. *ysimā* 'teeth'; *zaf-* in Av. *zafan-*.

paysāta- 'germane', *paysāya-*, *paysā*, JS 7r3 *khu ji pura paysāta* 'like one's own children', JS 39v2 *paysāye brrāvura* 'own brother', JS 16r4 *brrāte paysā*, JS 39v4 *paysāvyu hvārakyā* 'one's own sister'; II 43-20-1 *paysāva hvārakā* 'germane sister'; v 3-1-2 *paysā brātari*; K 15-128 *paysā pura mānada* 'like one's own son', = K 23-76 *paysā pura*, = K 32-29 *paysā pūri*; v 67, 25a2 *paysā hivi*

pye (dyadic) 'one's own father'. From **pati-zāta*- 'born into the (Great) House', Armen. lw. *payasat* 'heir' from **pati-āzāta*-; note also Av. *hadō-zāta*- 'germane' (Yašt 14.46 *brāθre vā hadō-zātāi*). See *ysan*- 'bear', *āysāta*- 'noble'; Armen. lw. *harazat*.

paysān- 'know, recognize', v 117, 66r1 *pūru paysānāre* 'they recognize as son', BS *bhavati putratvaṃ*; v 108, 30v3 *hvāṣṭa nā paysānāte* 'recognizes as best', BS *guru-kuryāt*; v 112, 34r3 *hvāṣṭa nā paysānda* 'he recognize as best', BS *kuryād guru-kāraṃ*; 1 sing., III 131.4 *paysānūm*; 1 plur., II 113.88 *paysānām*, 1 plur., middle III 129.9 *paysānāmane*; 1 sing., middle, SuvP. 64v4 *diṣṭūm āra paysāne* 'I confess, I recognize fault', BS *deṣayāmy ahaṃ*; 3 sing., v 353, 19, 3b3 *hamjātu paysandā* 'he knows the mass', BS *skandham prajānāti*; Manj. 225; 299 *payseda*, Manj. 354 *paysaida*, Manj. 178 *paysada*; optative, 3 sing. Z 5.78 *uysānau* (-u < uta 'surely') *karā ne paysāna* = Manj. 235 *uysānā kara ne paysānū* (-ū < uta) 'be would surely not at all know the self (= BS *ātman*-)'; preterite, participle, *paysānda*-, K 60, 35v4 *paysāmdā yūḍa idā* 'he has known'; 3 sing., v 142, 104b5 *paysānde*; 3 plur., III 67.54 *paysāmdāmdā*; 1 sing., K 4, 142r2 *uysāna paysāndatmā* 'I knew the self'; participle future, Sid. 156v4-5 *nariḥṣānā* (BS *nirīḥṣ*-) u *paysānānā* 'to be examined', Tib. *rtoḡs-par byaho*; -ya- adjective, JS 36v3 *avaysāna paysāna* 'ignorant, knowing'; III 70.106 *paysāna hama* 'be recognisable'; noun, v 131, 1a3 *paysānāmata*, v 261a, a5 *paysānāmata*, Manj. 389 *paysānāuma*, K 69.218 *paysā-naume jsai*; adjective, Z 5.78 (= Manj. 235) *paysānākā* parallel to BS *vijñātar*-; abstract, Z 22.244 *paysānaṣṭi*; noun, *paysāna*-, Manj. 307 gen. plur. *paysānā*. Participle *paysānda*- with negative, Sid. 1 bis 11 *apaysāmda*-, K 56, 20v2 *avaysāmda*-. From **pati-zan*-, present *zān*-. To Av. *zan*-, present *zān*-, O.Pers. *dan*-, *dān*-, Zor.P. *dān*-, *dānāk*, *dānastan*, N.Pers. *dānistān*, *dānāgān*, *dānā*, M.Parth.T. *z'n*-, *z'n'd*, M.Pers.T. *d'n*-, *d'nyst*, Balōči *zānag*, *zānta*, *zātag*, Sogd. Bud. *z'n*-, *ptz'n*-, *p'zn*-, Oss. D. *zonun*, *zond*, *zudton*, *zund*, I. *zonyn*, *zond*, *zydton*, *zynd*; Pašto *pēzanam* 'recognize', Yazg. *vzan*-, *vzantag* 'know', Rošāni *wison*-, *wizēnt* 'know', Šuyni *bizon*- 'recognize', Iškāsmi *pazin*-, Waxi *pazdan*- (< **pazn*-), Sarikolī *padzān*-. IE Pok. 376 *gnō*-, O.Ind. *jānāti*, *jñāta*, Greek γινώσκω, γινώστος, Got. *kunnan*, *kann* 'know', O.Engl. *cnāwan* 'know', Got. *anakunnan* 'recognize', Lit. *žinau*, *žinoti*, O.Slav. *znati*, *znajo*.

paysāya 'dish, griddle (?)', loc. sing., III 18.20 *paysāya bisā nāyji tcerā* 'bread (baked) on a griddle must be made', from base *paz*- 'be flat, plain', Oss. D. *fāzā*, I. *fāz* (see s.v. *pāysa*-) with suffix -ā as *mājsā*, *nūjsā* 'marrow, kernel', loc. sing. *mijsāya*. See also s.v. *sāta*-.

pa-ysāra '5000', see s.v. *paṃjsa* 'five'.

paysau 'sour (?)', III 92.241 *hamānā bañānā paysau pettā*, *jīye utci narāme* '...to be bound on the head; the suppurating (?) bile (BS *pitta*-) is stopped, watery matter issues'. From **pati-zau*- to *ysū* 'pus'. See *paysauja*.

paysauja 'pungent (?)', II 85.21-2 *paysauja pūha:ra ūspurā* 'savoury (?) vegetables complete'. From **pati-zau*(f)- 'taste', rather than to *paysau* 'rotting' from **pati-zau*- with *ysū* 'pus'. See *ysūṣ*- 'to taste'.

paysdyi 'to send away (?)', II 84.7 *mānā maṃ baysgā haḍi*

ṣṭāre u paysdyi ām ttā ni dāsām 'of ours (?) here remain many messengers and we do not yet succeed in despatching them to you (ittā)'. Possibly base *pazd*- infinitive (**pazditai*), see *paśd*-, s.v. *aspaśd*-, *tvaśd*-, *naṣpaśd*-.

paysnā 'at the bead (?)', K 149.4 *amratta-kū(nda)la* (so) *krrāda-rāji* (BS *amṛta-kunḍala kradha-rāja*) [*pa*] *paysnā* (*pa* duplicated at end of line?), equivalent to *paḍauysna* (parallel BS -ādi-, -pramukha-). Possibly **pa-zna*- to *pa*- 'in front', with -za- in *hāysa*- 'far' (**frāzā*-), see *patā* 'before'; or read *pa(dau)ysna*.

paysyāmn- 'germane (?)', v 168, 7b2 *saṃ paysyāmn-///*, fragment of colophon. From *paysāta*- 'germane (of brother or sister)' with intrusive -y- as in Sid. 3r3 *hatsa-ysyāta āchā* 'congenital diseases', BS *sahaja*, Tib. *ḥjan-ḥig skye-bahi nad-rnams* = Sid. 3r1 *hamisa-ysātām āchām*.

par- 'to fill', 3 sing. middle, Z4.43 *pīde* 'is filled'. Base *par*-, participle *purra*- (in *purra*- 'moon', *uspurra*- 'complete'). See *hambīr*-, *hamber*-, *hambaḍa*-, *hambāḍa*-. To Av. *par*-, *parəna*- 'full', Zor.P. *pwl* **pur*, *uspurrik*, *spurr*; Aram.-Pers. *sprr*-, M.Parth.T. *mbr*- 'to fill', *mbrg* 'mass', *pur* 'full', M.Pers.T. *hmb*- 'to fill, gather', *phyp*- 'to fulfil', *wbr*- 'swallow' (different base?), N.Pers. *pur*(r) 'full', *spārī*, *isparī* 'perfection, end', *ambār*- 'to fill', *ōbār*- 'swallow', Pahlavi Psalter *wp'lty*; Armen. lw. *spār* 'end', *spārā-zēn* 'fully armed', *spār-spou* 'complete'; Sogd. Bud. *np*-r 'abundance', *pwri*- 'full', *spwrn*- 'complete'; Man. *mpṛty* 'filled', *mbr*-r 'filling', *spwrnw* 'complete', Chr. *mpṛt* 'fullness', Greek πλησμονή, *pwryny spwny* 'q' 'fullness'; later *pwon*, Yaṣn. *punn*, *pun* 'full'. IE Pok. 798-800 *pel*-, O.Ind. *pīparti*, *pṛṇāti*, *pūrṇd*-, *dprāt*, Greek πῖπλημι, πῖπτο, Lat. *pleo*-, *plētus*, *plēnus*, Celtic O.Ir. *linaim*, *lān*, Got. *fulls*, Lit. *pilnas*, O.Slav. *plimū*.

par- 'to nourish', see *pār*:-*pāda*-.

par- 'to cause, effect', see *perra*-. Possibly II 39.5 *cā au tṭya uca śadai kira para* (and 8 *para*) 'who works in cultivating that water (and) land', assuming *para* 3 sing. (for optative **parā*), and *kira*- **karya*- from *kar*- 'to cultivate', see s.v. *ker*-, *kālsta*-. See SDTV 117-20.

para- 'around, beyond', *pari*-, *pal*-, *pa* from *pari*- and *parā*-, Av. *pairi*, *para*, O.Ind. *pari*, *parā*-, Greek περί, πέρι. See *parkūn*-, *paltcīmph*-, *paṇīdī*, *pārān*-, *paraḥjūṣṭa*-, *para-byūtā*, *paribyūtā*.

para- 'food', see *pār*-.

para- 'going, journey', II 120.193 *dī-para* 'having a bad journey', from *dīra*- 'bad', translation BSOAS 30, 1967, 103. From *par*- 'to go', Sogd. Chr. *pr*- 'to go'; Oss. D. *fardāg* 'swift', Armen. lw. *parh* in *čana-parh* 'journey, going', and *taraparhak* 'going along'; Parāčī *par*- 'go', *param* 'I go', *paraman* 'let us go', Pašto *parēdal* (IV 58), a less specialized use of IE Pok. 816 *per*- 'go across'. See s.v. *parāṃjsi*.

parakṣa, *parekṣi* 'belt, thong (?)', II 60.24-5 *thauna śaci nūvarā parekṣi śau u chavanū kāmḥā parakṣa śau* 'a band of silk cloth, new, one; and one band of coloured (?) hemp'. From **pa(tī)-raṣṣa*- to base *ras*- 'to fasten', Zor.P. *rasan*, N.Pers. *rasan* 'rope', Armen. lw. *aṛasan*, *erasan* 'rope, bridle', *aparan* 'unbridled', Arab. lw. *rasan* 'bridle', Heb. *rsn* **resen*. IE Pok. 863 *rek*-, *reḡ*- 'to bind', O.Ind. *raśanā*- 'thong, belt', *raśmi*- 'rope, bridle', O.Norse *rakki* 'thong', O.Engl. *racca* 'thong',

O.Norse *rekendi*, O.Engl. *racente*, *racete*, OHG. *rahhinza* 'chain'. Here -*kṣ*- medial, variant =-*ṣ*(*s*)-, as initial *ṣṣavā*- 'night', *kṣīra*- 'land'. See also *guṣṣapa*.

parajūṣṭa- 'enveloped', K 18.217 *kara kathe parajūṣṭa* 'they surrounded the city environs', =K 26.142 *kara kathe pajarrūṣṭāda* (metathesis); =variant K 35.88 *kathā nūṣṭyāṇḍi* 'they wrapped the city about', parallel Divyāvadāna 448.1 *veṣṭita*-; III 46.39 *pajarūṣṭida ſūje tta khu ſittanvā pāyavā* 'they entwine one another so as with their white-skinned legs'. Base *yauṣ-* > *jūṣ-* (with retained *j*- after *para*-); present -*t*-, as in *nūṣṭ*- (**ni-yauṣ-*) 'to enwrap'. See cognates s.v. *jūṣ-* 'use'. Not with *cauṣka*- 'holder'.

parajusta- 'fought', III 69.82 *paraajausta mura jsa haṁṭsa* 'he (Daśagrīva) fought with the bird'. From *pari*- (or *parā*-) with base *yauṣ-*; *yud*- 'fight'. See s.v. *juvāre*. The *j*- < *y*- is preserved after *para*-.

paraṁjsa 'turned away, back, adverse', SuvO. 4v1 *a yā jsa vā divate paraṁjse indā* 'or therewith they are hostile to the deities' (BS *devatā*-), BS *devatāsu parān-mukhāḥ*; v 79, 149v1 *dukha purrindā paraṁjsa ni hamūnindā* 'they overcome sorrows, to adverse things they do not change', Tib. *khkor-ba bñiil-te rgyal-bar lgyur-ra* ('destroying *saṁsāra*-migration they are victorious'); Sid. 125v2 *aymsu uwi, byātari tta paraṁjsa vaṣṭidā u āphārē* 'mind, wits, memory, so become adverse to him and they are disturbed', BS *tīvra-kopa*-, Tih. *yūḍ dan, blo dan, dran-pa log-čün* (*log* 'return, turn back'); Sid. 131v5 *beti hīya prara u paraṁjsai, gaṣṭindā* 'the nature of wind they turn back for him', BS *jītvā vātāṁ*, Tih. *rluo nan-te* (*non* 'press'); Z 12.45 *tcamna hāmāte paraṁjsā* 'by which he becomes hostile'; K 68.18-4 *diṣai biṣi siṁdi* (*im*- = *-ai*-) *paraṁjse* = K 71, 9v2 *diṣai baiṣa saida parrajse* 'in every direction success is adverse' (BS *siddhi*-), III 71.149 *khwa-m iṣā fā paraṁjsa* 'so that for me the adverse curse (BS *śāpa*-) may turn back' (*iṣā* 3 sing. optative); Manj. 355 *para(m)jsa ve* 'I was turned back (from *nirvāṇa*-)'; with negative SuvP. 64v1 *cu dā prrakṣauttai ime, avaraṁjsā rraṣṭā abvīya* 'as to that I have attacked the *dharma*-doctrine, not hostile, correct, unwitting', BS *sad-dharmaḥ pratikṣiptaḥ syād ajānantena me sadā*; v 123, 2r2 *avarāṁjsa dā(ṭa)*; II 102.16 *raṣṭa-haṣṭyisākyau avaraṁjsa-bvāmyau* 'rightly aspirant, with favourable knowledge', translation AM, n.s., 11, 1965, 102. Compound, K 153.29 *paraṁjsa-śaunā* 'with faces turned away', parallel to BS *parān-mukha*- above. From *parā*- 'away' with adjective suffix -*nk*- **parānča*- > *paraṁjsa*-, to Av. *parā*, *para*, *āca parača*, Zor.P. *parōn* 'beyond', Sogd. Bud. *pr*"ēk 'beyond', to IE Pok. 811 *per*- 'cross over', O.Ind. *pārā*, *pārānk*-, Greek πέρων.

paraṁthaṇā 'tumult', loc. sing. JS 27v2-3 *paraṁthaṇā veritai vere bāṁve baysge* 'in the tumult you turned there to thick plants'. From **pati-ranθ*- with *ranθ*- in Z 17.17 *rrinṭhai* (*rrantha*-), JS 34r4 *rantha*-.

parapyaūutta, K 17.175, see *paribyūttā* (Sid. 5r3) 'turned'. **paraphā** 'equipment (?)', v 310, viir4 *nai bārai paraphā jsa biṣṭyauḍā* 'they did not seize his vehicle with the equipment'. Possibly **pati-rampha*- with *tcārampha*- 'stick, staff' (**patṣ-ā-rampha*-), hence 'with supporting equipment'; note Sarikolī *paromb*:-*paramd* 'prevent'.

parabyūtta 'changed', K 25.113 *yse(rai) parabyūtta bbraṣṭa* 'his heart was changed; he asked', = K 17.175 *yṣira parapyaūutta bbraṣṭa*; =variant K 34.63 *yṣirai pana tta ye* 'his heart rose up; so he thought'; Sid. 5r3 *tṭi tṭi raysa paribyūttā herna sṭoāme jsa* 'then these tastes with reversed state; with eating', BS *eta eva viparyastāḥ*, Tib. *de-dag-las ldog-ste, zos-na*. See s.v. *byūh*- 'change' (*sṭv*-, BS *sev*-).

paramai 'village', see *parmiha*-, K 15.118.

parramai 'official title', plur. *parramā*, II 14, 1c7 *parramai ṣanirā*; 2a9 *parramai auṣaki*; 2b1 *parramai saṁgabudā*; v 2, 6-7 *parramai baṭṭanākā*; plur. II 14, 2h8 *parramā pyaysidā* 'the officials sign' (see SDTV 6). Dialectal -*rr*- < -*rḍ*- or -*rθ*- or -*ri*- indicates **partama-ka*- or **parθama-ka*-, to older Iranian πρθαμα-, see s.v. *padā* and *hatāma*-. As title O.Pers. *fratama*-, Heb. lw plur. *primym* 'nobles' (Esther 1:3; 6:9, Daniel 1:3). A similar Prakrit change resulted in Khotan Saka *parramā*- 'image' (v 89, 22v4 *hauda parrama parramā ṣye ṣye* 'seven images, of each one image') rendering BS *pratimā*-, from NW Prakrit **pardimā*-, beside Khotan Saka lw *pemā*- 'image' (III 51.67, 70, 77). See Parānavatana volume 1965, 35, The image in Gostana.

parahā jsa aṣā 'horse with cart', II 111.16, if from **pa(ti)-raṭha*- 'associated with cart', see *raha*- 'wagon, chariot'. Translation AM, n.s., 11, 1964, 2 with note 12.

parā 'sold', v 222.22.3, see SDTV 83 (plate 61), from older *parāta*-, in a fragment *||/va parā, mūri 300*.

parā 'you are to deign to', II 10.163 *parā spāṣṭai* 'deign to look', 2 sing. -*ā* to hase *par*-, *pary*- to 'order'; see SDTV 33.

parā late for *parau* 'order', II 40.31 *khu ttu rrvī parā hagrātta yainu* 'if I can uphold that royal command'. See *parau*.

parājsaṇā 'injure', III 6, 13r4 *ma thursa ma nvaṁṭhi ma vanāsa, ma parājsaṇā* 'do not harm, do not change, do not shake, do not injure', see *parājsan*-.

parājsan- 'injure, destroy', III 6, 13r4 *ma parājsaṇā* 'do not injure'; = III 10, 19v5 *ma par(ā)jsaṇā*. From **parā-ḥan*-, see *jan*:-*jsata*- 'strike'.

***parāṁjsi** 'interrupted', I 153, 63r5 *avarāṁjsi ttavi* (-i = -*ai*) 'continuous fever', BS *saṁtata-satata*, of two types *viṣama-juara*- 'interchanging fever'; I 147, 57v2-3 *cū avarāṁjsi khaṣa u mau sive* 'who continuously consumes food and intoxicants' (BS *sev*-). Sec -*āṁjsi*-, adjective suffix of time *haḍāṁjsi*, *panūḍāṁjsi*, *hatāḍāṁjsi*. From base *par*- 'pass over', **a-para*- 'continuous', to Sogd. Chr. *pyr* 'he went', base *par*-, Parāčī *par*- 'go', Pašto *parēdal* 'flee' (E. Benveniste, JA 1955, 325), see *para* above. See also M.Pers.T. *p'r*-, -*v'r*- *xw-r-pr'n*, *xw-r-w'r'n* 'west', Zor.P. *hwrb'r'n* 'west'; M.Pers.T. *xw-rw'r* 'evening', Zor.P. *drp'r'k* 'evening', Oss. DI. *fardāg* 'swift', I. *afardāg* un 'disappear', *afardāg kānyn* 'remove'; Armen. lw *parh* (*čana-parh* 'journey'). IE Pok. 816 *per*- 'pass', O.Ind. *pīparti* 'pass over', Greek πέρω 'pierce', Lat. *partāre*, Got. *faran*, *for*; Slav. Russ. *na-perje* 'pierce'.

parāta- 'sold', participle to *parāth*- 'sell'.

parāth- 'to sell', present, K 17.170 *vara ma parātha* 'there sell me' (Manoharā), =K 25.109 *vara ma parātha*, =K 33.58 *vira ma parāthā*; K 41.60 *nva pīhi*: *pīrāthyarā*

'sell (2 plur.) for a price', =K 44:178 *nva pīha* (pa)rā-thiyari, BS Divyāvadāna 382:13 *mūlyena vikrīṇidhvam*; 2 sing. present, v 222:8 *cu paretā ttāṇa beḍa ganam* 'what wheat you sell at this time'; preterite, participle *parāta-*, *parā*, v 222:7 *tvā saṁdā parāti* 'sold that land'; K 44:187 *nva pīha parā yudādū* 'we could sell at a price', =K 41:70 *par(ā) yudādūm*; K 41:72 *ni parā imdā* 'he cannot sell', =K 44:188 *ni parā idi*; 3 plur. v 215:70-5 *ūtca parāṁdā* 'they sold the water'; K 44:179 *nva pīha pīrāṁdi* 'they sold at a price', =K 41:62-3 *nva pīha: pīrāṁdā*, BS Divyāvadāna 382:14 *vikrītāni*; infinitive, v 339:77v3 *ttā paretā barindā* 'they bring to sell', BS *tat sarvaṁ vikrīya paśu-krayārthe gacchataḥ*, Tib. *hichon-du don-vo*. Noun, *parā*, *varā*, III 130a5 *gīrye parā thiyau* 'buying (and) selling occur at once'; II 95:51 *gīryai-varā tsuṁdā* 'they went to buy (and) sell'. Compounds, III 50:42 *mauta-varāthāṁṇā* 'selling intoxicants'; v 41, 56v4 *skara-varāthā(ṁṇā?)* 'selling coals'; III 50:43 *gīrye-varāṁṇā* 'buying (and) selling'. From **parā-dada-*, **parā-dāta-* 'to give over', Av. *mišdam... para.daiθāt* 'would give reward', *paradāta-* 'betrothed' (*kainin-*); Sogd. Bud. Man. *pr'dn* 'sale', *pr'dt-* 'sold', present *pr'yδ-*, Chr. *pryθt*; Pašto *prōlāl*, *plōrāl*, *prōwul*, Sanglēči *paraday-*:*paradūd*, *pārde-*:*pārduδ*, Yidya *plār-*:*prist*, *prist*, Suynī *parḍād-*:*parḍōd*, Sarikoli *paraḍo-*:*paraḍud*, *paraḍu*, (Sbaw) *paraḍāj*. See *parāvai*.

parāṁdem 'I went forward to', III 71:130 *ttai hve sa ūtca parāṁdem khu na pyāmana hau-dva ūtca, parya ṇāṣṭa sve beṁdā maṁ* 'he said to her, saying, I have come forward to the water; so that we do not both fall into the water, please mount upon my shoulder'. See *parrām-*, *parām-*.

parrām-, *parām-* 'go round, comprise, approach', v 261b1 *|||te parrāmemate vātā buāmava|||*; v 95:12 *parrāme* gloss to *praccavāte* 'proceeds' (BS *pra-cyav-*); III 26, 29b3 *parā-mīdi* 'attain' (KT 6:300 erratum *pār-*), BS *paryavāpsyanti*. From *pari-ram-*, see s.v. *ram-* 'move', with *pari-r-* > *parr-*, as in *parrij-* 'save' < **pari-raiçaya-*.

parāysau 'guide to the road', K 147:29, for *padā-rāysau*, see s.v. *pande*.

parāmysye 'sink', see *paraus-* 'sink'.

parāvai 'he sold', II 12a48 *mārā-pyaru nāvai baiṣa parāvai* 'he took from parents, he sold all'; II 12a56 *ṣa ira parāvai* 'he sold jade'; II 100:209-10 *mārā-pyaru nāvai baiṣa parāvai haṣḍā yūdai* 'from parents he took, he sold all, he made report'; II 100:218-9 *ṣa ira parāvai* 'he sold jade'. See *parāth-*, *parāta-*.

parāh-, *parāha-*, *pareh-*, *parausta-* 'to practise ethical conduct' (BS *śīla-*), v 161r3 *parāhu huvaraustu parehāte* 'he practises well-practised practice (of ethics)', BS G 36, 22b4-5 *brahma-caryam carīṣyati*, Tib. *chans-par spyad-pa spyod-pa*; K 55, 17 bis r3 *parāha parehe*; Sid. 104v2 *parehāṇa*, BS *tyajet*, Tib. *spaṇ-ba byaho*; v 389, 19v5 *cu ro parehāre hāryau dīryau* 'who avoid evil things', BS G 37, 14b1-2 *viavarjayanti pāpāni*; v 75, 43v6 = v 338, 36v4 *u parehārai jsa* 'and they abstain therefrom', BS G 37, 33b3 *parivarjayanti*. Preterite, III 127:9 *parāha paraustai*, Z 24:494 *parauste*; Z 22:237 *paraṣṭāṇḍa*; II 3:46 *parāṁste*. Noun, *parāha-*, Bed 47v4 *dāna parāhna* 'with dharma-doctrine, with ethics', BS *śīla-carim*. Adjective suffix,

-*īnaa-*, Z 15:2 *parāhīnā*; v 247, 17b4 *parāhīje hauvi jsa* 'by power of ethics', BS *śīla-balasya*; K 58, 28v3 *parāhīja pārāma* 'perfection of ethics', see also v 161r3 *huvarausta-*. Participle present, K 55, 17 bis r4 *aysa parehāṁdai ṣṭe* 'I am abstinent', K 109:312 *parehādā ṣṭāre* 'are holding to ethics', v 282, 2b4 *parehādā*. From **pa(ti)-raf-*, *-rafš-* (with *-rausta-*, *-rusta-* < *-rafšta-*). Base *raf-* 'fight', see s.v. *rraphai jsa*; rather than *rap-* 'support'.

pari 'escape', II 107:169 *pari vaska* 'for deliverance'; K 56, 19r1 *aysa pari baustūm* 'I have awakened to salvation', =K 57, 26r2-3 *aysa pari bustu*; K 108:293 *nairo(ā)na parri* 'nirvāṇa deliverance' (parallel to BS *vimokṣa-*), K 61, 39r1 *parri*, K 108:297-8 *ṣai vara dāṣāma pari* 'this is fulfilment of deliverance'. See *parrīya-*, *parrāta-*, *avarī*.

parrāvō 'periods of time', loc. plur. K 3, 139r4-5 *kalpu(vō) parrāvō*. From **parna-* 'form, part', see *drvarroñi*.

parigēs- 'cause to turn round', SuvP. 70v1 1 sing. optative, *parigēṣi dāvī cakrā* 'I would turn the dharma-wheel', BS *pravartayeyam śubha-dharma-cakram*; III 34:17-8 *parageṣa skāṇḍaka samū brre māṇḍvā khai tta* '(the stream) whirls secretly as dress on the beloved one's breasts, so' = III 37:12 *pargeṣa skāṇḍa samū brre māṇḍām va khai*, = III 46:27-8 *parigēṣa skāṇḍaka samū brre māṇḍvā khai tta*. From *grts-* > *ggeiṣ-* with *-g-* kept after *pari-*.

parrāvō, *parrij-*, *parij-* 'deliver', participle *parrāta-*, *parya-*. SuvP. 70r4 1 sing. optative, *parijī* 'I would save', BS *moceya*; dyadic, III 76:252 *vaṇa ma ttā parija ttruṇya* 'now save me, deliver me'; 2 plur. imperative, II 5:70-1 *vainīyāvā parijāva satva* 'discipline, deliver the beings'; v 94, 17v6 1 sing., *parrijimā*. Preterite, participle *parrāta-* 'saved' and (to *pars-*) 'passed', v 329, 7v5 *paḍāṁjisyānu bādānu parrāt(ā)nu* 'of first past times', BS G 36, 5v2-3 *atīte dhvani*; v 70, 8v4-5 1 sing., *aysu dukhāna parrātā mā* 'I have escaped from sorrow', BS G 37, 12b3 *braṇāt parimucyate*; v 295, 435v4 *aysu śśūkā parrāte mā jysāmāte jsa o maraṇāna* 'I alone have escaped from birth or death'; Z 22:227 *parrete mā*, Z 22:293 *parritai mā*; v 337, 35v6, 3 sing., *parrāte hāmāte* 'is saved'. With meaning 'past', III 20, 4b1-2 *hvaḍā khāysā kū scetā paryeta hamye* 'when the time of eating had passed', BS *paścād-bhaktā-piṇḍapāta-parikrāntaḥ*; III 50:40 *parya saṁṣṭārāna* 'escaped from migration'; II 87:11 *parye* 'dead'; Manj. 121 *parya mvaḍa* 'passed away, died'; K 145, 3v2 *tcau-padya paryai likā ṣṭe* 'is four ways superior'; III 14:10 *paryai śva haḍā* '(the time) past midday', = Chinese 1-3 p.m.; III 84:43 *parye śva haḍā* 'past midday'; v 267, 43a7 10 *salī parrye khu...* '10 years passed after...'. Participle with negative *avarya-*, K 64, 81r3 'not delivered', noun, *parrīya-*, *parrī*, *pari* 'deliverance', with negative *avarī*. So *parrīya-* 'deliverance', K 2, 136v3 *parrīyu busta* 'they have realized escape', Tib. *mos-pas mām-par grol-ba-la gtod-pa* (*gtod* 'turn'), Lamotte, translation 'il obtiennent la délivrance (*vimukti*)'; allative, K 58, 27r4 *haṇḍbīrīḍa parrīyāṣṭā* 'they are fulfilled towards deliverance'; see *pari* separately. Adjectives, *-asta-*, K 35:88 *parrīyisti* 'to the emancipated one', parallel to K 26:143 *pūhī ve*, =K 18:218 *pruhyai vai* 'to the purohita-chaplain'; II 59, 3b2-3 *mārgaupadeṣa parṣe parrīyasta cu biṣe caigānye*

janave vira kalyāṇamittra ya 'the way-guides (BS *mārgopadeśaka*-), reverend (= *pārṣa*-), emancipated, who were all spiritual advisers in the Chinese land'; suffix *-astanajsa*-, II 105.119 *pariyastanajsyā samāhānyām jsa tcarṇya inārai* 'may they take pleasure in trances (BS *samādhāna*-) tending to escape'; suffix *-astāna*-, Manj. 126 *pariyastāna śerā* 'fortune of emancipated ones' (= *ārya*-monks; *śerā* = BS *śrī*); JS 19r1 *pariyastāni śirṇye āme thāna* 'the good abode (dyadic) of the *ārya*-monks' (BS *sthāna*-); SuvP. 61v1 *pariyastānau jsa* 'with delivered ones (=monks)', BS *ārya*-; L 98.35 *pariyastān hīvī prajñā-pā(ra)mitā-nayā* 'the exposition of the wisdom perfection of the *ārya*-monks'; adjective *-īnaa*-, Z 22.294 *hiyāra pariyinā diṣṭa* 'fruits of deliverance ripened'; v 168, 1a8 *pariyigye*. For *-astāna*-, also K 63, 79v3 *śau-gūnasthānyau spyau jsa* 'with flowers of one colour' (*gūna*- 'colour'). Incohesive *pars*-, 3 plur. conjunctive, SuvP. 71r2 *parsāṃdi* 'may they escape', BS *mucyanti*; v 76, 44v5 (= 37v3) *jīvyena parsinā* 'I shall leave life', BS *kāla-kriyā bhaviṣyati*; K 145, 3r4 *khu tti parsīye* (so); v 79, 149v3 *dukhayau parsinde* 'they escape from woes' (Tib. omit.); III 130.27 (and 29) *ttāṣṭi pūṣi parsyari* 'be delivered at once' (2 plur.); Sid. 140r5 *śā salī parsīye* 'one year pass', Tib. *lo gēig lhaḡ-pa dan*; 3 sing., Sid. 106r5 *parstā u harstā* 'passes and remains', BS *nivāraṇī*, Tib. *yal-bar bor-ba-las* (*yal* 'pass away', *bor* 'leave'); Sid. 106v1 *harstā u parstā*, Tib. *bor-ba* ('leave'); Sid. 107v5 *parstā* 'passes', BS *atikramya*, Tib. *ldas-te* ('pass'); v 299, 3r4 *u ttiye parstā* 'and then escapes' (with participle v 300, 3v2 *parryā*); v 302, 3a4 *u ttiyā parstā*; Manj. 370 *śā byanyā karbaṣa parṣta* 'be escapes wholly from the hindrances (= *bātanyau*)'; K 28.180 *parṣta apvaine* 'be escapes without danger'; v 243.36-7 *pajsa haḍā parsādū* *stjēna vijyā(re)* 'five days pass and (-ā) they look upon one another (=visit)'; participle present, Manj. 114 *ssa sala parsaca beḍa* 'in time passing, for 100 years'; future, K 145, 3r4 *gratha ni parsāṇa (-rs- not -ts-) gasāṇa* 'the knot must not be loosed, must be turned'; noun, K 9, 43v2 *parsāmata iṣyā*; II 107.166 *kālū bādāṇi parsāmai jsa* 'with passing of the times' (dyadic, BS *kāla*-); K 46.30 *hadarye bādā parsāmai jsa* 'with the passing of further time'; ibid. 25 *parsaume*. See also *harita*-, *rrījāre*. From **pari-raiṣāya*- 'leave', **pari-rixta*->*parrāta*-, Av. *raēk*-, *raēṣāya*-, *rixta*-, *raēxnahi*-, Zor.P. *rēxtan* 'pour out', *rēxt*, *rēxn*, *virēk* 'flight', N.Pers. *rēxtan*, *rēxad*, *gurēy* 'flight', *rēk*, *rēg*, *rē* 'things left behind', *murdarē* 'effects of the dead'; Sogd. Bud. *pr'yč*- 'leave', *p'rytyk* 'perishable', *wr'yč*- 'pour', *zrync*- 'to free', *rym'k* 'remainder', *pr'yk* 'remains of food, scraps'; Man. *pr'yč*- 'leave', Chr. *pr'yč*- 'leave', *wryč*- 'pour', *wryd'nt*; M.Parth.T. *ryxt* 'flowed', *wryxt* 'fled', M.Pers.T. *ryz*-, Xalxālī *viridzəm* 'I run', *be-write* 'he fled'. IE Pok. 669-70 *leik*-, O.Ind. *riṇākti*, *riktā*; Greek *λείπω*, Got. *leikwan*, Lit. *liekti*, likti 'leave', Lat. *linquo*, *lictus*.

parijūṣṭi 'enveloped', see *parajūṣṭa*-.

parāpāch- 'ripen', N 175.39 *satva parāpāchūm khu haṃdāda himāre* 'I ripen the beings so that they become favoured'. From **paripāč*- palatalized >-*ch*-; see *pāchaa*- 'to be cooked', *gvācha*- 'digestion' (*vi-pāč*-), *pāchāre* s.v. *pajsa*-. Also *parvach*-, *parvac*-.

paribyūṭta- 'changed', see *parabyūṭta*-.

parriya- 'deliverance', see s.v. *parrij*-.

pariysmā 'urine', Sid. 14v3 *pariysmā kaṣāma*, BS *kṛcchra*-, Tib. *gcin sri-ba*; I 157, 69r2 *cū pyatsi pariysma pihista mūttra-kṛcchra*- 'for whom before him the urine stops (is) urine-difficulty' (BS *mūtra-kṛcchra*-); I 183, 102v2 *cū pariysmā kaṣti*, I 195, 116v3 *ca pariysmā kaṣti*. From **pa(ti)-raiṣ-ma*-, base *raič*->*raiṣ-ma*->*raiṣ-ma*-. See s.v. *parrij*-; or possibly base *rai*- 'flow' with increment *-s*- (IE *ǵ(h)*), see *nai*- beside *naiṣ*-, above s.v. *paniys*-.

parrūṣka 'affliction', BS *kṛṣa*-, a list of six, BS *rāga*-, *pratigṛha*-, *māna*-, *avidyā*, *kudṛṣṭi*-, *vicikitsā*. In the etymological translation of *arhant*- 'worthy' as *ari-han*- 'slaying foes', as Tib. *dgra-bcom-pa* 'overcoming foes', v 68, 8r5 *ce biṣṣā parrūṣka tviṣṣe yādāndi* 'who have destroyed all afflictions', BS *arhatām*, Tib. *dgra-bcom-pa*, = v 333, 25v5 *biṣṣā parrūṣka tviṣṣe yide*, = v 333, 25v2 *kye biṣṣā klaiṣa tviṣṣe y(āde)*, v 333, 25v4 *kye biṣṣā klaiṣa (pu)rrde*. Elsewhere III 20, 2a3 *kūṣṭa na karā kama niṣṭā hiyaṣca tta vā parrūṣka* 'where there is no thought at all, there is no appropriation or afflictions'; II 105.115 *parūṣka byaḥi-vīyi dharma* 'the dharma-doctrine expelling the afflictions'; v 125, 7b3 *saṃtsera parrūṣka* 'afflictions in migration', Z 6.44 *bil-saṃggā avarrūṣka aysmya kāṇa* 'the *bhikṣu-saṃgha* must be thought of free of afflictions, in the mind'; v 185 13a, 2b6 *(a)varrūṣka, u daṣṭa* 'afflictionless and skilled'. See also above *avar-rūṣka*-. From **pari-rauṣa-ka*-, to *parruṣṭe*-.

parruṣṭe 'desires', v 132, 2v1 *u ne parruṣṭe* 'and does not desire', v 93, 17r4 (in a list of verbs of desiring) *vara parruṣṭe vara baittā vara niḥvarde* (triadic) 'there he desires', see, with negative, K 66.132-3 *avaruṣṭe baṣyāṃ dā* 'the unafflicted Buddhas' *dharma*-doctrine', = K 69, 1v1 *avarūṣyi baṣyau dā*; K 60, 34v2 *sarvadharmaṃ avaruṣṭe* 'unafflicted in all elements' (BS *sarva-dharma*-). From base *rauṣ*->*rauṣ*- to *rauṣ*- see s.v. *rrauṣā*- 'desire' with both favourable and unfavourable meanings. Note for *kṛṣa*-, also Sogd. Bud. *nyzβ'n'k*, = Uigur lw *nizβani-lar*, Tib. *ñon-mons-pa*. A similar double use can be seen in O.Ind. *kop*:-*kup*- 'to disturb', Lat. *cupiō*. Preverb *pari-rux*-.

parrusindā 'shine', Z 24.417 *tta tta nā parrusindā diṣṭa ṣṭānye hālṣṭā* 'so in our hand the spears flash'. From **pari-rus*-, see s.v. *rrus*-.

pare 'beyond' with numerals, *pas-pare-bistā* '25', *hau-pare-haudā* '77', *haṣ-pare-kṣaṣṭā* '68', whence, after vowel, *-vare*, later *-rā*-, *-ri*-, *-r*:-*drai-vare-dārsā* '33', *tcahaur-vare-haṣṭātā* '84', *kṣei-vare-dārsā* '36', *nau-vare-nautā* '99'. Once *-pa*- II 51.64 (miscellany) *haṣpa-beṣṭamyi haḍai* 'on the twenty-eighth day'. See s.v. the numerals. From **paras*-, **paras*->*parai*-, Tumšūq Saka *-par*-, *-war*- *hoparsana* '17', *šowarsana* '11', *drewarsana* '13'; Av. *parō*, *parō* 'beyond', O.Ind. *parās*, to IE Pok. 811 *per*- 'cross'. See also *para* above.

parekṣi 'thong (?)', see *parakṣa*-.

parremā 'an ornament', Z 13.137 *svarṇa-sūttāra kalsta kyite pañjuṣṭa parremā kāḍai pharu nvāsa yidāndi* 'they made very much noise for him, gold-threaded stuffs, *kalsta*-ornaments, *citā*-ornaments, finger-rings, *parrema*-ornaments'; K 63, 78v3 *hāra kaiyūra kaṣṭa maula paraima*

'necklaces, anklets, *kalsta*-ornaments, turbans, *parrema*-ornaments'. Possibly from **pari-rāmya*-, bardly suffix -āma-, see *baṃgāma*-; and similar form in *śarainua* (II 77:5) 'covering (?)' base *śar*-.

paraiṣṭā 'twisted (?)', II 117:6 *cū biṃdā pamūha*: *ū paraiṣṭā paśamjsa āstaṃna hera* 'in addition to which such things as clothes and a twisted *paśamjsana*-. Possibly *paraiṣṭā*- from base *rais*- 'to spin, twist', Av. *urvaēs*- 'turn' (glossed by Zor.P. *varitān*), Oss. D. *ālvēsun*, *ālvist*, I. *ālvīsyn*, *ālvyst* 'spin', Zor.P. *riṣṭak* 'spun' (DkM 290:4 *gartiṣn ut vnfiṣn ī paṣm riṣṭak*), N.Pers. *riṣṭan*, *rēsidan*, *rēsam* 'spin, twist', *rēmān* 'rope', *rēmān-bāf* 'rope-maker' (dyadic), Balōči *rēsag*, Paṣto *wrēṣal*; Zor.P. *asparēs*, *asparēs* 'race-course'. IE Pok. 1158-9 *ureik*- 'turn, twist, bind', Av. *urvaēs*-, *urvis*-, Greek *ποικός* 'bent', Lat. *rīca* 'headdress', O.Engl. *wrigian* 'stretch', Lit. *rišū*, *rišti* 'bind', *raištis* 'band, headdress'. This is now preferred to a connexion with IE Pok 857-9 *reik*- 'cut', Lit *reikū*, *riēkti* 'cut' through **raix*-s-, or *rais*-, O.Ind. *riṣāti*.

parau 'command, order', BS *sāsana*-, Chinese K 909:8 *ʃsʔ* 'rescript' (II 129:80), frequent in official documents, II 88:21 *parau pastāmdā* 'they ordered an order'; II 23, 181:4 *parau tsve* 'the order has gone out'; II 18, 72:3 *khu parau pva* 'when you (sing.) hear the order'; II 26:32:20 *khu parau puṭrau* 'when you (plur.) hear the order', loc. sing. V 389:5 *balysi parauya* 'in the Buddha's command', BS G 37, 14b1 *jina-sāsane*; III 141:3 *paroya*, K 42:94 *parauyi*, inst. sing. Z 2:102 *parauya*; acc. sing. (?), V 3:10, viir3 *parautu*; acc. sing. Z 24:512 *paro*; gen. sing. II 117:126 *parau paryākā* 'commander of a command', plural, II 88:18 *parauta haudem* 'I gave orders', gen. II 120:185 *parauvām jsa*. Derivative, see *parauvā va* 'for the commissioners'. Compound II 41:10 *parauva-bara* 'carrying despatches'. Verbal see *pari*:-*parsta*-.

parauvā 'commissioners (?)', II 41:10 *aśā parauvā va pathāṇa* 'horse to be equipped for the messengers', translation SDTV 115. From *parauvaa*- adjective to *parau*.

parauys- 'sink, drown', 3 sing. V 125:6b2 *paroyse* 'drowns' (the 6th danger, parallel to BS *udaka*-); Z 24:467 *parauysārā*; participle present Bcd 57v1 *viṇṇa* (-iṃ=-ai-) *parauysamḍā satva* 'beings drowning in the sea', BS *ogha-nimagna*-; JS 151:4 *parauysamḍai*; preterite Z 20:65 *parauṣṭa*, Z 2:225 *parosṭa*-, III 68:70 *parauṣṭūṃ aysmū pajsā* 'I am greatly sunken in mind', III 71:143 *parauṣṭūṃ aysmū uvī* 'I am sunken mind (and) wits'. But II 98:153 *parauṣṭā* 'under control' as *parau* 'command' with -ṣṭaa-. Causative, *paraṇs*-, III 68:64 2 plur. *paraṇsārā miṣṭāṇa ttāja* 'drown her in the great river'. With -āṇ- <-au-, K 60, 37v3-4 *cu na diṃma* (-iṃ=-ai-) *sūṣṭi*, *ne uci jsa parāṇsye ni padanuna gūjsabristā* 'which is not burnt in fire, is not drowned in water, is not scattered by wind'. From **parā-vaz*- 'to be borne away', see cognates s.v. *bays*-. With reference to liquid, note also Šuynī *wāz*:- *wiṣṭ* 'swim, bathe', Yazg. *waz*:-*wēṣṭ* 'bathe, wash', causative *wazān*:-*wazant* 'wash'; Oss. D. *aūazun*, I. *aūazyn*, *aūāst* 'check the flow of a river'; D. *niūazun*, *niūāst*, I. *nūazyn*, *nyūazyn*, *nost* 'to drink', *karz nost* 'intoxicant drink'.

paraṣṭā 'controlled', II 98:153 *na jsā utca paraṣṭā* 'the water was not controlled'. From *parau* and base *ṣṭa*-.

parausta-, *parosta*- 'restrained', see *parāh*-.

parkāṃda- 'bestrewn', K 63, 79v3 *parkāṃda ḥā yausa* 'spread the incense (=ḥū), musk'; with *varkāṃda*-, III 38:42-3 *yausa jsa varkāṃdā būṣaṇa spyakyau ḥiṇa* 'with musk-perfumed scented flowers'. For *v*- beside *p*- note also *padanda*-, *vadanda*- 'made'. See *parkūn*-.

parkūn- 'spread, bestrew', Sid. 100r2 *tti-v-i beṃda sada-lūṃ* (=BS *sindhu-lavaṇa*) *parkūnāṇā* 'then upon it salt must be sprinkled'; III 86:96 *biṃdai ṣikarā parkūnāṇa* 'upon it sugar must be sprinkled'. Parallel, Uigur 2:24:50 *ṣkār ḡz-ā saṭīp* 'having sprinkled sugar upon it' (G. R. Rachmati, Zur Heilkunde der Uiguren, 1930-2). The -*k*- is kept after *pari*-. From **pari-kau*- 'to cover around, strew over', with present *kūn*- (as *ysūn*- 'to flow' base *zau*:-*zu*-); ambiguous participle *parkāṃda*, *varkāṃda* either from *kau-n*- or *kūn*-. To base *kau*- 'cover', IE Pok. 951-3 (*s*)*keu*- 'to cover', O.Ind. *skauti*, *skunāti*, *skumoti* 'cover', Greek *σκόλος* 'skin, hide', *κῑτος* 'covering', OHG *hūt*, O.Engl. *hȳd* 'hide'. This base *kau*- is preferred to tracing *parkūn*- to *parikhān*- with -ūn- as in *mūn*- 'to remain', *mūn*- 'to resemble' with *mān*-. See *prākūya* 'strewn stuff'.

parkhyaṣṭu 'made to drink, given to drink', V 95:8 *ne parkhyaṣṭu yindā* 'he cannot give to drink' (the *pa* written small below). See *parchās*-, *pachās*-, to *khaṇs*-, *khāys*-.

parchās- 'give to drink', Z 24:237 *ṣā muho parchāsa ttu ṇēi kye mā dukha jāndā* 'he gives me to drink that amṛta-immortal stuff which removes my woes'; preterite, Z 5:89 *ṇēi ma parchāṣṭai balysa* 'you made me drink immortal stuff, O Buddha'. See cognates s.v. *pachās*--; participle also *parkhyaṣṭa*-.

parchuta- 'struck', SuvO. 4r7 *parchuta-indriyyau jsa* 'with faculties destroyed', BS *upahata-indriya*-. See *pachus*:-*pachuta*-.

<pa?>*rdūla* 'dark (?)', V 264b4 <pa>*rdūla baṃḥyi* 'dark (?) trees'. See *padvala*-.

parnaindā 'they touch', 3 plural, Z 2:122 *kho tterā ṣṣīve hastu parnaindā hana* 'as in a dark night the blind men feel the elephant'; Z 2:228 *ttrāmu gyāda kho ju hanā ṣṣīve samwī parnaindi ne daindā* 'so the ignorant as blind men at night touch, but do not see', cliché Pali *diṭṭho vo jacc-andhā hatthi* 'blind from birth, have you seen (=touched) the elephant?'; O.Ind. maxim *jāty-andha-gaja-dṛṣṭyā*; here *parnaindā* is parallel to BS *sprṣati* 'touches'. Present 2 sing. imperative K 47:56 *nāsi pūra ce ṣe tčāramphi tṭyena paḍā panā* 'take, my son, what is this stuff, with it feel in front'. Base *nam*:-*nā*- 'to strike', Oss. D. *nāmun*, *nad*, I. *nāmyn* 'strike', D. *nad* 'road', I. *cāl-x-nad* 'wheel-road'. Similar to Zor.P. *pil-xvast* 'elephant-beaten'. Hence **pari-nā(y)*- 'to touch'.

parbava 'overcome', III 6, 13r1 *vaṇa muḥu ṣṣūka ma piysānā, ma ma pnrbava, ma ma uysdṛya* 'do not leave me alone, do not overwhelm me, do not drive me away'. From *pari-bau*- 'to be around, overcome', see also *parbutti*, *parbautta*-, Av. *pairi-bav*- 'overcome', Vid. 14:7 (the insects) *yōi gadwam pairi.bavaiti* 'which infest the bitch'. With -*b*- kept after *pari*-. See cognate s.v. *vāta*- <*būta- 'become'.

parbīra 'round, circumference', II 103:68 *ttīṣa* (BS *tejas*-)

śauma tcīra parbīra ysaunastyai 'splendour, beautiful in mouth, face, countenance'. From **pari-bar-* 'to surround' (with *-b-* kept after *pari-*), **pari-barya-* > *parbīra*. M.Parth. inscription Šāhpuhr I, 1. *prybr* 'surrounding', Armen. lw *parberakan* 'circular'.

parbutta- 'grown', K 43.160-1 *tīrī šī kūnālai rrišpūri thy(au) hušā parbutti* 'then the prince Kūnāla swiftly grew, increased in size', = K 41.41-2 *tīrī šī kū(nā)lai rrišpūrā (-iṃ-=-ai-)* *thyau hušā parbutti*; III 105.13-4 *tta kūšā parbautta vāšṭa sa khū vaiysa pōvāvaṇa uca* 'so he grew, matured, just like a lotus in cool water'. Here *hušā parbutti* is dyadic. With *-b-* kept after *pari* and *-ūta-* maintained as *-utta-*. See cognates s.v. *vāta-* < *būta-* 'become'. Present base *parbau-*, see *parbava*. For *-utta-*, see also *patāutta-* 'sbaven'.

parmica 'change, ('exchange' >) message', IV 23.10-11 *ttrāma-m parmica hiuāte* 'such for me be the change'; IV 36.1-2 *spāta šilāna parmāca āta* 'from spāta-official Šilā a message has come'; V 259, 4b2-3 *14mye haḍai tta parmāca tsuā* 'on the 14th day a message went out (to you)'. From **pari-niṣṭyā-*, base *maiṭ-* 'to send', (with *-s-*) *maīs-*. Av. *maēθ-*:*miθ-*, *maēt-*:*mit-* 'send; change', *hamista-* 'thrown down' (*inaid-* or *maiṭ-*). See also *parmiha* 'village' (*maiṭ-* 'settle') and *hamih-*:*hamista-* 'change'. IE Pok. 715 *meit(h)-* 'exchange', O.Ind. *methati*, *mithāti*, Got. *maidjan* 'change'; IE Pok. 968 (*s*)*meit-* 'throw'.

parmāstā 'communicates (?)', V 228, 3a1 *vāṣāte parmāstā* 'be recites (BS *vācaya-*), relates'. From **pari-mis-*, base *maiṭ-*:*mit-*, see s.v. *parmica*.

parmihā- 'village', SuvO. 55v2 *parmiho*, BS *nigame*; V 109, 31v1 *tīna āguvo parmihoḡ kīntha kṣtra o ttuvḡ kanthuvḡ ku rruṇḍā kūṣḍa* 'in this hamlet, village(s), city, land or in these cities where are king's palaces', BS *grāma-nagara-nigama-janapada-rāṣṭra-rājadhāni-*; K 31.24 *parmahe*, = K 15.118 *paramai*, = K 23.68 *parania*; II 107.167 *gaudāra parmahai vīra* 'in Gāndhāra town', V 107, 30r1 loc. plur. *parmihotovḡ*, BS *nigama-*. From **pari-miṭhā-*, base *maiṭ-*:*miṭh-* 'be placed, settle', Av. *maēṭhana-* 'dwelling', Zor.P., N.Pers. *mēhan*; verbal Av. *miṭhnatu*, *miṭhnāt*, *miṭhnāiti*, *mitayatu* (glossed by Zor.P. *māndan* 'remain'); Sogdian in place-names *mēhan*, *miṭh. mūt*; BS *tarmita* 'Tirmidh, Termez' from **tara-mita-* 'crossing-place', the city on the Oxus (BSOAS 13, 1950, 400-3). IE Pok. 715 *meit(h)-* 'dwell', Lit. *mintù*, *misti* 'be nourished', Let. *mitu*, *mist* 'dwell; have food', O.Slav. *město* 'place'. See also s.v. *parmica*.

Here probably also the city name Chinese (Karlgrén 1187.20; 617.2) *tu-mi* < *tuo-miet* the name in the Former Han history (*xan-śu*) for Kābul, hence Iranian Saka **tau-mita-* 'great settlement' for 'capital city'. See *ttu-miśa*.

pary-: *parsta-* 'to command, deign', 2 sing. imperative II 22, 17a3 *parya buḍā* 'deign to bring'; II 36.9.4 *paryati pirstā* 'deign to store it away'; 2 plur. imperative K 147.39 *paryara yuḍai* 'deign to do', 1 plur. present II 128.57 *paryāni yuḍe*, II 127.26-7 *paryāmina yuḍe*, II 129.67 *paryāni biysī yuḍe* 'we deign to have seized'; K 148.45 *paryāviṇ (-iṃ-=-ai)* *bide* 'deign to find'; noun, Sid. 1515 *kīrā paryāme jsa u sūhyāme jsa* 'with commanding the work and preparing', Tib. *spyad-par*. II 127.39 (to read)

paryāmināte sāṣṭe (= *spāṣṭe*, coalescent *sā-* and *spā*); participle future, SuvO. 36r6 *pajsama paryāna yāḍe* 'honours are to be commanded to be paid', BS *pūjā ājñāpayitavyāḥ*. Before *-i-*, **paryi-* > *pari-*, 3 sing. Z 24.450 *paritā*, Z 24.442 *parīyi*, V 63.25 *parīyi-t-i pīḍa* 'be orders to write it', III 115, 9v4 *parī pīḍi* 'orders to write', 2 sing. Z 22.112 *parī*, 1 sing. Z 12.51 *parimā*, 2 plur. Z 12.28 *parīya*. Preterite, Z 2.101 *parste*, Z 5.43 *paste*, Manj. 43 *khū paste sāstāra* 'as the teacher ordered' (BS *sāstar-*), K 52.8.5 *pastā pīḍe* 'he ordered to write'; K 100.274 *ysnī pastai nāve* 'deigned to take in charge'; II 105.104 *pasta aṇāyai* 'deigned to establish' (BS *ājñā-paya-*) 3 plur. II 88.21 *parau pastāmdā*; II 22, 18a2 *parstāmdī*; *-st-* > *-c-*, II 100.215 *parau na pacai* 'he did not order the order'. Infinitive, II 113.83 *parau pastāmdī paste*. In colophons, SuvO. 55r2 *puṇabuddhā parste pīḍe*, I 255, 12v5 *vamḍakai parstā pīḍā*, so also Sogd. Bud. P 8.167 *m'd APZY pr'm'y prw'yst man'ku prsth* 'he ordered so to translate this book'. For 'to order' in the sense of 'deign to', note Sogd. Man. *frm'yōd* 'be pleased to'; *n' frm'yōd* 'be pleased not to'; Uigur *buyur-*, N.Pers. *bi-farmāyid*. From base *rau-*:*ru-* 'to make sounds', with increment *-d-*, *raud-*:*rud-*. The preterite has at times an increment absent in the present (see *ker-*:*kālsta-* 'to plant'), hence *parau* 'command' could derive from either **pa(ti)-rāvu-* or **pa(ti)-raudu-* (see also *mau*, *hau*); present *parya-* may be from **rauya-*, **ruya-* rather than **raudya-*, **rudya-*; preterite *parsta-* is from **pa(ti)-rud-ta-*. For *rau-*:*ru-*, Av. *raoḍ-nāmanā* (and *rayō-nāmanā*, O. Friš, Archiv orientální 18, 1950, 2), Oss. I. *araun*, *arydta* 'to echo'. For *raud-*:*rud-*, Av. *raod-*, *raostā* 'he lamented', but Yasna 44.20 *urūdōyātā* of non-Zoroastrian ritual chanting; Ormuḡ *ṣraw-*, *ṣū-*, *ṣustak* 'to weep' (**fra-raud-*), Parāčī *ruh-* 'to weep' (**ruda-*). IE Pok. 867 O.Ind. *rāuti*, *ruvāti*, *ravati*, *rud-* 'of noise', *rod-*:*rud-* 'roar, weep, cry out', Greek *ὠρῶμαι* 'cry out', O.Engl. *rēon* 'lament', Lat. *rūmor*, O.Slav. *revḡ*, *rovḡ*, *rutī* 'bellow', O.Engl. *rēotan* 'lament'; Lit. *rāudmi* 'lament'. Hardly better from **pa(ti)-mrau-*.

parrya 'passed over (to attack)', IV 20.5 *pīḍakā ā si huna tta khyeṣvā ttuṅga ṣeṇ parrya šī haḍi va ni ye caṇḍa* (*ha*)*ḍ(ā)* *u kāmya haḍai vā parrya* 'the letter came reporting, the Huna have passed to Kāṣṣyar, to Ttuṅga Ṣeṇ (*ttuṅga* = Turk. Uigur *tonga* 'hero'?). This message was not clear (*va* = *vara*) there as to how many days and which day they passed'; II 38.17.4 *kīthi vā ysangauñā huna parrya* 'to the city (towards us) the plundering Huna have passed'; without context, V 16.4.5 *parryāmdā* 'they passed'. From older *parrāta-*, participle to *parrīj-*, and *pars-* 'pass'. Infinitive II 1, 3-4 *parya vā paryai* 'please to enter', gloss to Chinese *zu* 'to enter', from 'pass this way (*vā*)'. Hardly from *parś-* to Av. *paršta-* glossed by Zor.P. *patkāre* 'be fights'.

parysa-, *pārysa-* 'servant', verbal *parś-* 'to serve'. With short *pa-*, Z 2.50 *parysa nirmāndā ce pīpāre hurau bātā* 'he conjures up servants who prepare *hura*-drinks, *bāta*-drinks'; K 148.58 gen. plur. *parysān vakṣaunarau* 'servants, attendants' (BS *upasthāna-karaka-*). Elsewhere *pā-*, SuvO. 514 *pārysyau* 'servants', BS *guhyakāiḥ* 'attendants'; SuvO. 4v5-6 *hamiśa kvāṣṭyau pārysyau*

'with excellent servants', BS *sa-gaṇeśvaraiḥ*; II 7.112 *sa-ysārya pāraysau* '100,000 servants' (= 115). Verbal *parśi*-III 22, 13h3 *na haḍi tti sau gyasta baysā parśāṇdā* 'they will not however serve your one *deva* Buddha', BS *na khalu punas te...eka-buddha-paryupāsītā bhaviṣyanti*; III 66.26 *ināva parśgrā yāṇdā* 'always serve (2 plur.) strangers'; K 52.7.8 *tti mūnā pārysā ysūṣka, cu ma ṣṭāni parśīdā brītya* 'these my dear servants (*pārysaa-*) who serve me lovingly'; K 33.49 *ttu raṣīyi parṣe* 'he serves the ṛṣi-sage' (= K 24.98 *paṣa*, = K 16.157 *paṣe*); II 21, 15b3 *haṁtsa neri jsa u pūryau jsa pyamtsāṣṭa hiyaudi parśūm* 'with wife and with sons I will henceforth serve the lord'; JS 5r1 *parśai* 'you served'. Noun, Z 2.185 *ṣāte pārsā māstamā* 'this is the greatest service'; III 130.26 *pārsā paṣam dāse* 'he carries out service, worship'; V 111, 33v2 *ṣūjīye pārsū yanāro* 'may they serve one another' (BS omits); V 107, 29r4 *pārsamā ṣṣāraṇā pārsā kādāna* 'for the purpose of worship, service' (dyadic), BS *pījā-satkāra-*; loc. sing. III 79.1 *prīṣa* 'in service'. Agent noun feminine, II 125.21 *pārysya bīṣaka ysyāne* 'may I be horn a woman attendant, a woman house-servant'. Possibly **parivarz-* 'to attend on', with Sogd. Bud. (P 8.199) *prw'rz* 'care', M.Parth.T. *prwrz*, *prwrz'g* 'attendant, attendance', *prwrz'd* 'attended', rather than (KT 6.168) **pari-za-to zā-* 'move'. IE Pok. 1168-9 *uerǵ-* 'to work', Av. *varz-*, Greek *fépyov*, 'work', *ópyavov* 'tool'. See also *jsañaulysa-*.

parysi 'attendance', III 129.22 *ūtvaḍire jsa bīsaṁgīji ge parysi vīri* 'in addition, in service to the *bhikṣu-saṁgha* assembly there' (*ge* = *gāṣā-* 'group', rendering *saṁgha-*; with *parysa-* 'service, attendance'); *parysya* (not *paysjye*), K 156.9-10 *bīsaṁgījai gai parysya udaṣāyā* 'for service to the *bhikṣu-saṁgha* assembly', = III 64.11-12 *bīsaṁgīje ge parysya udiṣāyā*. See *parysa-* 'servant'.

parysa 'in service', loc. sing., see s.v. *parysi*.

parva 'fighters (?)', Manj. 58-9 *jyau jsa rakṣaysā hīya rāde drraya vara nvañide maista parva ṣa ṣe phara-m beṣa asada vīrā auṣa* 'in the fightings three kings of Rākṣasas dwell there, great fighters each one, their speech all evil (BS *asiddha-*), hostile (BS *vaira-*), had'. To hase *par-* 'to fight', present **parśnu-*, beside *purr-*.

parvac-, *parvach-*, *parāpāch-* 'to ripen', K 56, 20r3-4 *makalai māñāṇdā aysmū cu dida parvacin (-im = -ai) vīra biṣvā idrvvā baysvi* 'the monkey-like mind which upon so much ripening in all the faculties is extinguished'; Z 2.75 *ṣṣṇa-indryau jsa utōra parvacha ni bōmata rrōsca* 'with those of the desire-faculty their noble (BS *udāra-*) ripening is the sharp awareness', parallel to BS *ōṣaya-anuṣaya-parijñānāt paripācya-anuṣāsanī-prātihāryena* ('by the miracle of instruction ripened out of full understanding of the (mental states) *āṣaya-* and *anuṣaya-*'); K 110.333 *parvacha drāvai raysa* 'ripening, unsteady taste'; III 75.224 *ṣi mīm tti parvachā tve* (his power) then became matured'. Verbal, Sid. 138 v1 *thyau parvaṣte u berṣdā* 'it swiftly matures and hursts', BS *kṣipra-pāki*, Tib. *myur-du snin-čin rdol-ba dan*; Sid. 142r2-3 *parvaṣte u ṣīyi cha hane* 'ripens and white skin appears', Tib. *dbal skya-ba dan*. Note BS *paripakva-*, *aparipakva-* used of disciples (Daśabhūmika-sūtra, ed. R. Kondō, 157.14). Base *pak-*, present *pajs-*, 3 plur. *pachāre*, see s.v. *parāpāch-*.

parvāra- 'accessory', Manj. 62 *jsahārīnā raga-sthāna kṣasa parvāra pacaḍana* 'the belly's state (BS *uraga-sthāna* 'abode of snakes', from R. E. Emmerick, elsewhere of an underworld, here with *jsahāra-* 'belly') by way of sixteen accessories'; Manj. 64 *pharīnye parvāra* 'accessories of speech'; Manj. 71 *dvī-byūra parvāra* 'two myriad accessories'; 'attendance', v 338, 61r5 *māra pāpīnu haṁtsa parvāra vara haṁgrīya* 'the evil *māra*-demons assembled there with retinue', BS G 37, 57b1 *mārāṇām pāpiyasām sa-parivārāḥ saṁnipatitāḥ*; K 150.20 *haṁtsa parvāra jsa mihākemtta* 'with retinue Māhāketu'. From *parivōra-*, either as Iranian Saka word or as BS loanword.

parś- 'to serve', see s.v. *parysa-* 'servant'.

parstā 'passes', see *parś-*, s.v. *parrij-*.

parstore 'they stop', dyadic with *nihalj-*, v 148, 1h2 *|||parstore nihaljīndi* 'they stop, they suppress'. From **pari-ṣtuāre*, with *-ore* as in *byore* 'they attain', *bijore* 'they are lifeless', *dastoru*, *tcahora*. Base *stā-* 'to stand, stay, stop' (see s.v. *ṣṭe*, *ṣṭāre*) with increment. IE Pok. 1008 *st(h)au-*, Lit. *stovūu stovēti* 'stand', *stovā* 'place', O.Engl. *stōw* 'place', *stōwian* 'to stow', with noun Av. *stūnā-*, Khotan Saka *stunā-*, O.Ind. *sthūnā-* 'pillar', Greek *στοῖλα*, *στοῖλά*, *στοῖά* 'hall'.

pars- 'to pass', see s.v. *parrij-*.

palaigā 'plant name', Sid. 17v4 *palaigā*, BS *pālankā* (Tib. *snahu rgod dan?*); botanic names *Boswellia thurifera* and *heta hengalensis*. Possibly Prakrit lw **palingā-* < **pālāngā-*. *palaijā* 'plant name', possibly 'speckled', II 85.18-9 *ṣṭī ttrihe, tīye nvaīyi ūspurā palaijā* 'white radish, after that complete speckled plant'. Possibly **pālānji-* to *pala-* 'variegated' to N.Pers. *pālang* 'leopard', *pālang-mušk* 'speckled hasil', Kroraina *pālaḡa-varna* (660 A 4;6) 'of speckled colour', see BSOAS 11, 1946, 781-3, Syriae *prng*, Arab.-Pers. *falanj*, *faranj*, Pašto *prang* 'leprosy', *prāng* 'panther', *prangai* 'leopard', Sogd. Bud. *prwōnk-*, from base *pard-*, Greek *πάρδος*, O.Ind. *pr̥dāku-* 'adder', Parāci *parōnd*, *parōñ* 'panther', Khovar *pardum*.

paljsamgyā- 'surrounding, protection, retinue', v 107, 29v4 *ānatā nu yanda u āysda nu yanīru paljsamgyo nā yanda* 'protect them', triadic translation, BS *ārakṣām kariṣyatha*; v 108, 30r4 *biṣyau sānyau jsa nā parehāte u paljsagyo nā yanīyā* 'let him save them from all enemies and protect', BS *sarva-pratyarthikebhya ārakṣām kuryāt paritrōṇam kuryāt*; v 107, 29r6-7 *tcuīnu rrundānu haṁtsa hiñe jsa haṁtsa karvīrā paljsamgye jsa...dātīnei tceimā rakṣatā hāmāte* 'with the army of the four kings the eye of the *dharma*-doctrine has surrounding protection', BS *yusniābhiṣ catur-mahārājaiḥ sa-bala-parivōrair...dharma-netrī ārakṣitā bhaviṣyati*, parallel to v 109, 31r4-5 *tcuīnu māstōnu rrundānu haṁtsa hiñe jsa u haṁtsa parṣe jsa* 'with army and assembly of the four great kings', BS *sa-bala-parivārāṇām*. See K 142.1037 *pajsaṁja* 'protection', Tib. *sha-ba*; III 43.23 *pajisaigau*. From **pari-ḡam-* 'to surround' see s.v. *ḡam-*.

paljsata-, *paljsāta-* 'surrounded', SuvO. 56r6 *biṣṣe paljsāte bāysañā bankhya* 'all enclosed places, gardens, trees', BS *sarva-ōrāma-vanavantaḥ*; dyadic Z 17.23 *paljsāte ārāma* 'gardens, places of rest (=gardens)', Z 3.58 loc. plur. *paljsovg uryānurvg* 'in gardens, in parks' (BS *udyāna-*);

Z 22:120 *uryāna paljsāte*; Z 17:26 *paljsatā uryānyau banhyo jsa māšsyau* 'surrounded by gardens (BS *udyāna*-) with trees, fields'. Later *pajsata*-, *pejsata*-, *pejsya*-, *pejsa*- v 188:48a, 2a1 (isolated word) *pajsatā*, SuvP. 59v4 *pari jsa* (BS *pariśad*-) *pejsata āre* 'they sit surrounded with the assembly', BS *pariśadāyām parivṛtāyān*; K 76:202 *rrunūdyau pajsā* 'surrounded by kings', K 64, 80v2 *uryauna pejsye āsaija vṛysauja* 'gardens (BS *udyāna*), enclosures, pools, ponds'; K 37:126 *pejsye*; II 107:167 *hiña jsa pajsā* 'attended by the army'. Verbal, preterite, JS 34v3 *karvīnā pajsānde kamtha* 'they surrounded the outer city' (**paljsātūndā*). From base **pari-jan*- **pari-jata*- 'to place around', Yazg. *pəršan*:-*pəršant* 'to surround with thorn fence', *pəršanag* 'wattle, thorn fence'. See cognates s.v. *jsan*-. For Khotan Saka, **pari-čan*- would give **paltcun*- **paltcan*-, since after *pari*- consonants remain.

paljsārgga- 'distressed', Z 23:25 *paljsārgga harbišā hvandā* 'all men are distressed'; III 69:89 *pajsārga kāsca jsa tsvāmdā* 'they went about distressed in thought'. From **pari-jār*- with -*ka*- suffix (or base **pari-jark*-), possibly to IE Pok. 478 *g^{er}*- 'to raise voice', see s.v. *pajarūna*-. After *pari*- the consonants remain.

paljsemāte 'accomplish, carry out', v 95r5 *cai jsa ttu sājindā kar-jvau vara ne paljsemāte rrašta ni nijsašde* 'whence they learn that, he does not at all carry it out there, he does not show the right things'; infinitive, II 37, 12az *cu... pīdaka haudem tādītyū parya pajsaude* 'as to what letters I sent, please carry that out for us'. See also *paljsamgyā*- 'surrounding'. From **pari-jāmaya*-, causative to *jsam*- 'go'. With *fra*-, see *hajsanda*-. Cognates s.v. *āta*- 'came' (**ā-gata*-).

paltcana 'beaps' (less likely 'fragments'), Z 24:422 *pūrnānu hālštānu pharu paltcana śśando... ggaḍāre* 'many heaps of arrows, of spears lie on the ground'. From base *skand*-, see *tcaista*- 'heaped', Oss. D. *cāndā*, I. *cānd* 'heap', *cānd-amad* 'bank of river', *āvṛāty cāndtā* 'masses of clouds'. If 'fragment', see base *skand*-, s.v. *hatcan*-.

paltcīmph- 'destroy', SuvO. 27v5 *paṇānu paltcīmphākā* 'destroyer of fears', BS *bhaya-prabandha-cchedaka*-. Sid. 15v4 *drayī dūṣi pītīcphē* 'destroys the three doṣa-defects', BS *tri-doṣa-gkna*-, Tib. *nad-gzi ljoms-par byed-do*. From **pari-scamfya*- to *baseskamb(h)*-, see s.v. *tcamph*-. ***paltcīh**- or **patcīh**- 'destroy', SuvO. 27v6 *bišānu grahānu nakṣatrānu oṣānu patcīhākā* 'destroyer of all *graha*-planets and evil *nakṣatra*-constellations (lunar mansions)', BS *sarva-graha-pranāśaka*-. From **pari-scafya*- to base *skamb(h)*-, see s.v. *tcampha*-.

palyadām 'attendant, reverent', III 44:54 *dastā dastā baistā tcūra-sauda palyadā* 'hand to hand joined, with four staffs, attendant ones'. Variant to *pajsadā* in III 42:1 *sa kku jā hīdā vīrā vara pajsadā* 'just as they come into the court-yard, reverent ones (attendant ones)'. From **pari-iyant-a-ka*- 'going around, attending upon' base *ai*:-*i*- 'to go', as *pajsadā* from **pari-jamanta-ka*-, base *gam*- 'to go' (see *pajsadām* above). IE Pok. 293-7 *ei*- 'go'.

palyā 'accessories (?)', II 87:51-2 *šara hvāra šara khāšā: šara da palyā baiša* 'good food, good drink, all accessories good to see'. From **pari-āyaka*- base *ai*:-*i*- 'go', see also *palyadām*.

palsārā 'evening', *pašāra*, *pašā*, *pašū*, III 126, 3b5 *āšrī śārīputrā palsārā samāhānāna panatā* 'the teacher Śārīputra rose from the trance (BS *samādhāna*-) in the evening'; v 54, 83r4 *palsārā*; III 26, 28b2-3 *brū haḍā... šva haḍā pašārā* 'morning...midday, evening', BS *pūrvāhna-kāla-samaye...madhyāhna...sūryālma*-. Sid. 149v2 *pašā hālai ni vijsuiṣḍim* (-*im* = -*ai*) 'does not see at night', BS *naktūndha*-, Tib. *mčhan-mo mi mthov-ba*; Sid. 153r1 *pašā hālai va*, Tib. *nub-mo ziu* ('evening'); I 165, 81r1 *pāšā*; II 107:150 *pašā*; II 103:67 *pašām*; III 93:267 *pešū*; adjective, Sid. 4r2 *pašaranjisi kālū* 'evening time', BS *sāyālma-kāleṣu*, Tib. *phyi-hbyed-kyi dus*; K 39:156 *pešaranjisi*. As second component, III 1:12 (<...*na*-*vašāri* *krrege* 'the time 5-7 p.m., the cock (period)'. From **pari-uzayāra*- to Av. *uzayara*- 'afternoon', Oss. DI. *izār* 'evening', Sanglēcī *vušēr* 'early evening', Yidya *uzīro* 'yesterday', Waxī *pīrz*, *pūrz* 'evening', *pūrzcr* 'this evening' (**pari-uzayara*-); N.Pers. *būzērah* 'a watch of the night' (**upā-uzayara*-), Pašto *brezar*, *barezar* 'early morning' (**upara-uzayara*-), *zeranai oḅa* 'water left from the day before' (Av. *uzayeirina*-). See also s.v. *beraji*, *byerajā* '1st day of the month'.

palšti 'back (of body)', Z 21:30 *bišāte palšti* 'broken backs'; Sid. 156v1 *paštā phamnai* 'back of the palate', BS *tālu-mūla*- 'root of the palate', Tib. *rkan-gyi phug* 'innermost part of the palate'; II 125:16 *pašta vī rrāha* 'pain in the back'. From **pr-šti* with -*ršti*->-*lšti*, as *hālšti* 'spear' <*ršti*- (see also s.v. *ggūšti* 'flesh'). To Av. *paršti*- 'back', Armen. lw *pašt*-, *paštpan* 'protector', but Armen. lw *p'aušt*-, *p'ouštīpan* with Zor.P. *pušt* 'back', *puštak* 'load on the back', N.Pers. *pušt*, M.Pers.T. *pušt* 'support', Pahlavī Psalter *pušty* 'back'; Sogd. Bud. *pr prēh* 'on the back', Man. *prēh*, Chr. *prēy* 'behind', Chorsam. *pšk* 'back', Yavn. *parča* 'edge', Waxī *pert* 'animal's back', Yidya *pišča*, *piškho*, Ormurī *pat* 'upper part of back'. IE Pok. 1005, O.Ind. *pr-ṣthā-m* 'back'.

palsārā 'crowns, garlands', v 42v2 *bušānā spyetānu palsārā* 'scented chaplets of flowers'; v 166, 2a1 (<*bu*)*šaṇtyau palsāry(au)* 'with perfumes, with chaplets', Tib. *spas dan*, *phrev-ba dan*; Bcd 45r2 *pašārā*, BS *mālya*-. SuvP. 72v2 *pešārā bušānā jimāne* 'garlands, perfumes, ointments', BS *gandham ca mālyam ca vilepanam ca*; K 152:14 *pīmsūre* (-*im* = -*ai*-) *ranyā ūḍā* 'garlands covered with jewels' (BS *ratna*-); K 63, 78v3 *pešārā grauna* 'chaplets, garlands'; v 346b4 *graunyuau palsāryau spātyau* 'with garlands, chaplets, flowers'. From **pari-sāra-ka* 'around the head', Sogd. Bud. *pr's'r'k* (Reichelt, Frag. III 81; 88), beside **api-sara*-, Zor.P. *'pysl* **apisar*, N.Pers. *afsar*; Yidya *pusur* 'head' (**pāti-sarah*-). For *sāra*-, Av. *sāra*-, Zor.P. *nikōn-sūr* 'head down', N.Pers. *nigōn-sār*, M.Parth.T. *ngw's'r*, Parācī *pīsār* 'front', beside Av. *sarah*-, Zor.P., N.Pers. *sar*, Sogd. Bud. *srw*, *sry*, *sr*, *s'r*; *srē'yh* 'first'; Oss. DI. *sār* 'head', N.Pers. *sar*. IE Pok. 574-7 *ker*-, O.Ind. *śīras*-, Greek *kóp* 'on the head', *képax* 'horn'.

pavaṃ 'dust', III 66:18 *pavaṃ biṇḍa* 'on the dust', see *patanaka*-.

pavanaka- 'dust', see *patanaka*-.

pavašvyim 'impure', K 150:15-7 *cvi...hatharkyi gārtyu* (-*ū* 'and') *hūnā vṛṣūnā amanḡaltīy pavašvyim* (-*im* = -*ai*)

hira ide biṣi byājārā tta tta khva pāsara baurā 'what troubles, hardships and had dreams, unfavourable, impure things there are, do you (2 plur.) melt away, just as sunshine (melts) snow'. Possibly *pa-* < *apa-* 'away, without' (as Armen. lw *apahark* 'untaxed', *apaśnorh* 'ungrateful', Av. *apaxsaθra-* 'away from the rulership'); and *vasuta-* 'pure, purified'.

paśś-: *paśāta-* 'send, let go, release into', v 75, 43v6 *paśīndā u parehārai jsa* 'they leave and avoid it' (variant v 338, 36v4 *paśīndā*), BS G 37, 33b3 *parivarjayanti*; v 334, 32r4 *paśa paśa* 'leave, leave it', BS G 37, 29a4 *alam* 'enough'; III 22, 14h2 *paśānā* 'to he abandoned', BS *prahātavya-*; 2 plur. imperative, K 30.2r8 *paśarai vā pyatsa* 'let him come here before me', =K 39.148 *bāyirai vā vāṣṭā* 'bring him here'; II 114.112 *haḍa paśarā* 'send the messengers' (2 plur.); K 149.10-11 *paśarū* (*ū* 'and') *hūryarau seddha* 'send out and give to them (-u) the *siddhi*-success'. Preterite, *paśāta-*, *paśā*, Z 3.78 *ku puṣṣo paśātu vīru yuḍu yīndi ysurre* 'when at once he has been able to abandon hatred (BS *vaira-*), anger'; I 175, 92r1 *āchā paśā yanidā* 'they can dismiss the diseases'; II 36, 9h7 *tā hwaṃdā paśātemi dva* 'I sent two men to you'; II 90.76 *paśāvem* 'I sent'; infinitive, Z 22.106 *maha haṃjsāta mara syūta... paśāte* 'you intend to leave us here orphans'. For *-śś-*: *-śśā-*, see above *niśś-*: *niśśāta-*.

paśa 'husband (?)', v 237.36-7 *kā nāra kā natṭa paśa hīyauḍa kā bīsakai mūñū* [*nū*] 'where the wife where the husband-lord sits, where I dwell in the house?' Possibly *paśa* < *paś-ya-* < *paśsa-* < *paṣya-* (as *haṭhā-*, *hakṣā-* 'truth' < **haṣya-*) to Av. *paīti-*, O.Ind. *pati-* 'husband, lord', *patyate* 'dominate', IE Pok. 842 *pot-*, Lat. *potior*, *potitur*, Greek πότερος 'husband', δεοπότερος 'house-master', Alban. *pata* 'husband', *pashē* 'had', Got. *-faḥs* 'master of', Lit. *pāts* 'husband', Tokhara A *pats* 'husband'.

paśā 'autumn', JS 14r3 *khu pura haṃbaḍa paśā* 'like the full moon in autumn'; III 69.96 *paśā kālā* 'in autumn time', parallel Pali *sarada-samaya-*; JS 19v1 *urmaysdi paśā-bādū āṣa* 'the sun in the sky at autumn time'; JS 3r1 *ssa-bistā paśā avasā drrūnai iye* 'may he surely be healthy for 120 autumns'. With intrusive *-v-*, N 75.38 *draya pvaṣe* 'three autumns', BS *trayaś ca śāradaṃ* (possibly read *pāṣe*). Adjective, Sid. 3r5 *tāmjāra u brakhaysdya*, *ṣā paśāṃjsya rva ṣṭe* 'what are the (months) *tāmjāra* and *bramkhaysdya*, that is the autumn season'; Sid. 3v2 *ṣi paśāṃjsya rva* 'this is the autumn season'. From **pati-ya-* 'near to winter', Oss. DI. *fāzzāg*, Zor.P. *p'tyē* **pātēz*, N.Pers. *pāiz*, Sogd. Man. *ptyz* (see TPS 1945, 13). For 'winter' see *yumāna-*.

paśāṃjsana- 'an object made of leather' (if *ṃjīnai* is 'leathern'), II 91.95 *dva paśāṃjsana* 'two *paśāṃjsana*-leathern things'; II 117.6 *pamūha: ū paraiṣṭā paśāṃjsa āstaṃna hera* 'such things as clothes and twisted (?) leathern thing'; II 129.78 *ṃjīnai hūjsava-pakai paśājsa pastāmdū hajsānde* 'we have deigned to send a *paśājsana-*, leathern, with well-fitted cover (?)'. Uncertain; for a long time *ṃjīnai* had seemed to mean 'metallic' (iron or steel). See also s.v. *paraiṣṭā* which can be traced to *rais-* 'to spin, twist', rather than to *rais-* 'to cut'. A possible connexion could be found in Sogd. Bud.

'*p'nt* 'bands, honds'. See an earlier interpretation in AM, n.s., 11, 1964, 26.

paśāraṃjsi adjective 'of the evening', Sid. 4r2 BS *sāyāhna*, see s.v. *paśārā*.

paśā 'commissioned', II 20, 12a3 *māsa-vīrā āstaṃna paśā* 'servants who work in the house'. See *paśāta-*.

paśāṃjsya adjective 'of the autumn', see *paśā*.

paśāta-, *paśā*, *paśāna-* 'commissioned, serving', with negative *avasāna-* 'non-commissioned', IV 18.4-5 *yauva-rāyā gyastā hīya paśāta hīmya* 'they were the servants of the royal Yauvarāyā' (BS *yauvarāja-*); IV 33b1-2 *paśā avasāna u karā rāysai va 5 mūri hwaṃde 6 mūre 1590 thiyau haura* 'for the *karā*-official, commissioned (and) non-commissioned, 5 *mūrā*-coins, 6 men, as earnest money give at once, 1590 *mūrā*-coins'; II 23.19.2 *paśā avasāna hwaṃdi hīmya 52* 'hoth servants, amounting to 52 men'. From *paśś-* 'to send out', parallel Zor.P. *frēstak*, N.Pers. *frištah*, M.Parth.T. *frystg*, 'frystg', M.Pers.T. *prystg* 'sent one, messenger', Armen. lw *hrestak* 'messenger', see s.v. *avasāna-*.

paśāna- 'sole of foot', *paśāna*, v 91, 61iv1 *paśānyau u nīnāryau ysāra-yāsyau cakryau* 'with soles and with palms (marked) with 1000-spoked wheels', parallel BS *cakra-ankita-pāṇi-pāda-talātā*; Z 20.52 *odi paśāni odi vā ttere* 'down to the sole or up to the forehead', parallel Tib. *spyi-gcug-nas rkaw mthil yan-la* 'from top of head to sole'; K 99.252 *tā sa-ysāra sa-byūra jūna dī pakāṃ dī paśaunakyām āmrga* 'thither to you 100-thousand, 100-myriad times homage under the feet, under the soles (of your feet)'; IV 17.6 *daṣaṃ haḍa paśāna jīye u pā-v-i haṃguṣṭvā* 'on the tenth day he fails in his sole and the toes of his foot'. Connexion uncertain; possible *pa-* 'near' (as in *paysanva* 'cheek') and *śāna-* from **śānya-* **śyāna-* to *kṣāna-* 'shoulder' as the 'broad part', see Yidya *raśan* 'instep; sole', *śfina* 'instep', N.Pers. *śānah i pāy* 'instep', Balōči *śānay* 'backbone, nape', N.Pers. *śānah* 'shoulder'. For 'sole of the foot' note SuvO. 56r1 *pānu āye*, BS *pāda-tala-*; Lat. *planta* 'flat part of foot' (to Lit. *plantū*, *plāsti* 'become broader'), Oss. DI. *dāl-fad* 'under the foot'; *ūafs*; also *pāda-nūla-*. IE Pok. 1046 *suol-*, Lat. *solea* 'sole', *solum* 'soil'.

paśī, *paśi* 'a commodity', v 181, 111r1 *paśi heḍā haudūsina* 'he gives *paśi* to the amount of seventeen (*kūsa*-measures?)'; ibid. b7 (*hhaysmaṃ*) *ji jsa paśi heḍā ysa(ṃ)thāna* 'with *Khaysmaṃ* he gives *paśi* with the interest'; ibid. b8-9 (*pa*) *ṣi heḍā haudusi kusā* 'he gives *paśi* to the amount of seventeen *kūsa*-measures'. See also *paśi*.

paśi 'a commodity', v 9.4.4 *||mūrā nāṃdi paṃ-se paśi kāmjsa hauridā||* 'they took the *mūrā*-coins 500; they give *paśi* (and) sesame-oil (*hūmjsata-*)'; v 9.4.2 *||dā yidā paśi heḍā* 'he can...; he gives *paśi*'. See also *paśi*. Possibly from *paśā* 'small cattle, sheep, goats', with adjective suffix *paśi* 'sheep's fat (?)'. Cf. s.v. *tcāra-* 'fat' of pig, deer, camel.

paśejaṃ 'proper name (?)', v 276, 8h2 *se jūna paśejaṃ va gvihā kaṃgi* 'one time, for *Paśejaṃ*, an ox hide'.

paśāuda 'mouth, side of mouth', III 37.14.5 *hanava tta sa ṣiṇe paujsīda paśāudana* 'hent down so indeed they kiss one another with the mouth', = III 46.30-1 *hanavā tta sa*

siṇje paṇṣida paṣguda jsa. From **pa(ti)-zafta-* to base *zāmf-*: *zuf-* Av. *zafan-*, *zafar-* 'mouth', Zor.P., N.Pers. *dahūn* 'mouth', Orm. *zānb* 'jaw', Orm.K. *zāma*; Pašto *zāma*; Waxi *wazem-* 'press out'; *vizam-* 'rub to powder', Sarikolī *vizāmb-*, Yidya *vēzb-*; Oss. *zūmbun* 'yawn'. See s.v. *ysīmā* 'teeth', with suffix *-ta-* or *-ti-*, as in Av. *supti-* 'shoulder', Khotan Saka *suti-*, Oss. DI. *sāftāg* 'hoof' (Av. *safa-*), *cāstā* 'eye' (Av. *časman-*). For *-afta-* see *ttauda-* < *tafta-*; below *šauda-* 'staff', Waxi *šōpk*.

paštā 'it boils, he cooks', see s.v. *paṣ-*.

paštā 'back of body', see *palšti*.

paštā, loc. sing. to *paštā-* 'pool'.

paštā 'end, lowest part', *pašte*, JS 38r1 *ṣi tvānai ḥājsinai mahāsamudrre ano vara nauha ce bāṇne pašte na byaide* 'this your great sea (BS *niahā-samudra-*) of merits (*buljsā*) there without top, in which no bottom is found (dyadic with *buna-*)'; L 97:32-3 *tte hūya paštā*; ibid. 34 *|||paštā byehe* 'he attains the end', Tib. *mīhar phyin-te* 'coming to the end'; ibid. 34 *harbāśtānu āvaraṇānu* (BS *āvaraṇa-*) *paštā byehe* 'he reaches the end of all bind-rances', Tib. *sgrib-pa thams-čad zad-nas* (*hdzad* 'cease'). From **pa(ti)-sti-* (or **pa(ti)-stā-*), to Zor.P. *pastūk* 'end'. Not with *palšti-* 'back of body' nor *paštā-* 'pool'. For *-sti-* see *gūštā-* 'flesh'.

pašte 'to command', infinitive to *pary-*: *parsta-*.

pašd-, see *uštašd-*, *naštašd-*, *tvašd-*.

pašyai 'rejects', Manj. 383 *dva pašyai nāttarai yāna* 'he abandons the two inferior vehicles'. See *pašt-*: *paštāta-* 'to abandon'.

pašve 'nature', K 111:362 *rū bajāša pašve jsa pakyerma* 'outstanding in form (BS *rūpa-*) in sound, in nature', parallel to K 111:359 *rū bijāša prrarai*. See *prrašvava*.

paštatta- 'placed, settled', III 45:5 *harābīša štām vā hi(vy)ā h(ī)vy(ā) sthānvā paštatta* 'all (the devatā-deities) moved into their own several places' (BS *sthāna-*). Possibly from base *šam-*: *šata-*, 'to cause to move, send', Sogd. Bud. 'βš'm-' 'dismiss', Man. *pš'm-*, Chr. *fšm-* 'send' (W. B. Henning, Sogdica 23-4, E. Benveniste, Viśvantara-jātaka 356; JA 1959, 132-3), rather than *šan-*: *šata-* in Zor.P. *aštatan* 'to shake', see s.v. *šān-*. For *-tt-* beside *-t-*, note also *sutta-* 'vinegar', *patāvutta-* 'shaven', *parbutta-* 'grown up'. The *anusvāra* may intend *paṣṣatta-* as in *paṣṣ-*, older *patāts-* 'to renounce'.

paši 'fodder (?)', v 210:6 *auyāni ci biṣgi ci paši||* 'of foods (?)', what is *biṣgi-* plant, what is fodder ('millet?'). In a commercial context of *āysam* 'millet', possibly connected with Oss. D. *fagā* 'millet', adjective *faggun*. To base *pū-* 'to feed', IE Pok. 787 *pū-* 'to feed' (see s.v. *papāgye*, *pīp-*). Then *paši* from base **pak-š-* **paxš-* > *pašš-*. But possibly to base *pau-* 'to clean, sift', then **pvaša-* > *paša-*, with OHG *fowen* 'to sift, clean (wheat)', IE Pok. 827, see s.v. *pā* 'pure'. Note Oss. I. *lūarāg* 'millet', *lūaryn* 'to sift', D. *lāuarun*, and IE Pok. 796 *peis-* 'to trample, pound', O.Slav. *pšeno*, Russ. *pšeno* 'millet', N.Pers. *pist* 'flour'. See also *biṣgi*.

pašoj- 'wash, rinse', *pašauj-*, Sid. 156r2 *ttorā-ṇ pašojānā* 'the mouth must be rinsed out', BS *kavaḍa-graha-*, Tib. *khn bsal-ṣin*; Sid. 156r4-5 *ttora-ṇ jsa pašaujūnā* 'with that the mouth must be rinsed', Tib. *kha bkan-la rin-du bzag-la*. From (a)*pa-* or *pa(ti)-xšauk-* to base *xšau-* in Av.

xšaoḍah- 'flowing', Yasna 42:6 *apamēa fraxšaostrem* 'the flowing forward of waters', *xšusta-* 'fluid', *xšudra-*, see s.v. *kšusti-* 'serum', *šaukala* 'rheum'. Here *xšauk-* (or *xšaug-*) beside *xšaud-* as *sauk-* 'to burn, cleanse', O.Ind. *śok-* beside O.Ind. *śodh-*, and *śo-* in *śōṇa-* 'red'. Note also IE Pok. 835-7 *pleu-* 'flow', *pleu-k-*, *pleu-d-*.

**paškam-* 'to form', see Manj. 214 *peškājū* 'factors', to base *škam-*.

paškāl- 'clap, make noise', v 338, 61r2 *paškāliye* 'make clapping noise', BS G 37, 57a3 *acchaṭā-saṃghūtaṃkuryāt*, Tib. *se-gol stog-pa*. Base *skal-* 'make noise', see *skalā* 'noise', BS *dhvuni-*, IE Pok. 550 *skel-*.

paškūj-: *paškauta-* 'stir up, blow up', K 47:56 *khu ayana paškūjā ū kāsaujsūm jsa ū dištā hā šakale vištā* 'so that you touch on the ground and from the corners; and she put into his hand (= *dištā*) the staff'; v 88, 50a2 *ārrā o garkhā o vā rraysgā ttī-t-ī paškūjindā pulsindī* 'fault either heavy or light, then they examine him, they ask him', BS Bhaiṣajya-guru-vaiddūrya-prabha-rāja-sūtra 24 *taṃ prcchati gaṇayati*; participle III 29:42b2-3 *saṃ khu khāysmūlū ūca būna paškauta asāra* (BS *asāra-*), = Manj. 270 *khu je rai khuysmvalā uca bāva-paškauva asāra* 'just as the bubbles in water blown up by wind, unsubstantial', BS *budbuda-*. From **pa(ti)škauk-* (or *skaug-*) to IE Pok. 954-5 *skeu-*, *skeu-d-* 'move fast', with increment *-k-* (see s.v. *pašoj-*).

paškos- 'swell', noun *paškosā*, Sid. 122r4-5 *paškosā, vīnai u khaiye, ysiri rāhā, gomā* 'swelling, pain and contusion, heart-disease, swelling', BS *ānāha-šūla-hyd-roga-gulma-*, Tib. *lto sho-ba daw, zug-čio na-ba daw, šhio na-ba daw, skran*; Sid. 121v3 *hasu paškausā-v-ī hame, bijāšai pasaušde* 'swelling, swelling of belly, occurs, voice becomes soundless', BS *śopha-ādhiṃāna-gala-*, Tib. *skran-ba daw, lto sho-ba daw, škad hgag-čio*; III 85:71 *paškāmsā*, III 17:11 *paškāsā*; I 195, 116v3 *paškausā prrahājā* 'opens up the swollen belly', BS *ā(nā)ha-nāšana-*. From **pa(ti)-skauk-* with *-s-* < *-xš-*, see *paškūj-*: *paškauta-* 'blown up'.

pašci 'stand', III 74, 205 *bimda šī pašci dišā* 'thereon the white yak-tail was standing'. See *pašt-*.

pašt- 'go away, stand up, rise', *paštāta-*, v 339, 77v5 *paštindā hvaṇdu gārāte* 'they go away to buy a man', BS G 37, 72 bis b5-6 *gaccheyuh paṣuṇi puruṣaṇi kretuṃ*; 3 sing. N 50:21 *balysūtāsto paštātā* 'he goes to bodhi-knowledge', Sid. 18r5 *aviysa pašte* 'becomes not unfavourable' (BS *avišama-*), BS *avirodhin-*, Tib. *mi phrod-pa ma yin-no*; II 75, 55 *ne pašta raysāya* 'the immortal elixir (BS *rasāyana-*) arises'; Sid. 129r1 *hīysde u pnšte* 'rises and issues' (Tib. omit.); preterite, v 71, 107r5 *varī štāna paštātā mā* 'thence I went', BS G 37, 21a7-12b1 *tataśca-aham prākṛāntah*; v 332, 24r5 (*va*)rī vū *paštātu mī*, BS G 37, 21b5 *prākṛūnto smi*; K 33:49 *paštā* 'he went out'; K 33:56 *paštāva* 'she went out', 1 sing. K 53:10-7 *paštāvū*, 3 plur. K 137:912 *vāšta paštāta*, Tib. *čas-te* ('set out'); K 6, 145r3 *nātāyi hāde paštāgānu uysnorānu* 'of beings however entered into the stream', Tib. *rgyun phyogs-su ded-pa rnam*, parallel BS *srota-āpanna-*; participle present, with negative, Z 11:37 *avaštāndaa-*; future, K 153:23 *paštānā dāvinai rrašta parau* 'she is to be started towards the proper command

of the *dharma*-doctrine'; noun, Z 4:99 *paštāmata hīskya* 'going, coming'; Manj. 380-1 *paštāme hīscye*; Manj. 252 *paštāma hīstya*; Sid. 4v2 *paštāma*, Tib. *ljog-pa* ('put'). Causative *paštān-*, K 7, 147r2 *tā uysāno paštānāre* 'they please themselves', Tib. *yog-tu hchal-ba*, Lamotte, translation 254 se régala (cf. *yog-tu hchal-te* = Khotan Saka *kṣamātā*, ibid. 147r4); II 6:93 *baysūñai parau paštānāka* 'raising the Buddha's command', like ibid. 96 *parau hagrāhāka* 'raising the command'. From **pati-štā-* see s.v. *šte*.

paštarda 'sprcad, bestrewn', K 147:36 *ysarijai sye jsa paštarda šadā* 'ground strewn with golden sand'; K 63, 79v3 *baisa āysna paštarda vaštide* 'all the seats are spread' (*spyau jsa* 'with flowers'). From **pati-štar-*, see *bašta-rda-*; cognates s.v. *star-*.

paštute 'be promised', Z 23:37 *tātatu pharu paštute dāngye* 'be promised to give much treasure'. From **pati-štaw-*, M.Parth.T. *pdystwdn* 'to promise', *pdyst* 'a promise', M.Pers.T. *pdyst'w*, *pdyst'wg'n* 'promise', Sogd. Man. *wyst'w* 'promise', *wyst'wty* 'has been sworn', Chr. *wyst'w* 'gospel'. Base *stau-:stu-*, see s.v. *stav-*.

pašvīnaca 'painful (?)', III 100:11-2 *vadrannai pašvīnaca jīyai vī* 'deserted (?) in a wretched life'. But III 43:28 *pešnaicā* is different. From **patišvany-* or **patišvany-* to Sogd. Bud. *nyzβ'n'k* 'affliction', rendering BS *klesa-*, and occurring in P 2:34-9 (a long list of diseases), 'the disease *nyzβ'n'k*'; Uigur lw *nyzβ'ny* (-y Sogd. <-'k'), Mongol *nirvanis* (=BS *klesa-*, *āsrava-*). Khotan Saka -*sv-*=Sogd. -*zβ-* from -*γz-*, hence base *γzuan-* from *γzau-:γzu-* beside *γzan-* Av. *γzō.nvanna-*, *γzāonva-mna-* 'not diminishing' (Zor.P. gloss *anizār* 'not lessened'): *γzanu-*, *γzanva-*, Greek φθόνος (not *gvdh-en-* Pok. 466).

pasa 'messenger', *pasa*, *paiaq*, *paia*, II 117:12 *khu pasa ka(j)e (mā)šti ma kamacū āvūm* 'when as messenger in the month *Kaja* (second spring month) I came here (*ma=vara*) to Kam-cū (Kan-ṣou)'; II 87:2 *khu vā nāšā bīšā pasa...parau nātem* 'when I, the humble servant, as messenger...received the command'; v 198, 60a1 *āmāci pasa pastai* 'the *āmātya*-minister commanded the messenger'; ibid. a4 (*āmā*)c(i) *pasa*; II 95:63-4 *khu vā ištā pasa kāšta khu tīyai hya vā pā phara na ra hīštā* 'when he returned, the messenger considered how no looger does a report of his come'; II 98:147 *šac(ū) bīšā haḍa tsvāñda paiaq hañdyaja māštai* 'the envoys in *Ša-cū* (Ša-ṣou) went as messengers in the month *Hañdyaja*', = II 95:61 *šacū bīšā haḍa tsvāñda paiaq hañdyaja māštai* (first summer month). Parallel context in II 119:172 *āšarya gākšā haḍa āva* 'the teachers (BS *ācārya-*), householders (BS *grhastha-*) came as messengers'. From **palsa-* (as *halsa-*, *balsa-*) (with usual changes -*as-*, -*ais-*) to base *pars-* 'to send out', derivative like Lat. *mittere*, *emissarius*, Engl. *envoy*. Possibly IE Pok. *pel-* 'drive' with increment *pel-k-* to Lat. *pello*, *pepulī*, *pultāre*, Greek πελάζω 'approach'. To Armen. lw *parsem* 'issue, send out' (of swarm of bees or sling-stones), Tokhara B *parso*, *parsant*, A *pārs* 'missive', Tib. *par-ša*, see Indo-Iranica, Mélanges Morgenstierne 11-12; SDTV 67. Below II 71:5 *pašīna*, adjective 'of the *pasa*-messengers (?)'.

pasā 'sheep', v 220, 67b1 *pasi salya* 'sheep year' (Sogd. *psyy*, Kroraina *pasu*, Tokhara B *saiyye*), II 40:1 *pasa salya* (see BSOS 8, 1937, 929; SDTV 114), III 14:10 *pasi* 'period 1-3 p.m.'; III 15:38 (*pa*)*sā salya*; v 339, 77r6 *varū pasā jsa(nānā)* 'there by you a sheep must be slain', BS G 7, 72 bis 25 *tatra pašur ghātayitavyaḥ*, Tib. *de-la phyugs sod-čig* (*gsod* 'kill'); Z 13:148 *šye ju pasā bārai āya šye hastā bārai āya* 'of one the sheep is the vehicle, of one the elephant is the vehicle'; v 222:22-2 *pasi* 'sheep' (SDTV 83); v 10:6-7 *pasi šau 250 mūri u memñā pasī 6* 'one sheep 250 mūrā-coins and 6 sheep of *memñāa*-sort'; II 36, 9b3 *pasi gemñā* 'buy a sheep', loc. plur. Z 13:76 *pasuvo*. Adjective *pašīna-*, I 147, 57r5 and I 157, 68v4 *pašīna hwašā* 'juice of sheep flesh', BS *māṇsa-rasa-*, to be set beside I 163, 78v1, I 169, 84v1 *būysīna hwašā*, BS *chāga-māṇsa-rasa-*. From *pasu-* 'small cattle', Av. *pasu-*, *fšu-*, Zor.P. *pah* (*p'h*), N.Pers. *šu-* (*šu-bān* 'shepherd'), Balōči *pas*, Waxī *pus*; Sogd. Bud. *psw*, Man. *psyy*; Oss. D. *fus*, I. *fys* 'sheep'. IE Pok. 797 *pek-*, Lat. *pecor-*, *pecus*, O.Engl. *feoh*, O.Ind. *pāsu-*, *paśu-*, Lit. *pēkus*. See also *pašt*, *paši* 'sheep's fat (?)'.

pasa 'syrup (?)', II 85:27 *khaysam, tīye nva pasa tšmūdā draya, aḡūtca mau nau-šjūre* 'beverage, after that (treatment of wounds) they (beverages) come to three, syrups, waterless intoxicant, fresh grape juice (?)'; see also *pasai*; II 84:20 *anvaštā sahyām: dūm passa u mau u hāmai u rrum giryāmdūm* 'we endured difficulties; we bought syrups (?) and wine and barley and oil'. For -*ss-*, see also *būssa-* 'joke'. Possibly **paxsa-* to *pak-* 'boil' (-*s-*, as *sus* < *suxs-*, see *vasus-*) with Kroraina *masu potga, me poğa*, N.Pers. *nai puxtah*, Arab.-Pers. *mai-fuxtaj*, *mai-buxtaj* 'boiled wine'.

pasakāšta 'again, back', II 95:64 *ištā pasakāšta* 'he returned back' to older *paskyāšta*.

**pasad-*: *pasasta-* 'appear, arise', III 40:1-2 *pašaittā* (or *paṇsaittā*): *cu štau pašaittā brr(ā)ñ hwañdām aysmya jūhai* 'what love arises in the mind of amorous men'; III 36:49-50 *cū štām pašaitta brrām hwaštām aysmya jūhai*, = III 45:7-8 *cū štā piṇsaittā brrām hwaštām aysmya jūhai*, with variants *hwañdām* 'of men', *hwaštām* 'of the chief men'; preterite, v 172, 2v6 *pasasta* (isolated word); Z 19:87 *pasastā loviya arthūwā* 'he approved the worldly (BS *laukika-*) possessions' (BS *artha-bhoga-*). Base **pati-sad-*, **pati-sand-* (see *sad-* s.v. *saittā*), Zor.P. *psud* **passand*, *passandūtan* (DkM 578:12 *passand hač-šān vvašt* 'he asked approval from them'), N.Pers. *pasand*, *pasandūtan* 'approve', Sogd. Bud. *pts'nt'rmyk* 'getting approval'; *ptsynt-*, *ptsynt-* 'approve', Man. *ptysynt'nt*; Man. *pts'ō* 'shape, appearance' (W. B. Henning, BSOAS 11, 1943, 69:3); Šuynī *pisan-*, *pīsand* 'approach, be equal' (-*sand-* replaced by -*san-*); Oss. (without *pati-*) D. *sādtun*, *sastān*, I. *sādyn* 'agree, admit, assume'.

pasamañd- 'rub', Sid. 103v4 *cu tīyai āchai jsa prisamām* *arvām jsa hañbairstā pišalyāñā u pasamañdāñā* 'what then is combined with medicines suited to the disease is to be smeared on and to be rubbed', Tib. *nad dan hphrod-pahi sman sbyar-bar bsku-šin mñe-ba dan*. Base *mand-* 'to rub', Waxī *mānd-*, *māñd-* (IIFL 2:529; BSOAS 26, 1963, 76-7); *sam-* could be Iranian from *tsam-* (*t-*, like N.Pers. *čānah* < *tš-* < *fš-* beside *šānah* 'shoulder', see above *kšāna-*, Yidya

- fšna*). Tben *saṃkhal-* 'to smear' and *hasamiṭh-* 'destroy' (BS *vilopaya-*) could be wholly Iranian.
- pasāna** 'remove', II 41.12 *hīrtha vīra vari panava kamala-rāha pasāna ttāvi* 'suddenly there head-ache came upon me (-a < -am); do you remove the pain' (*ttāva-* < **tāpa-*). Base *san-* 'rise', causative *sān-*, hence *pasān-* 'make rise' (*pa-* < *apa-* 'away'), see *san-*.
- pasārā** 'garlands', see *palsārā*.
- pasālā** 'springtime', Sid. 4r1 *paṣā u pasālā* 'autumn and spring', BS *śarad-vasasta-*, Tib. *ston dan dpyid dan*; N 76.1 *śālīṣsumāna pasālā* 'from phlegm in spring', BS *kapha-adhikā roga bhavanti*; adjective -ī, III 36.49 *bāda pasālī* 'time of spring', = III 34.1 *bāda pasālī*, = III 40.1 *bādā pasālī*, = III 45.7; Sid. 3v4 *pasālyā rva* 'spring season'; Sid. 3v4 *ṇascyi pasālāṇīsyā rva* 'spring season at its end'; V 56, 115r1 *pasālye* (isolated word). From **pa-sarda-* 'near the summer' (see *pa-* above); cognates s.v. *sala-* 'year'. N.Pers. *absālān* 'early spring'; Pašto *psarlai* 'spring', *pasarlai*, Munjāni *psīdroh* 'spring-time', to Oss. D. *sārdā* 'summer'; Wanetsi *swarla*.
- paśīna** 'of messengers', adjective to *paśa* 'messenger', II 71.4-5 *ci tta aśnesalāna paśīna drāma śtāri* 'who are the messenger-runners in Aśnesala'. See *paśa-*.
- pasūjs-** 'burn': **pasuta-*, *pasva-* 'burning', Z 4.95 *samu kho dai ciyā pasūste* 'just like the fire when it burns' (**pa(ti)-saačatai*), III 50.58 *kha dai āca pasūste* 'as fire burns in water' (**pa(ti)-saučati*), Sid. 100r5 *khu paśauṣṭa* 'when it burns'; 3 plur. Z 24.501 *pasūjsāre*; Manj. 157-8 *carāa pasūje* 'he lights the lamp'; preterite, III 58.5 *pasve biśa māñamdu* 'as in a burning house', BS *pradīpta-*; SuvP. 62r2 *pasva sūjsamḍai diṃna* (-im- = -ai-) 'burning, blazing with fire', BS *ādīpta-prajvalita-agni-*; K 109.322 *pasva dai h(ī)ya āca* 'flame of blazing fire' (BS *arcis-*); Manj. 232 *pasveda* 'blazing', = Z 5.75 *padīyo* 'kindled'; participle present, Sid. 103r4 *pasujsamḍai dai* 'burning fire', Tib. *me hbar-ba*; future I 175, 93r1 *piśūjāna* 'to be burnt'; adjective, III 33.24 *pasūjsana-*. From **pati-sauk-* see s.v. *sūjs-*.
- pasuṣ-** 'become hoarse, speechless', Sid. 121v3 *bijāśai pasauṣḍe* 'his voice ceased', Tib. *skad hgag-čin*; I 159, 73v4 *cu bijāśa pasuṣḍi* 'whose voice becomes silent', BS *visvarya-* (= *vaisvarya-*); I 151, 61r1 *ca garśa pasauṣḍe* 'in whose throat it becomes hoarse', BS *visvarya-*. From **pati-sauṣ-*, to base IE (s)*keu-s*, to Oss. D. *sosāj*, I. *susāj* 'silently', D. *sosāj*, I. *susāj* 'secret'; D. *fāsos*, I. *fāsus* 'hoarse', D. *sos kānun*, I. *sus kānyn* 'to make still' (possibly to Turk. Kazan, Azarbaijān *sus* 'stillness'). Hence *kau-*, *kau-* beside *kai-* IE Pok. 519 *kai-* 'be hot', OHG *heis(i)*, O.Engl. *hās*, Mid.Engl. *hōrs* 'hoarse'; *kai-d-* O.Engl. *hāt* 'hot', Got. *haito* 'fever', see s.v. *hañjīstl-* 'to kindle' and *tcūlye* 'splendid', *cuvāṇi* 'turmeric', with IE Pok. 595 *keu-* 'burn', Greek *kau-* (καίω, έκαυσσα), Lit. *kūlēti* 'become heated (wheat)'.
- pasai** 'syrops (?)', II 87.53 *byaihai pasai ysāra* 'I shall get pleasant syrops'. See *paśa*.
- pa-sai** '500', K 29.185 *pa-sai yakṣa* '500 goblins' (BS *yakṣa-*), = K 21.11 *pa-sai yakṣa*, = K 37.125 *pa-sse*. See s.v. *pañjsa* 'five'. JS 13v2 *pa-se-te* '500 to you', with pronoun.
- paska** 'back', II 121.214 *u paska tta śva vām gaisāva* 'and they returned back to us swiftly' (*śva* to base *śaa-*: *śu-*, IE *kseu-*); II 121.226 *paskām vā gaisāva* 'they returned back to us (-ām)', translation BSOAS 30, 1967, 98; 103. To Av. *paskāt*, beside *pātcu* to Av. *pasča*, O.Pers. *pasā*, Oss. D. *fāsa-*, *fāca-*, D. *fāsa-bārcā*, *fāca-bārcā*, I. *fās-arc*, *fāc-arc* 'behind the saddle', and DI. *fās-* 'behind', Yazg. *paski* 'behind'. IE Pok. 841 *pos-ko-*, O.Ind. *paścāt*, *paścā*, Lit. *paskui*, *pāskai* 'behind'. See also Yidya *ē-pāc*, Munjāni *ač-pōc* 'after, back' (**hačā-pascā*), M.Parth.T. *pś*, *ē pś*; M.Pers.T. *ps*, *ps'ē*, *ē ps*, Zor.P., N.Pers. *pas*, Suyūi *pas*, Balōči *paś*, *pašt*, *paštara*, Oss. *fāstag*, Parāči *pēš* 'behind', *pešte* 'afterwards, behind'. Below *paskinā*, *paskināṣṭa*, *paskāyāṣṭa*.
- paskīnaa-** 'behind', K 90.731-3 *śi satvā saṃ kalpa saṃtsārā paskinā bīre a biśa pīrmāttamaśa baysuṇa baysuṣṭāṣṭa haiysde* 'this being passes kalpa-periods behind him in migration and attains the all-supreme Buddhas' bodhi-knowledge'; adjective -īnaa- to *paska*.
- paskīna** 'behind' (adverb with -na), SuvO. 24v3 *paskina atapyattetyaa haṃbaḍā* 'filled behind with filths', BS *śakṣn-mūtra-purīṣa-pūrṇa-*; SuvO. 36v6 *paskinā bāyātā* 'is led backwards', BS *parāñ-makhāni bhaviṣyanti* 'they become backward-facing'.
- paskināṣṭa** 'back', III 123.61-2 *paskināṣṭa na s(p)āṣṭa* 'they do not look back', BS *paštatta na paṣattī* (= *paścān na paṣyanti*).
- paskāyālsto** 'again, back', Z 24.425 *padama nā pale* (BS *patākā-*) *paskāyālsto barindā* 'the winds bear their banners backwards', V 92, 611v5 *cvi pārrye paskāyāṣṭu ne naṣṭlurrite indā* 'whose heels are not drawn back' (of the *mahā-puruṣa-*), BS *āyata-pāda-pārṣṇitvam*; V 244, 2b3; 3b4 *paskyāṣṭa*, ibid. V 245, 8a1 *paskyāṣṭa* 'again', BS *panar eva*; Sid. 156r2 *paskyāṣṭa*, Tib. *phyr* 'again'; II 36, 8b2 *paskāṣṭi*; III 71.130 *paskyāṣṭa ṭṣṭā* 'he returned back'. See s.v. *paska*.
- pasta-** 'ordered', see *pary-*: *parsta-*.
- pasti** 'renounces', see *patāste*.
- pasta-** 'fallen, become', III 75.228 *pastā* 'he fell'; K 23.67 *dārabakṣa pasta* 'famine occurred' (BS *durbhikṣā*).
- pasta-** 'fallen from, ceased to be', III 137.22 *byada-pasta* 'ceased to be confused; rational'; III 137.14 *tham-pasta devatta* 'the devatā-genius ceased to be strained, become calm'.
- paṣta** 'cut', participle to *patālt-*, Manj. 235 *kāḍara hīya dāra ne paṣta ida* 'the sword cannot cut its own edge'.
- paṣte** 'he cut', see *patālt-*.
- paste** 'he commanded', Manj. 43 *paste śāstāra* 'the teacher commanded', see *pary-*: *parsta-*.
- pastā** *īyā* 'may have fallen', N 158.9 *hettu hā puṣṣa pastā īyā* 'and the cause (BS *hetu-*) may have at once arisen', base *pat-* 'fall'.
- pastarga-** 'rigidity', I 171, 88v1 *śi gūṇim (-im- = -ai) biśa būra striha hami pastargā* 'this symptom is, it becomes altogether stiff, rigidity', BS *stabdha-*; K 155.58 *kaḍa ūvāra mūṣṣāḍṣe pastargām vaskā* 'very exalted merciful to those in straits'. See **pastramj-*: *pastrīya-*; cognates s.v. *strang-*.
- pastā** 'set out', see *pastāta-*, s.v. *paṣṭ-*.
- pastā** 'sbe commanded', K 30.218 *tta pastā rīna* 'so the

- queen spoke' (=K 39:148); K 42:96 *pastā guṣṭe* 'she ordered to call' (=K 42:114), K 42:116 *pastā gūde* 'she designed to mention', participle feminine to *par-*: *parsta-*.
- pastā-** 'pool', acc. sing. Z 14:177 (E 3:77) *camdu padānu pasto vāte bīdā ttando byehāte ūtco* 'what size of vessel he takes to the pool, so much water he gets'; plural, Z 3:42 *khāhe ysarrije paste āṣṣiṃje gyahe* 'golden fountains, pools, ponds, springs'; Z 22:120 *uryāna palisāte paste* 'gardens (BS *udyāna-*), enclosures, pools'; loc. sing. v 380, 2r2 *varata ttīna miṣṭa paṣṭa* 'there in the large pool', BS *tatra mahā-puṣkarīnyām* (*puṣkarīni-* 'pool'); and N 76:46, N 77:6; JS 24r3 *ttramdi nāṣṭa vīṣiṇa paṣṭa sa kḥu hastā vahaiysde* 'you entered down into the lotus pool, just as an elephant descends'. Base *paṣṭa-* 'firm, embanked', IE Pok. 789 *pasto-*, O.Engl. *fæst hūs* 'fortress'. The walls as the important part of a reservoir or pool give words for the pool itself: N.Pers *band* 'embankment', *Paṣṭo wasta* 'pool, enclosure', N.Pers *istaxr*, *sitaxr* name of a fortress (Av. *staxra-* 'firm'), but also 'pool, cistern, lake'; Balōči *band* 'embankment', more fully *āf-bandī* 'embankment'; O.Ind. *taṭa-* 'bank', *taṭāka-* 'reservoir' (T. Burrow, BSOAS 35, 1972, 539 from **talta-*: 'the most important feature of a tank consists in the banks which hold the water'). On O.Ind. RV. *pastyā-* 'house' and 'embanked' place (river), see Mithraic Studies, 1975, 5. Note also Khotan Saka *bārmāna-* 'reservoir', Oss. D. *ūārmā*, I. *orm* 'pit', Georgian lw *ormo* 'hole, pit', Armen. lw *orm* 'wall', from *var-* 'surround'.
- pastāga-** 'set out, departed', *pastāta-*, *pastāva-*, *pastā*, participle to *paṣṭ-*. Manj. 241 *past(ā)va*, =Z 5:83 *pachiyasu*; I sing. III 2, 714 *kīri paṃdā pastātūṃ* 'I set out on the false path'; v 332, 24v4 *pastātūmā*, BS G 37, 21b5 *prakrānto 'smi*; v 381, 3a4 *pastātūmā*, BS G 37, 21b1 *prakrāntaḥ*. . . me; K 53:10:7 *pastāvū* 'I set out'. See s.v. *paṣṭ-*.
- ***pastramj-** 'restrain, withdraw, revolt, stiffen', noun *pastarga-* 'rigidity'; *pastrīya-*, *pastris-*, K 42:90-1 *ttahik-ṣiṣilai bisā satta ṣṣū rruṃdā va pastrīya* 'the people in Takṣaṣilā revolted from king Aśoka', =K 44:206 *ttahik-ṣaṣilai bisā satta ṣṣū rruṃdi va past(r)īya*; III 74:202 (*āmāca*). . . *jaṃbuvīyām vīrāṣṭā ttī*, *pastrīya hāṣṭā pahaiya* 'the intimates (BS *anātya-*) then revolted and fled away to the people of Jambuvīpa'; K 30:213-4 *dada khva hā hvārakya baiṣa pastrī tṣāṣṭa* 'so much that all the sisters were restrained, quiet (-ī < -īyī < iye fem. plur.)', translation BSOAS 29, 1966, 513; Sid. 1v5 *daiṣṭa-karma pastrīyāṃdā hanaṣa tsvāṃda* 'they restricted the practice here (BS *drṣṭa-karma*), they (the medical teachings) went out of use' (translation Taqizadeh Volume 34); Sid. 102r3 *dirṣṭa-karma*. Incohesive, Sid. 131v1 *hurā pastrisāme hīvi strehā āchāi* 'severe disease of stiffening of the thigh', BS *ūru-stambha-*, Tib. *brla rens-pahi nad drag-po*. From **pa(ti)-strang-* to base *strang-* 'stiffen'.
- paspuda-** 'trodden', JS 7v2-3 *paspudāṃdā tvānai brriha garañāṣṭā sata* 'they trod upon your back, they ascended to the mountain'. From **pa(ti)-spar-*, see cognates s.v. *āspara-*.
- paspursamḍai** 'advocate' (the syllable *spu* with abnormal *u*), II 63:4:8 *tyibā āma pajidā paspursamḍai hajsemayari* 'they demand the total; the advocate, send him' (Tib.

- lib* 'all'); II 37, 11a3 *kḥu ma svī hīṣṭā paspursamḍai ma ṣṭāka ṣṭi* (with blurred syllable *spu*, but of shape like *spu* in II 63:4:8) 'when he comes here to-morrow, the advocate will be necessary here'. The *-rs-* and *-ls-* in *orsa-olsa-* 'desire' dialectal or apophonic, so with *-rs-* in *buhurs-*, *thurs-* against *puls-*; hence here from **pati-spurs-* 'speak to a subject', base *spars-* < **spṛg-s-* 'to break forth', of speech, IE Pok. 996-8, Alban. *shpreh* (**spreg-sk-*) 'express, teach'; O.Engl. *sprecan* 'to speak', *spræc*, OHG *sprāhka* 'speech', Celtic Welsh *ffraeth* 'ready', *ffreg* 'chatter', Bret. *fraez* 'clear', O.Norse *spraka* 'make noise', *spraki* 'rumour'. For 'advocate', see Zor.P. *yātak-gōḥ*, Armen. lw *jatagov*. (Correct SDTV 122.)
- pasva-** 'kindled, blazing, burnt', participle to *pasūjs-*, *sūjs-*, *sūta-*. Manj. 232 *pasveda*. . . *utca* 'burning water', =Z 5:75 *ūtco*. . . *padṭyo* (see s.v. *ñāya* 'in the river').
- paha-** 1. 'boiled, cooked', 2. 'ripe', 3. 'rotted', 4. 'glowing', as second component *vaha-*, 1. Sid. 17v5 *pahe ṣṭāna* 'cooked', BS *svinma-*, Tib. *bēos-pa*; Sid. 137r1 *pahāṃ rruṃṇāṃ āstamṇa* 'boiled oils and the rest'; Sid. 11v1 *pahā*, BS *pakva*; Sid. 105r5-v1 *paha rruṃṇa khāṣṭānā* 'to be drunk with boiled oil', BS *sneḥita-sarpiṣā*, Tib. *smān mar btuṃ-bas*; 2. Sid. 18r1 *vilakyi paha-likyi* 'little matured', BS *bāla-*, Tib. *gāon-nu* ('young'); 3. Z 20:36 *cā bile tcaḥriye pāṣāre jsa stauru paha* 'some intestines scattered, badly rotted by the sunshine', parallel BS *pakva-*, Pali *pakka-* 'decayed', Divyāvadāna 82:11 *pakva-gātrā*, Pali *pakka-gatta-*; 4. Z 3:37 *trāmu rruṣṭndā kḥo ju vasutā ysirrā pahā* 'so they shine just as pure glowing gold', parallel Pali *pakka-* 'glowing', Dipavaṃsa 1:62 *pakkam va ayomaya-pabbatūpamaṃ* 'like a glowing iron mountain'. For 'heated gold', note Rāmāyaṇa, Ayodhyā II 9:36 (ed. Baroda) *suvarṇena suniṣṭaptena* 'with well-refined gold', III 89:158 *phaḥi-vahā pau* 'oven-cooked onion'. From **pacva-*, base *pak-*, see s.v. *paj-*.
- paha** 'bag', the BS *sthavikā-*, *pātra-sthavikā-*, Pali *thavikā-*, *patta-thavikā-*, to carry bowl and water-strainer, with O.Ind. RV. *sthivi-* 'bag'. Phrases Pali Jātaka 1 55:23 *pattam thavikāya pakkhīpītvā* 'placing the bowl in the bag'; Jātaka VI 67:6 *pattam thavikāya osāretvā* 'taking the bowl out of the bag', III 80:30 *paha jsa nīdā utcāla kauysā* 'he took the water-jar from the bag'; III 16:1 *saka-pāra tta pahā jsa pyūva* 'girdle-cakes taken out of the bags' (see s.v. *saka-*). From **paḥa-*, base *paḥ-* 'to extend', Šuynī *pēḥ* 'net', Yidya *peḥiko* (**pāḥya-*). Not with O.Ind. RV. *apadhā-*.
- pahā** 'boiled(?)', v 274, 74a3 *///pahā rruṃṇā yudāṃdā* 'they made boiled oils', with *pahā* acc. plur. to *pahaa-*. See *paha-*.
- pahadrauvi** 'embroidered(?)', II 60:11 u *pahadrauvi haysnā-likā ṣaci ṣau* 'one piece of *ṣaci* silk embroidered, for the bath'; II 60:27 u *pahadrauvi syadai hvaradai thauracaiḥ ṣau* 'one covering, left (and) right, embroidered'. If from *pa-* (see above) with *hadrau-vīya-*, base *ham-darb-* 'sew together'. Base *darb-*, *drab-*, Av. *darb-*, *dārōvda-* 'muscles', Kurd *dur-*, Xurī *dur-*: *duruft*, Parāčī *andaruf*: *andurfī*, Ormurī *undaraw-*, Waxī *drōv-*: *drāvud* (< *ham-darb-*) 'to sew', IE Pok. 211 *derbh-* 'wind', O.Ind. *drbhāti* 'join', *drbhdā-*, O.Engl. *tearflian* 'roll (intr.)', *turf* 'turf, lawn', Slav. Russ. *dōrob* 'basket', Lit. *dārbas* 'work' *dīrbti* 'to

work'. See TPS 1955, 79. But *handru* is rather 'vessel', not from *ham-darb-* as conjectured KT vi 386.

pahāj- 'flee', participle *pahīya-*, *pahaiya-*, II 16, 4b3 *maṃ kamthi vara pahājīdā a ni ma hīside* 'here they flee towards (vara) the city, but they do not arrive here'; participle, Z 20.33 *birgga pahīya* 'the wolves fled', Z 24.421 *hamdārā pahīya* 'others fled'; III 124.73 *pahai* 'fleeing, fugitive', BS *prapalāna-*; III 74.202 *pahaiya* 'they fled'; III 76.246 *diṣa vīdaṣa vīra pahaiya* 'they (nāga-snakes) fled to the directions, to the sub-directions' (BS *diṣ*, *vīdiṣ*), = 'in all directions'; II 43.28-9 *biṣā pahaiya* 'all fled'; incohortive *pahais-*, K 44.181, K 41.64 *pīhaisirā* 'they were fleeing' (3 plur. optative, = durative past), III 58.6 *pahaisindā ṣāvā* 'the hearers (BS *śrāvaka-*) flee'; Manj. 309 *pahaisīda satva* 'the beings flee'; Manj. 385-6 *nai vā krrīdeṣya* (= -yau) *jsa pahaisīta* 'nor does it (the mind) flee from afflictions' (BS *klesā-*); III 72.154 *kha na pahaisīta hīna namaṣā* 'so that the army does not flee back'; infinitive, III 75.232 *ṣi vā tti āṣṭa pahaisā* 'he then began to flee'; noun, Manj. 386 *pahaisāme jsa nai ysūṣṭa* 'it did not approve of fleeing'; V 215.68-11 *pahaisai* 'fugitive', II 35, 8a7 *hvaṃḍi 5 pahaisū* 'men, 5 fugitives'. Possibly base *b(h)ag-* > *fag-*, present **pati-fāj-*, IE Pok. 116 *bheg-* 'run away', Greek φέβομαι, φέβουμαι 'flee, fear', Lit. *bēgu*, *bēgti* 'run, flee', O.Slav. *-bēgno*, *bēžo*, *bēzati* 'flee'.

pahāj- 'open', see *prahālj-*.

pahāsā 'learners(?)', V 312.11 *ṣi kha pahāsā īdi...* 'he, when they are learners(?)'. Possibly connected with *hās-* in *hāsakye* 'teachings' hence *pahāsaa-* 'being taught, pupils'.

pahiys- 'vanish', *pahaiys-*, participle *pahiṣṭa-*, *pahaiṣṭa-*, causative *pahiṣ-*; Z 24.457 *dīra kāḍāyāne pahīysāre* 'the evil karma-acts vanish'; K 138.925 *baṣḍe pahaiysāre u jāre* 'sins vanish and perish', Tib. *med-par hgyar-ba dan*; Manj. 317 *kha āttama-saṇa pahaiysde* 'when the concept of self (BS *ātma-saṃjñā-*) ceases'; K 69.221-2 *ṣā saṃjñi pahaiysde* 'that concept (BS *saṃjñā-*) vanishes'; participle, Z 6.10 *biṣyaa ṣkaugyau jsa pahāṣṭā* 'without all the *saṃskāra*-factors'; SuvO. 36r2 *bārrāṣṭattete jsa pahāṣṭāna aysmāna* 'with mind freed from pride', BS *darpa-vivarjītena cittena*; III 23, 18b3 *pahaiṣṭa brrīyai jsa* 'free of passion', BS *vīta-rāga-*; V 14, 10v5 *biṣyau baṣḍyau pahīṣṭā pahīṣṭā himi* 'becomes severally freed from all sins', causative *pahiṣ-*, *pahaiṣ-*, III 1, 5r2, 2 sing. *vasūja binema u pahaiṣa* 'cleanse, remove, and annihilate', Z 6.26 *ne ju pahīṣāte ne ja vātco aṣkaagye yindā pahāṣṭu* 'does not destroy, does not then make perished the non-factors' (negative to *ṣkaugyā-*, BS *saṃskāra-*); Sid. 147v5 *pahaiṣāṇā* 'to be destroyed', Tib. *med-par byas-te*. From **pa(tī)-haiṣ-* or **apa-haiṣ-* to base *hiys-* 'move' (see cognates s.v. *hiys-*), *vahiys-*, *haiysde*, *bahāṣṭa-*.

pahej- 'to stop, check', *pahīya-*, Sid. 122v3 *a saṃnā pahejāne* 'and faeces are likely to be stopped'; Tib. *phyi-sa hgags-par hgyur-ba* ('faeces are stopped'); Sid. 101r1 *bīysmai pīhīṣṭā* 'his urine stops', Tib. *gcin hgag-pa*; Sid. 121v2 *paṃda pehīṣṭā* 'blocks the way', Tib. *lam hgags-te*; V 40, 63a3 *cu bīysma pahiṣṭā* 'whose urine is checked'; 2 plur. imperative K 150.26 *na pahaijārā* 'do not block'; incohortive, Sid. 122v4 *pīhīṣāme* 'stoppage', Tib. *hgags hgyar-ba* ('stops'); Sid. 123r1 *pehīṣāme* 'stopping',

Tib. *hgag-pa*; I 173, 91v2 *hauva pahisi* 'strength ceases'; participle, K 23.67 *ca jsa va dārahakṣa pasta a bara pahi* 'whereby (= *ca-m jsa*) famine there befell and harvest failed'; with negative, K 50.5.4 *raidapāda tta maṃ hamāmde avahiṣi tvāri bījairma* 'may the *ṛddhipāda*-powers here be uncheeked, exceedingly outstanding'; K 154.48 *īpīhi rraygi* 'unimpeded, swift'. If the subscript hook is significant, from **pari-hag-* (consonant kept after *pari-*) 'adhere around, check'. To Av. *hag-*: *sg-* (in *vohunazga-* 'blood-elinging (dog)'), O.Pers. *haj-*, O.Ind. *sājati*, *saktā-*. IE Pok. 387-8 *seg-* 'cling to', Lit. *sēgti* 'cling', O.Slav. *segnōti* 'seize'. See *ajs-* with lost initial *h-* (as in *āma-* 'whole').

paher- 'steep, soak', Sid. 149v3 *paherānā* 'to be soaked', BS *bhāvita-*, Tib. *shan-ba* ('steep, soak'); III 89.162 *nīyakānā ṣi peṃḍai pahairānā* 'with fresh butter this *paiṇḍaka*-poultice is to be soaked'. If *g(h) >* Iranian *g-*, *γ-* passed to *-x-* (as *d*, *ḍ >* *θ*; *b >* *f*) then **pati-gāraya-* could result in *paher-*, base Iran. *gar-*, N.Pers. *āyārdan*, *āyāridan* 'to moisten, steep', *andar sirkaḥ āyāraud* 'they steep in vinegar'; Sogd. Bud. *ny'rtk* 'fertile, juicy', Man. *nyrtyst* 'more fertile', Oss. D. *γarun*, I. *qaryn* 'to penetrate'. IE Pok. 446 *gherto-* 'milk', O.Ind. *ghrta-*, Celtic Mid. Ir. *gert* 'milk', with *jigharti* 'besprinkle'.

pahauna 'command', see *pahvānā*.

pahv-, *pahvān-* 'to dry', SuvP. 69v2 *vāma... pahvānārī* 'the sea... (the woes) dry it up', BS *daḥkhārūvavaṃ...* *saṃsuṣyate* 'the sea of woes is dried up', so written for *-āre*; I 147, 57v3 *pahvettā u ttara* 'dryness and thirst', BS *ṣoṣa-*; II 104.73 *pāttāla pahvānānā* 'drier up of the *pātāla*-underworld'. From *pa(tī)-hau-*, base *hau-*: *hu-* 'to dry', see cognates s.v. *hū*, *huṣka-*.

pahvānā 'command', K 36.108; = K 28.164 and K 20.247 *pahauna*. See *patāhvānā-* 'command', to base *hvan-* 'speak'; K 156.65 (dyadic) *parau pahaunna*. See also *hvāna* 'talk(?)'.

pā 'afterwards', from *pātco* with lost syllable; note also *va* from *vaska* 'for'.

pā 'feet', sing. *pai*, Sid. 131r4 *ṣau pai rūye* 'one foot is in pain', Tib. *rkan zug ya-gcig hjas-pa* (*hjas* 'severe pain'); acc. sing. III 75.231 *ṣi hā pai hāṣṭā haraṣṭe* 'he thrust out his foot'; gen. sing. III 75.230 *pai hīvī āṣṭī* 'big toe of foot'; plural, acc. plur. III 20, 4b2 *pā haysuātā* 'he washed feet', BS *pāḍau prakṣalya*; Sid. 131v3 *āṣṭīya pā dastām vī* 'previously, in feet (and) hands'; SuvO. 56r1 *pānu āye* 'soles of feet', BS *pāda-tala-*; I 253.160, 3v1 *pānu jālā* 'network of feet', BS *caraṇa-jālan*; loc. plur. I 181, 100r1 *dastvā u pām vīra* 'on hands and feet'; III 18.21 *pām bīṇḍā* 'on feet'; Manj. 70 *dasta pā tti jsā ura* 'hands, feet, likewise bellies'; inst. sing. Z 2.89 *peima*, inst. plur. Z 22.148 *pāyau jsa*, loc. plur. SuvO. 68r5 *namasātai pātō* 'he reveres him at his feet', BS *vanditvā pāḍau*; Z *pātō*, *pūp*, *pō*, *pau*; later *pṛā*, K 77.218 *gyastā baysā pṛā tterā jsa vaṃṃe* 'he reveres the *deva* Buddha's feet with the forehead', SuvP. 60r4 *gyastā baysā pṛā saṃdā hamphve* 'bowed to earth at the *deva* Buddha's feet', BS *bhagavataḥ pāḍau śirasā vanditvā*. As second component, *-vā-*, *-vāya-*, III 39.70 *tcūrāvāyi* 'quadruped'; III 43.24 *tcūrāvāya*; SuvP. 63r1 *ṣivāvāṃ* 'biped', BS *dvipada-*. See also *pāka-*, *puke*, *pue*; *pāyai*. From *pad-*, *pāda-*, Av. *pad-*, *pād-*,

- pada-*, *paṣa-*, *-ba-*, O.Pers. *pāda-*, Zor.P. *pād* (*p'd*), N.Pers. *pāy*, *pā*, Sogd. Bud. *p'd*, Man. *p'dy*, Yaṇ. *pōda*, Oss. DI. *fad*, Pašto *pal* 'footstep', Yidya *palo* 'foot', *pol* 'footstep', Šuyni *pād* 'foot', Waxi *pūid* 'foot', *pād* 'footstep', Sarikoli *peō* 'foot', Yazg. *peō*. IE Pok. 790-2 *ped-*, *pod-*, O.Ind. *pad*, *pāda-*, Greek πῶς, πούς, ποδός, Lat. *ped-*, *pēs*, *pedis*, Got. *fōtus*, O.Engl. *fōt*, plur. *fēt*, Tokhara B *pai*, A *pe*.
- pā-* 'to protect', v 108, 306 *pāmā* 'we protect', BS *pari-pālanam*. . . *karisṣāmahi*; v 107, 29a5 2 plur. *paīya*, BS *paripālanam*. . . *karisṣatha*; 3 plur. Z 16.5 *paindā*, preterite 2 plur. Z 22.237 *uhu*. . . *pānda*. Base *pā-*, Av. O.Pers. *pā-*, *pāta-*, *pātar-*, *-pāvan*, Zor.P. *pāyitan*, *pātan*, *pās-pān*, *āpāt*, N.Pers. *pāyad*, *ābād*, N.Pers.T. *p'y-*, *p'd*, *p'd'r*, M.Parth.T. *p'y-*, *'b'd*, *phr-br*, *p'ng*; Sogd. Bud. *p'y-*, *p't*, *p't'k*, *p'tk*, *"p'y-*, *"p't*, *'wp'y-*, *p's*, *p'rō*, *p's'k*, *γwp't*, *-p'k*, *pyō-p'k*, *-p'n*, Yaṇ. *poy-*, *poyak* 'watch', Waxi *pūy*:*pūn-*, Yazg. *pay*:*payd*. IE Pok. 839 *pō-* 'graze cattle, watch over', O.Ind. *pāti*, *pāyū-*, *pālā-*, Greek πῶν 'herd', ποιμήν 'shepherd', Got. *fōdr* 'sheath', O.Engl. *fōdor* 'sheath', Lit. *piemuō* 'shepherd'. See also *nvi* 'deposit', and *pātave*, *-pānā*.
- pā-* 'bill(?)', as first component, III 79.4 *a ja tta ciṃdyai na jve tsūm pā-gira* 'I so thought, I will not at all go into the mountain' (*gira* loc. sing. to *ggari-*), after the verse *ibid*. 3. *gira parya tse* 'deign to go into the mountain'. With *pā-* in Zor.P. *pā-čan*, Balōči *pāčin*, N.Pers. *pāzan* beside Pašto *yar-canai* 'mountain-goat', and *pā-mir* 'plateau on mountain'. See *tcānai* 'goat'.
- pā* 'pure', tetradic, K 152.9-10 *jñāna-pārāma pīrmāttama hvāṣṭa*, *tāhūrji mesta vasva adū agūm pā* 'the wisdom-perfection, foremost, excellent, right, great, purified, undimmed, undefiled, pure'. From **pavāka-*, M.Parth.T. *pw'g*, M.Pers.T. *p'k*, Zor.P., N.Pers. *pāk*, Av. *pūtika-* 'purificatory', base *pau-*:*pu-*, IE Pok. 827 *peu-* 'purify', O.Ind. *punāti*, *pavate*, *pūtā-*, *pótā-*, *pavāka-*, *pāvaka-*, Lat. *pūrus*, *pūrgō*, *pūtus*, OHG *fowen* 'sift, clean (wheat)'. *pāka-* 'foot', JS 9r2 *pākāṃ orga* 'reverence at the feet', JS 8r2 *pākvā orga*; JS 33v2 *pākāṃ dīna* 'under the feet', II 108.175 *pākau va aurga*; II 42.11 *dī pākā*; K 99.252 *dī pākāṃ dī paṣaunakyām āmrga* 'reverence under feet, under soles'. From *pāda-* > *pā* with suffix *-ka-*. See *pā* 'feet'.
- pākai* 'futation(?)', K 100.291 possibly to IE Pok. 824 *pēs*, O.Ind. *pāsas-*, Greek πῆος, Lat. *pēnis*, O.Engl. *fæsl*, as from **pāha-* or **pahā-* with *-ka-*.
- pācbā* 'to be cooked', v 40, 63b1 *(kuṃṣa)tiṇya rrūṃna pācbā nau jūna ṣāṇa* 'to be boiled in sesame oil, to be prepared nine times'. See *pāchai*.
- pāchai* 'to be cooked', see s.v. *pājs-*.
- pāja* 'special', BS *āvenika-*, see *patārgya-*.
- pājaṇa* 'in a treasury', Manj. 150-1 *ā khu artha sp(ā)śa carauna tīrava pājaṇa śīya kaguṣṭāva pūra neṣṭa* 'or as wealth is visible by lamp in a dark storeroom at night, the moon with its (16) digits is absent'. To O.Ind. *candra-kalā-* 'digit, $\frac{1}{16}$ of the moon's disc'. See *pājiṇā*, *pārgyiṇu*.
- pājiṇā* 'treasury', BS *koṣa-*, see s.v. *pārgyiṇu*.
- pāmjem*, read **pā(r)ajsai* 'on the basis of', K 155.57 *cū paurde ysamā-śade biṣa satva-dāttā dva-padya lāki vī* *avathīvi parau viriṣ pā(r)ajse jśā* '(the Vajrasattva) who overcame the world, the whole world of beings, in the twofold world on the basis of unchecked command (and) force' (BS *sattva-dhātu*, *loka-*, *vīrya*). See *pārajs-*.
- **pāda-* 'built part(?)', loc. sing., v 33, 12a3 *pīrām pēda jsāti* 'he goes into the built up part of the houses(?)', base *par-* 'to build', see s.v. *pīravārā*.
- pāda-* 'reared', see *pār-*.
- pādā* 'covering' > 'colour', Z 22.117 *buṣṣānei hvāṣṣakū rrvūtā kho ju ggaḍāya pādā murāsā* 'the scented herb grows like the colour on the peacock's neck'. See also *paḍaura-* 'veiled'.
- pāḍa* 'document', II 69.4 *tā pāḍa bu(dāmdā)* 'they carried the document'; II 13, 1a1 *tā pāḍa pharṣṣa bara pyaṣṭi u bramgalā* 'the document the official Bara signed and Bramgalā'; *ibid*. 1a2 *ṣā pāḍa tteye pracaī ca* 'this document is for the purpose that. . .'. See SDTV 102; v 204, 3b1 *(g)āryā pādāna* 'with document of sale'. See *pādaka-* 'document'.
- pādaka-* 'covering (garment)', Manj. 112-3 *tta khu yudai āvama bayṣa kāṇaka pr(ā)ṇa utca khavā hagrīha kamala khu puṇausta pādaka vāsta* 'so as the Buddha made the comparison (BS *upamā-*), the one-eyed animal (BS *prāṇin-*) would raise his head in the waves of the water, as one would insert (one's head) into a covering garment', parallel Sad-dharma-puṇḍarika-sūtra, ed. N. Dutt, p. 302, *mahārṇava-yuga-cchidra-kūrma-grīvā-pravesavat*; Majjhima-nikāya, ed. Chalmers, III 169 *kāṇo kacchapo amukasmīṇ eka-cchiggaḷe yuge gīvaṇ paveseyya*. Z 5.14 *kho rro kāṇa-kackavo lwate balysā hūtye ūtamo ysamthā* 'as the Buddha taught the one-eyed tortoise parable (BS *upamā-*) of human birth'. See *pādaka-* 'covering, envelope'.
- pādaka-* 'covering, envelope, missive document', II 19, 9a6 *cira pādaka-barā 2 āskvira pādaka-barā* 'the document-bearers of Cira two, of Āskvira document-bearers. . .'; II 35, 8a2 *pādaka-barā*; IV 20.3 *pādaki hauḍi* 'he gave the document'. See also *pāda-*. From **partaka-*, base *part-* 'to cover', Zor.P. DkM 64.21; N 17.1113 *pltk* **partak* 'covering', N.Pers. *pardah* 'covering, veil', Armen. lw *partak* 'veil', Georgian *p'ardag-i* 'curtain', mop'ardageba 'to curtain', Syriac *prdq-* 'tent'; Pašto *parūnai* 'woman's veil'. See Acta orientalia, 30, 1966, 30-1. To base **palta-*, O.Ind. *paṭa-*, *paṭṭa-* see T. Burrow, BSOAS 34, 1971, 538-59; BSOAS 35, 1972, 531-45. IE Pok. 803 *pel-* 'to cover', Greek πέλας 'skin', O.Engl. *filmen* 'thin skin'. See also Zor.P. *spar* 'shield', σπαρσάρα 'shieldmen', N.Pers. *sipar*. Above *paḍa* 'piece of cloth(?)'; *paḍaura* 'veiled woman'.
- pāta-* 'fallen, sunken in', Z 2.24 *jala bulysa ūri nā pātā* 'long matted hair (BS *jaṭā-*), their belly fallen in' of the ascetic, parallel Mahāvastu 2.232.14 *gātā ca patitā sarve* 'and all the limbs fallen in' (pictured in Gandhāra sculpture, A. Foucher, Art gréco-bouddhique du Gandhāra II 269). Similar Z 21.30 *biṣṣāle palṭi pharu pāta vāni kāḍe* 'broken backs, many, bellies greatly sunken in'; of water, Z 7.46 *ūtca puṣṣo pāta biṣṣā* 'the water has wholly fallen back'. See also *nuvāta-*. From *pat-* 'to fall', with passive sense in adjective *pāta-*, as Av. *ustāna-*, O.Ind. *uttāna-* 'raised', *udāra-* 'exalted'. From *pat-* also Zor.P. *kunīṣṇ pataktom (ptktwm)* 'most abject act' (DkM 29.11).

pāti 'be hears', III 24, 23b4 *gāha pāti sājiyā* 'hears the verse, learns it', BS *gāthām udgrhya*. See *pyāy-:pyūṣṭa-*.
 pātave 'protection', Z 22.163 *pātave nā brumbāte nāitā* 'there is no protection before them (the treasures)'. See *pā-*, with suffix *tau-:ta-*, *-tava-*, final *-e* for *-ā*, nom. singular.

pāttagvāna 'opposition', K 72.21-2 *vīna pāttagvāna śakrāna brrahmānāna maṣṭā byahi jastā būda cakrāvātīna uvāra haṃkhiṣṭa* 'without opposition he gets favour (= *muṣṭā*) of Śakra and Brahmāna- (plural for dual compound) besides (= *benda*) the *devas* in company of the emperors' (BS *cakravartin-*). From base **pati-gau-* 'go against', adjectival **pātigvāna-*. For *pāti-* 'against', see Av. *paiti.ərəna-*, Zor.P. *patiyārah* 'calamity'. Base *gau-:gu-*, see s.v. *haṃgva* 'he reached', and *gveṃ* 'I attained'.

pāti 'pedestrian', Z 2.77 *biṣ-padya rriṣite imu kho ju bargyi pāti hvanu* 'in all ways he surpasses (overtakes) to-day as the rider (surpasses) the pedestrian'. From **padātiya-*, to N.Pers. *piyādah* 'walking', O.Ind. *padāti-*, see also Zor.P. *padak*, *payik*, *payikhān*, Armen. lw *payik*, Alexander Romance Syriac *paigān-sālār* 'captain of infantry', Arab.-Pers. *faṣṣ* 'envoy', Prakrit lw *pāikka-*. See also *pāyai* 'on foot', to *pai*, *pā* 'foot'.

pātīve 'parts of body, either human or animal, hand, paw, leg', Z 20.45 *pālsuve ṣṣūñi pātīve rriṣmā hurā kṣāna kaṣṭre* (BS *kaṣeru-*) 'ribs, loins, legs, faeces, thighs, shoulders, spines'; JS 35v3 *pāyve jai gvaṣṭai ttāre bekhaute* 'with his paw he tore apart the (elephant's) forehead, he dug into it' (the tiger on the elephant). Loc. plur. *pāyivā* (for **pāyivā*) III 37.22 = 35.28 *ṣṣattarvā pāyivā*, = 46.40 *ṣṣittarvā pāyivā* 'within white-skinned(?) legs, (*ṣṣitta-* for **ṣṣita-* = *ṣṣita-* as first component, see *ṣṣi-plūsa-*). From **padātīva-* 'connected with *pā-* ('feet')', rather than a compound **pāda-taiga-* 'point of foot'. See *pai*, *pā* 'foot', *pāti* 'foot-man'.

pātco, *pātci*, *pātā*, *pā* 'afterwards, again', v 337, 35r6 *pātco*, BS G 7.33a4 *pūnar aparāṇi*; v 70, 8v3 *pātci*, BS G 37, 12a7 *pūnar aparāṇi*; Z 2.125 *pātco*, parallel Divyāvadāna 358.28 *bhūyahi*; v 342, 84v5 *pātco vā iṣṭe* 'he returned', BS G 37, 79a7 *pūnar eva prntiyudāvṛtya*, Tib. *slar log-nas*; v 330, 20v3 *ttu scāti vā pātā*, BS G 37, 17b4 *ttena khalu pūnah kālana*; Sid. 5v4 *haṃdara pātā* 'others later', Tib. *gṣenn-rnams kyan*; Z 3.108 *pātā* (with *tā* below); v 220.13.6 *pātācū*; Manj. 392 *pātca* (= Z 9.16 *trāma*); v 338, 61a2 *vātco*, BS G 37, 57a4 *atrāntare* 'in the meantime'; III 21, 5a4 *ttie sce rn vātā*, BS *tena khalu pūnah samayena*; III 22, 10b3 *ṣṣai haḍā vātca*, BS *api tu khalu pūnah*. With lost syllable *pā*, Sid. 7v1 *bakn-hova pā idā* 'they are weak', Tib. *ñams-stobs ḥun-ba yan yod*; Sid. 145r3 *āvaṣṭa jsa va pā haṃphve ṣṣṭe* 'with the sky (BS *ākāśa-*) there possessed', Tib. *nam-mkhah dan yan ldn-no*; Sid. 16r1 *ṣṣi pā tta tta hvava ṣṣṭe* 'this is so stated', Tib. *...rnams kyan de dan hdra-bar bśad-do*. For cognates see s.v. *paska*.

pātsa 'departure, ruin', K 73.40 *vara pātsa ysatha ni byiḥi* 'he does not there get birth in perdition', parallel to BS *npāya-*, loc. sing. **pātsyn* to *pātsa-* 'going away' from base *tsu-:tsuta-* 'go'. Translation in Buddhist studies in honour of I. B. Horner, 1974, 17.

-pānā 'herdsman', II 33, 3b6 *hwāṣṭāna st(a)ra-pānā* 'the keepers of *stūra*-cattle of the chief men'. Formed like Zor.P. *ṣṣpān* **ṣṣupān*, N.Pers. *ṣṣubān*, with *-pān* from *-pāvan-*, beside *-pati-* in Armen. lw *ṣṣpet* 'shepherd'. See cognates s.v. *pā-* 'to protect'.

pāmdū 'we paid(?)', v 211.39.3 *||pāmdū hāmai tsue kāsā* 'we paid; the barley flour to a *kāsa*-measure', if **pūtāndāmā* has through **pyāmdūṇi* resulted in *pāmdū*, from the base *pai-:pi-* of *pīha-* 'price' (with cognates). But it might be part of a proper name of such a form as IV 17.30 *ṣṣeṣṣdā*; IV 18.2 *cviṣṣdā*.

pāpe 'with banqueting', III 101.36 *na pāpe jsa bināvū* 'I am not bound by (=keen for) a banquet'. See s.v. *papāgye*, *pīpe*.

pāba 'father', Z 5.109 *ima māmi hviyā ysamṭhi hāmātā ku uho pāba dūtainā* 'this will be to-day my human birth when I have seen you, father'; N 75.28 *(u aysu ttū) pāba jaṣṣindhara vara tṣimā* 'and I go to the father Jaṣṣindhara', BS *yan nūnam aham imam eva pitarāṃ jaṣṣindharam upasaṃkramitvā*; v 90r5 *vīpaṣyā balysā aysi ttie biṣṭā pāba* 'of Vīpaṣyān Buddha, I am his pupil, father' (*-ā* = *-āṇ* from *-ānū*). Hypocoristic, see for 'mother' s.v. *nāni*, *māma*.

pāyai 'pedestrian, infantry', III 43.40 *ṣṣacū būrā biṣā pāyai tṣve* 'to Ṣaṣṣou everyone came on foot'; III 81.41 *mvaiṣā aṣā bvaina mvaiṣā pāyai tṣinā* 'sometimes I was going riding a horse, sometimes walking'; II 50.50 *tta būra pāyā hūñāṇi prrahauna* 'those so many clothes of infantry troops'; II 50.43 *tta ra tcaṣyau peṣkala vīra biṣā bāja pāyā hūñāṇi idai* 'those too are infantry troops subject to those in the Tcaṣyau division (=46 *tcaṣyaa*)'; II 50.45 *tta bara gāra auva biṣā bāja pāyā hūñāṇi haubaraūna ḍām* (? = *ṣṣām*) 'those so many acting as *haubara*-officials of the infantry troops subject to those in Gūra village'. From **pādaka-* or **padātaka*, see *pai*, *pā*, *pāti*.

pāyvā, see *pātīve*.

pāysa- 'surface', Z 2.132 *balysā pō pāysu vīri haraysde* 'he prostrated himself on the breast at the Buddha's feet'; JS 20v4 *brrūna pajsama cue ttā haiṣṭe kṣamauttā pāysvīrā ṣṣaṇi brrīya ysirastā hūmyai* 'you to whom were given bright honour (and) favour, lying on the breast you became heartfelt with love'; III 104.48 *cūba* (BS *cumba*) *ka nūyi pāysvīra* 'kiss, when he lies on the breast'; K 27.159-60 *mananīhara pāysvīra ṣṣṭan mvāṣā yserka* 'Manobarā, being on the breast, cried out pitifully'; v 65.10 *pīmi deṣāna vaṇa pāysā vī ṣṣāna* 'I bring profession now lying on the breast'; loc. sing. IV 17.8-9 *ikātaṣā vī jīye pāysaṇa u pā vī cu vara khaṭti hūñā paṣi kārrā hūni dvī saṭi ra jū mīdi* 'on the eleventh day he fails in breast and in feet, he who aches there, he emits blood, becomes deaf, lives still two years, he dies'.

Base *paz-*, derivative *pāza(hi)-*, Av. *pāzah-vant-* Frahang I oīm 26 *pāzannūntam mēzd-arṣānūkihā pasuṣ-haurvān bnvēt* 'the (dog) *pāzahvant* becomes a sheep dog, getting the offering'. From Avestan, Zor.P. Nīrangastān 126v6 *p'zwpt *pāzavat*, the name of the second sacrificial flesh between *gannavat* 'with flesh (Av. *gaona-*)' and *astavat* ('*stwpt*') 'flesh with bones'. This Avestan *pāzahvant-*, a laudatory epithet of the dog, means 'having breasts' hence 'broad-breasted', as Oss. D. *reā-gun*, I. *riū-džyn* 'breasted' means 'broad-breasted'.

Sogd. Bud. P 21114 *ryty βrp'z w'pt'nt* 'they fell with breast forward on the face'; VJ 360 *wyn ʔwt'w pt'yēh βrp'z w'pt'nt rty-šw KZNH pt'yškwynt* 'before the autocrat they fell breast forward and so replied to him'; Sogd. Chr. *prp'z'mpst* 'fell on breast'; M.Parth.T. *p'z'h* 'prone', 'w hwy'n bš'n p'z'h' 'their hodies prone'.

Prostration may be either 'on the face' or 'on the breast' (or both) or 'on the helly'. Thus Buddhist Tokhara A 24b4 *kātsā kākla* 'he fell on his helly', like Hindu (Brahman) *uraseva prapamase* 'you how as with the belly'; Zor.P. *pat rōd ōpast* 'he fell on the face'; M.Parth.T. *kft'br dym* 'they fell on the face' (Balōčī *dēm* 'face'); O.Slav. *pasti za lici* 'fall on face'; Oss. D. *ā cāsgombāl ārxaudtāj* 'he fell on his face'; Georgian *p'irsa zedan daep'ina* 'he fell on the face'. Modern survival Waxī *p'ūs* (*ū < ā*) *fīz*, *pūz*, Sarikolī *puz*, *paz* 'breast', Yidya *fīz* (*i < ā*), Munjānī *fūz*, *fīz* 'breast, forepart of animal'. To that Ossetic has D. *fazā*, I. *faz* 'side, side of rump', D. *je ba ā fazābāl ārbalāsād* 'let him crawl on his hack part'; I. *jā fazyl babyryd* 'he crept on his hack part', D. *surx-fazā kizgā ā rastā surx* 'red-faced girl, her cheeks red', *surx-fazā fāt'ku* 'red-sided apple', plur. *surx-fāstā*. With short -ā- Ossetic has D. *fāzā*, I. *fāz* 'plain', plur. *fāstā*; *fātān fāz* 'wide plain', *dāl-vāz* 'lower valley', *ūāl-vāz*, *ūāl-fāz* 'high plateau', *āgāran fāzy* 'on endless plain', *ūāl-vāz fātānty* 'on plateau expanses'; *fāstā* contrasts with *xāstā* 'hills' (like Šāhnāmah v 618, 1720 *pahn bē-āb dašt* 'wide waterless plain'). As 'part attached', Oss. I. *faz* 'split, piece', *sil-vaz* 'uxorious', *dāl-vaz sary* 'a slipping saddle', adjective second component, D. *-vazug*, I. *-vazyg* 'part'; *fazxon* 'twin'; with Sogd. (ancient letter 10:4) *p'zy* 'piece', Man. *ʔw p'zyy* 'one piece', *čw p'zy* 'shortly'; Armen. lw *hanapaz* 'always' (**hama-pāza*). Oss. DI. *lābāz* 'hip, thigh' from **fra-paza-* (with -b- kept, as -g- is in *lāgun* 'hairless' < **fra-gauma-*). Oss. *fazs* 'side', if the -s- is the unusual -xš- < -šš- as in the (doubtful) *tāxsāg* 'carpenter', could he traced here from **paš-s-*, hut may go rather with O.Ind. *pakša-* 'side'.

From **pāza-* 'wide surface' with Lat. *pāgus* 'country', and Oss. **pāza-*, **paza-*, to Av. *pāzah-* in *pāzahvant-* '(broad-)breasted', with O.Ind. RV. *pājas-*, *pājasvant-* 'broad-breasted (of heroes)', *prthu-pājas-* 'broad-surfaced', *pājasyā-* 'wide part of body, belly' (-yā- as in *ās-:āsyā-* 'mouth'; AV. 11.8.14 *barjakyā-m*, RV. 1.92.4 *barjaha-m*, see Studia classica et orientalia Antonino Pagliaro oblata 1 146). To IE Pok. 787-8 *pağ-* 'make fast, join', O.Ind. *pajrā-* 'firm', Greek πῆρυγμι, πῆρσσω 'make firm'. ἄ-παξ 'simple', Lat. *pangō* 'fix, join', *pāgus* 'expanse', Germanic Got. *fāhan* 'seize, hold', O.Saxon *fāgian* 'to join, combine', O.Saxon *fac* 'enclosure'. For 'continuum' expressed by 'combination', see s.v. *pabasta-*. Uncertain III 117.14 *ssā-byūryau pāysām* (= **pāysyau*) 'with hundred-myriad facets(?)'. pār- 'rear, feed', in adjective, *pārāka-* 'nourisher, parent', v 66.11 *pārāka pūraka bišā hirnna ānāšta* 'parents, sons, possessed of every thing'; present 3 sing. K. 46.44 *ši ma ttā pyamtsāšta pāde* 'he in future will nourish me' (**pāra-tai*); preterite, III 68.68 *ši va šā jisaka ya, rašgyi mušdi jsa pāde* 'it was one girl there; the rši-sage reared her in

mercy', parallel Tokhara A 451a2 *sošāt-ām* 'he reared her' (BSOAS 10, 1940, 598); Z 5.51 *co brītya pāde mā* 'because I have nourished you with love'; Z 24.439 *kyerā paiya pādā hāmāte o vā khāštā* 'however long he has been reared and given to drink'; v 96, 46r4 *mārā-pyatara ma pādāndā khi(šāndā)* 'my parents reared me and gave me to drink'; II 68a2-3 *pūri pādai velakā āna* 'you nourished my son when a child'; III 67.47 *cuam pacā pādā rina* 'whom the queen hid, reared'; v 296a3 *kho muho pādāndā* 'when they reared me'; K 47.52 *ttū pūrā ttañā āhya tta tta pādā* 'she reared her son so in that hole'; K 47.53 *pūra aysā ūhū dūkhyañ karyau jsa pajina pūdām* 'son, I have reared you with pains, with struggles, by hegging'. Noun, *perma-* 'to he reared' (**pārmya-*, see for the form *pakyerma-* 'outstanding'), II 14, 2a4 *pūri permā haurū* 'I give my son to he reared'; ibid. b8 *perma-vādi* 'a document about rearing (=adoption)', see SDTV 7. Infinitive, II 14, 2a6 *pādā nātā* 'taken to rear'. With *ham-* 'together', K 148.58 *habādau parysām* 'of servants reared together'. As second component, II 82.58 *ñāysaira-vāda* 'intimately reared'; v 66.8a *ñāmysirā-vāda*. From *par-* 'to nourish, rear, feed', Sogd. Bud. (Dhuta 266) 3 sing. present *p'rt* (SCE 106) *p'rt*, VJ 1 sing. *p'r'w*. With short vowel, *para-* 'food', is in *aš-para-* 'horse-fodder, lucerne'; Av. (Vid 8.86) *parō. barajya-* '(oven) for roasting food' (BSOAS 26, 1963, 90). N.Pers. *aždahā-pārah* 'of dragon nurture, race' suits well here. See also *pāra-* 'cake'. The personified female nurturer is Av. *pārāndi-*, *parāndi-*, Zor.P. *pārānd*, the chief of women (*rātu-*) named from her chief function to produce and rear children. The corresponding O.Ind. RV. *pūramdhi-* is similarly 'nurturer' as the quintessence of woman. The Vedic concept of *pūruṣa-*, *pūruṣa-* is the *adhībḥāvayitar-* 'the after-nurturer' (see the Aitareya-āraṇyaka text II 5.1-3 quoted in full TPS 1960, 84), formed by -uṣa- suffix, like RV 1.174.3 (and 6 other times) *aśiṣa-* 'voracious(?)'. As the nourisher with *pārāka-*, see Zor.P. *pit parvarēt* 'the father rears', and the Zor.P. gloss *parvart ku vēh kart* to Av. *θraošta*. IE Pok. 818 *per-* 'to rear', Lat. *pariā*, *peperi*, *partus*, *parens*, Lit. *per-* 'to brood over young', *periū*, *perėti*; and the Latin compound *puer-pera* 'midwife'. The legal phrase was in Donatus '*legitimos faciunt partus et sublātia: matris est parere patris tollere*'; for the ancient gesture see the Hittite rite in E. Laroche, Les noms des Hittites 370. For 'food', see s.v. *pāra-*. This base *pār-* 'to nourish' is traced by T. Burrow, BSOAS 40, 1977, 176 in O.Ind. *pālayati* 'nourish' and *pāraṇā-* 'breaking fast'. It is possible also in Tumšūq *pār-*. pārā- 'cake', III 16.1 *saka-pāra tta pahā jsa pyūva* 'girdle-cake drawn from the hags', with III 102.46 *saka-paundai* 'girdle (lump=) cake'; Zor.P. *pūš-pārak*, N.Pers. *pūš-pārak* 'cake'; Armen. lw *nparak* 'food', *nparakem* 'to give food', *nparakauor* 'laden with food'. See also above *aš-para-* 'horse-fodder', and N.Pers. *jōš-parak* 'vermicelli food'. pārā- 'boundary', Z 22.205 *terī rro brahmana pātca ce vetānu pāri tsutāndā* 'such indeed are then hrāhmaṇas who have come to the further shore of the veda-scriptures'; possibly K 153.33 *bišūne vāysanā drrīšfiyem* (-em=-ai) *pāra* 'the boundary of manifold vāsanā-impression,

(false) belief'. Av. *pōra-* from *par-* 'to cross', Pašto *pore* 'beyond'; Zor.P. *parr* (*pl*) < **parna-* 'boundary'. IE Pok. 816 *per-* 'cross', O.Ind. *pāra-*. See s.v. *dr-varroñi*.
pāra 'a measure', II 130-8 *ttaurai jsā dū khū nau pāra gaula hvira* 'his mouth pains so that he should consume 9 *pāra*-measures of molasses' (BS *gūda-*); II 71-10 *pūraha gulā* 'a measure of molasses' (SDTV 74); v 174a4 *mānattī aysdām kha 6 pūrna* 'Mānattī, millet 6 *khara*-measures by *pāra*-amount'; *ibid.* b13 *budadattā kha pūrna*. Sogd. Chr. Lk. 16-7 *stw p'r rntm* 'hundred bushels (Greek κόποι) of wheat'; *ibid.* 16-13 *š'f' p'r* '80 bushels', Syriac *kwryn*. Possibly to IE Pok. 804 *pel-* 'receptacle', O.Ind. *pāla-* 'measure of capacity'; *pāri* 'milk-pail', = Greek πῆλλα; O.Ind. *palya-* 'sack for grain'.
pāra- 'debt, to be paid', participle *pāda-* 'paid as debt', IV 4-2-3 (*šau*) *ššacū salya š pūra-vastū pīdakā tte pracaina ||| b(au)dasamgā pūrām mājime nāti 14 dra(ṁmā?)* 'in the year of the governor (vice-ruler?) Ššacū, this letter concerning debts is for the reason that ... Budasamga took payment of the debt, 14 *draṁmas*'; v 5-97-2-1 *bistamyē salye koji māstā dasamyē haḍai š pāra-va(stū pīdakā?) tte pracaina* 'in the 20th year, month *Kaḍi* (2nd spring month) 10th day, this letter concerning debts is for the reason that ...'; II 64F11 *hiri pajitta u pūra-vaysdānī haḍa thyau* '(2 plur.) demand the money and give security for the debt at once'; II 34-5-6 *khu vā spāta budarmā pāra-vaysnā ājame* 'if hither the official Budarma brings the security for the debt'; v 221-15-2 *pārā ādarā tta yana* 'so give consideration (BS *ādara-* or Iranian?) to the debts' (SDTV 75); v 6-98-2-1-2 *spāta malārrjuṁ pōrā haṁbā mūrā haḍe* 'the official Malārrjuṁ gave coins to the amount of the debt'; *ibid.* 3 *šā pārā haṣta se haṁ(bāy)-y(au) jse* 'this debt is with amounts of 800'. From **pārya-* > *pera-* 'to be paid as debt', IV 3-15 *ci tte tta hārū-ṁ peri ššāte puṣai vā haḍsema thyau* 'what is so to be paid by me to the merchant, send to him fully at once'. From **pārya-* > *pīra*, v 153, 176b3 *||| pīra pādā idā* 'he can pay the debt(?)'. Base *par-* 'pay' (from 'equalize'?). Av. *pāra-* 'debt', Tumšūq Saka *para-*, Av. *api-par-* 'to pay', Sogd. *p'r* 'debt', *pwrē* 'debt', Uigur lw *pwrē*, Turk. *borj*, Pašto *pōr*, Tokhara B *peri*, A *pare* 'debt', Pašto *pīrawdal* 'to buy'. IE Pok. 817 *per-* 'to hand over, give', O.Ind. *prñāti*, *pūrti-* 'gift', Greek ἐποπov 'I gave', πεποπμένος. For 'debt', note also Zor.P. *ōpām* from *pā-pi-* 'to pay', see also *pika-* 'price'.
pāra- 'beel, end', see *pārrā*.
pāra- 'wing', see *pārra-*, I 159, 73v1 *kriṁga šau pāra u škūta pā jsahira bīsā hīra* 'of the fowl one wing and gullet, then things of the belly'.
pārra- 'feather, wing; leaf, petal', Z 4-59 *šfundānu pārrā byūyōre* 'the ravens' feathers catch fire', = v 38ov1 *||| (ššundō)nā pōrrā |||*; Z 2-10 *trāmu haṁgriya haṁālā kha ju myo bāggare pārrē* 'so crowded together like leaves, petals, by storms'; Z 22-169 *teḍmanī vasute nūhīye samu kha nūlūtpalā pārrā* 'his eyes, clear, opened, just like blue lotus petals', parallel to Maitreya-vyākaraṇa (ed. S. Lévi 48) *padma-pattra-nūbha-ikṣaṇaḥ* 'with eyes like a lotus petal'; Jātaka-mālā, p. 12-20 *nīlotpala-dala-saḍṣam ekaṁ*

caḥṣuḥ 'one eye like a lotus leaf'. Compound, *ysāra-vāra-*, v 66-10 *vīysa ysāra-vera* 'thousand-petalled lotus' (**pārya-*); Z 3-80 *vāysānu bendā ysāra-vūrgyānu* 'upon thousand-petalled lotuses'; K 63, 78v1 *vīysā ysāra-vārrjā*, K 147-16 *ysāra-vōrja š vaiysa* 'thousand-petalled white lotus', parallel BS *sahasra-pattra-*, Tib. *hdab ston*; Sogd. Bud. Dhyāna 202 *ILPW prn'k rṁyn'y wṣy 'sprym'y* 'a thousand-petalled jewelled lotus flower'. Also with *duma-* 'tail', v 263, 89r5 *duṁ-berri* 'tail-feathers', v 342, 83v4-5 (*duṁ-)* *berrā*, BS G 37, 76b6 *pakṣmāni*, Tib. *hdab-ma* 'wing' from **dum(b)a-pārrya-*. From **pārraa-*, plural II 75-63 *pārā* 'wings'. Base IE *per-*, Indo-Iranian *par-* 'fly, flutter' (E. Benveniste, BSL 51, 1955, 36ff.) to Av. *parana-* 'wing, feather', Zor.P., N.Pers. *parr* 'wing', *paridon* 'to fly', Sogd. Bud. *prn'k* 'leaf, petal'; M. Parth. T. *png* 'foliage'; Balōči *pan*, Parāči *pōn*, Pašto *pūna*, Yidya *paṇēk*, Šuynī *pūn* 'leaf', Rōšānī *pārēk*, Yazg. *pun*.
pāri 'heel', see *pārrā*.
pārrā- 'heel', Z 22-146 *vanda gguvā pārrai vande* 'small ears, small its (heels=) fetlocks' of the *aśva-ratna-* 'horse-jewel' of the *cakravartin-*, parallel to BS *pōrṣni-*, glossed by *khurasya pārsva-* 'side of the hoof'; note also Pašto *pūnda* 'beel' and 'fetlock of horse'; v 92, 61v5 *cvī pārrye paskāyāštu ne naṣṭhrīte indā* 'whose beels are not drawn back', the *mahā-puruṣa* mark no. 3 *āyata-pāda-pārsni-*; *pāra-*, Sid. 141r5 *pūri vī āna dvāsq haqāš uskyāštā* 'from the heel upwards twelve fingers' measure', BS *pārṣny-ūrdhvaṁ dvādaśa-angulaṁ*, Tib. *rtio-pa-nas sor bču-gñis-kyi gon-du*; loc. plur. Sid. 129r1 *u pāvū u haṁguṣṭāṁ haṁdrrōye vya* 'and between the heels and toes', BS *pārṣny-angula-śrita-*, Tib. *rtio-pa-las sor-mohi bar-du*. From **pārṣni-* (-rṣn- > -rr-), Av. *pāśna-* (**pārṣna-*), Sogd. *pśn'*, Zor.P. *pāśnak*, N.Pers. *pāśnah*, Sanglēcī *pāśne*, Waxī *pōšna*, *pošt*, *pōšna*, Yazg. *pošna* (from N.Persian), Šuynī *pērnak* (-rṣn- > -rn-), Yidya *pāñio*, Pašto *pša* 'foot' (**parṣnā-*). IE Pok. 823 *persnā-*, -i-, -o-, O.Ind. *pārṣni-*, Greek πρέπων, Lat. *perna* 'shank, leg', Got. *fairzna*, O.Engl. *fersin* 'heel', Hittite *parṣina* 'loins'.
pāraka 'a measure', see *pōra-* 'a measure'.
pāraka 'a food; cake', in a list of foods, III 117r01, see *pār-* 'to nourish', Zor.P. *pēš-pārak*, N.Pers. *pēš-pōrah* 'cake'.
pāraṁgga- 'decrease', Sid. 16v2 *haṁva pōromgā padimāka* 'causing strength decrease', BS *bala-ghna-*, Tib. *ñam-stobs kbri-bar byed-do* (*kbri* 'reduce'); Z 23-109 *arātī ttrānu hām-raṣtu pāraṁgga jsāte punyau jsa* 'so his envy always decreases with the merits' (BS *punya-*); K 109-320 *šai kama ysautta nai vara pōraga nai byan bvāeme jsa* 'even thought flows away; neither is there decrease of it, nor increase of it through bodhi-knowledge'; K 67-149-50 *kuṣṭai vā pōraṁgi jīmga* 'or where is its decrease (and) cessation', = K 70, 4r2-3 *kūṣṭai vā pō(ram)ga jaiga*; K 67-155 *šī ōvašī pāromgi kuṣe*, = K 70, 5r1 *šā ōvašā pāraga kuṣe* 'the sky (BS *ākāśa-*) seeks decrease'; v 191 viii, 5b3 *pōraṁga tsindā* 'they go to decrease'; v 348, 8b4 *uymorānu pāraṁgā dyā(nāte)* 'he shows the decrease of beings', BS G 37, 61b1 *ūnatvam...prajñōyate*. See *pāraṁj-*, *pārājs-*.
pārājs- 'rest upon', Z 2-125 *kho hve ššando kye pītā ššamḍā yā vātco pārājsāna šsei rro panamāte pātco* 'like

a man who falls to the ground, then the ground must be rested upon by him, then he rises again', parallel to Divyāvadāna 358.26–8 *bhraṣṭo hi yaḥ kṣīti-tale bhavatiha jantur uttiṣṭhati kṣītim asāv avalambya bhūyaḥ*; 3 sing. present III 23, 16a2 *cu baysūstā na ra pāraysdā* 'who no more rests upon bodhi-knowledge' (BS omits). Noun *pārajsā*- 'basis, support', BS *āśraya*-, SuvO. 24v1 (*pa*)-*tārajsye jsa* 'with support', BS *saṃśrita*- 'resting on'; v 182v3 *ttatvatā paramārthā pārajsā, u hajvattete kūṣā-mata* *ṭyāndu* 'tathatā-suchness *paramārtha*-truth, the basis, and perpetually the search for wisdom'; Sid. 5v3 *pārajsye jsa*, BS *āśrayāt*, Tib. *rten* ('support'). Adjective, III 7, 14r4 *thū-m pārajsāki* 'you are my support' (-i 'you are'). See *patārajs*-, beside *pārajs*-, for cognates.

pārajs-, *pārañj*- 'to decrease', v 92, 611v3 *brī n ttatu ni pārañjite* 'does not decrease their beloved wealth', causative (-*rañjaya*-); Sid. 144v2 *ttaudā pārañjāñā* 'heat is to be reduced', BS *śītā kriyā* 'cold treatment', Tib. *drod cha-ba dbri-zin* (*dbri* 'decrease'); Sid. 133r5 *pañjsa pañjsa pārañjsāñā* 'to be decreased by fives', Tib. *lha-las phri-ste*; K. 67.155–6 *tyi prracai škāñji aškāñje ni jināñi ni pārijsāñi* 'therefore the *saṃskāra*-factor is a non-factor, it is not to be destroyed, it is not to be decreased', =K. 70, 5r2 *tye prracai škauja aškauje na janāñā na pārajsāñā*. Preterite *pāriya*-, K. 45.12 *paṣsaṃ pāriye* 'he decreased the honour'; K. 45.14 *ttu khāysā pāriye* 'he diminished the food'; K. 45.16 *hīw khāysā pasta pāriye* (infinitive) 'he ordered to diminish his own food'. Inchoative, *pāris*-, II 109.88.5–6 *tta khu maṃ dilaka hvaṇḍa pārisṭdā hvarāka āṇā vā muṣḍā hīstā ṣacū vāṣṭā* 'so that here the few men decrease; robbers have come; the donation comes to Śa-tṣou'; K. 55, 17v1 *na bitti u ni pāristā* 'is not exhausted and does not diminish', K. 55, 18r3 *na bitta u nā pāristā*, parallel to *jan*-, *jin*- and *pārajs*-K. 67.156 and Tib. *zad-pa med-čün hbrī-ba med*. Noun, Sid. 7r4 *giṣṭi pārisāma hiya krra tcerai* 'reduction treatment of flesh must be carried out'. From *rang*- 'be small', Pašto *rangai* 'thin, scanty, shallow', Sogd. Bud. *rynč'kk* 'small', *rynč'wk* 'light' (-*inj*- < -*anj*-). Man. *rynč'wkstr* 'lighter', *rynč'k* 'small, short', *rysṭr* 'smaller, shorter', Chr. *rynč'q* 'child', *rynč'q* 'small', M. Parth. T. *rngs* 'short, little'. IE Pok. 660–1 *leg'h*- 'light, small', Av. *rayu*-, O. Ind. *raghi*-, *laghi*- 'swift', Greek ἑλαχὺς 'small', Celtic O. Ir. *laigi* 'smaller, worse', Welsh *llaw* 'small'.

pāraysau 'servants', II 7.112; 115 see *parysa*-.

pāraysdā 'rests on', see *pārajs*-.

pāraśa 'service', II 12.46 = II 100.208 *paśa*, see *parysa*-.

pāraṣṭe 'is raised; exults', v 384.5 *ttu pāraṣṭe ma ysira* 'my heart exults over that', see s.v. *kakūṣa*, *bve jsa*. From **pati-rāz*-, see s.v. *rrāys*-, Oss. D. *arazun* 'to raise'.

pārahā 'support', see *patāraha*-.

pārāka 'parents', see *pār*:-*pāda*-.

pārāmatā- 'perfection' adapted from BS *pāramitā*-, with connexion to *par*- 'cross'.

pārijsāñā- 'to be diminished', see *pārajs*-.

pārīph- 'support, place', SuvP. 65r3 *pārīphi aysā* 'I will establish', BS *sthāpayaṣye*; II 104.80–1 *naravaṇḍuā āspara vira pārīphidā* 'they establish it upon the way to nirvāṇa' (translation AM, n.s., 11, 1965, 104); K. 145,

3r1 *baysūsti vira au pārīphidā* 'they rest upon bodhi-knowledge'. From **patā*-, *pā*-, *ramf*-, *raf*- (note also *paltcīph*-, *natcīph*-); to *ramph*-, in *tcārampḥa*- 'staff', 'to support'.

pārīpha- 'support, basis', Manj. 82–3 *pārīphū* (-ū 'and') *bāja bvāṇa vara hajsamāre pacaḍaṇa* '(to escape from *saṃsāra*-migration) as the support and basis they must be understood, there in turn they come forth', reference back to *vairśa* (BS *vīrya*-) and *abyadī* (BS *apramāda*-).

pārīya- 'decreased', see *pārajs*-, K. 45.14 *pārīye u ysye* 'diminished and removed'.

pārīs- 'be diminished', see *pārajs*-.

pārīh- 'establish', III 130.31 *ttiri vā jsāni pā tta hva hva sthānave āysnā vira pārīhīryau* 'may these priors (BS *sthāna*-*pati*-) then severally settle on the seats'. See *patārah*-, *pārah*-.

pārusta 'lost, ceased', III 50.56–7 *ṣa bvauma cu paysaida ṣa rā jsāna bvāma pārusta varā drāma na bide sa khu dai āca paṣṭe* 'this is bodhi-knowledge which he knows (= *paysendā*); that knowledge is lost; there such is not found just as fire blazes in water'. Base *raud*-, present *rrūy*- 'lose', *rusta*-.

pārūhāna 'movements(?)', v 148, 1b6 *perre duva pārūhāna paysendā* 'to be caused; he knows the two movements'; v 148, 1b7 *||ṣātā ttātā dva mārūhāni pay(s)ān(de)* 'he...; these two movements he knew', v 94, 16v7 *ḥbalysūñāv(ū)ysai perrā ṣṣau hārā buṣte ka mārūhāna paysedā* 'by the bodhisattva one thing must be caused to be understood, if he knows the movements'. From *patā*-, *pā*- and base *rūh*-, and *mā*- from *ham-ā*- (by loss of *ha*-), formed like Parācī *māwər* 'enclosure' < **ham-ā-varta*-, and Kuṣān Surx Kotal *molizo* < **ham-ā-dizā*-. Bases *rūh*- are in *ārūh*- 'move', Manj. 375 *ārūhānai, rrūhārā, harautta, ārotta*-. Here 'movement' in the sense of 'duty'? Note also *ysāra*- < **hasāra*-, '1000'.

pāremate see *pārāmatā*- 'perfection', v 349, 14a2.

pārautta- 'supported', K. 135.8 *hvaranḍai ysāñu saṃdyā pārautte* 'he placed the right knee upon the ground'; III 72.169 *pārautta se* 'he lay supported'; K. 109.322 *nai hā pārautta hamāre* 'are not based upon it'; participle *pārauttaa*-, K. 68.210–1 *dharmā-dhātū u satva-dātū ākāṣi-dhātū ri jsāna satva pārautta biṣi tti* 'beings all established in the *dharmā-dhātu*, the *satva-dhātu*, also the *ākāṣa-dhātu* (regions) then'; infinitive K. 147.38 *byehā paryara pārautte* 'deign to settle on the throne'. See s.v. *patārah*-. With negative, III 24, 20a3 *avārautta*-, BS *apratīṣṭhita*-.

pārka 'knee-pan', Sid. 129r2 *ysāñū hiya pārka hasu* 'knee-pan swelling'. Tib. *pus-mohi lha-na skran-ba*. From *par*- 'turn round, be round', Armen. lv *par* 'round'. IE Pok. 816 *per*- 'to pass over'.

pārgyiña- 'treasury, storeroom, enclosure', Z 22.135 loc. plur. *pārgyiñuwo spēte vicitra* 'various flowers in gardens'; Z 22.156 *rrundā pājīñuwo* 'in the king's treasures'; acc. sing. Z 24.512 *hastamo pājīñu dātīmja aggañjsa* 'best unpolluted garden of the *dharmā*-doctrine' (parallel BS *ārāma*-); SuvP. 73r1 *spa-maste pājīñā tsāvi* 'abundant, rich treasury', BS *prabhūta-dhāna-dhānya-saṃpaddhi-koṣāḥ*; Bcd 50r2–3 *ajāñja pājeñā* 'inexhaustible treasury', BS *akṣaya-koṣaḥ*; Manj. 139 *kūṣḍa baṣūṇa pājeñā* 'all

kinds of palace enclosures'; Manj. 151 *ā kku artha sp(ā)śa carauna ttāra va pājaña śtya* 'or as with a lamp wealth appears (BS *artha-*) in a dark treasury at night'. Tokhara lw A 333b3 *pāśim*, BS *kaśa-*, *pāśinn aki* 'like a treasury', nom. plur. *pāśinān*, 57a7 oblique plur. *pāśinās*. From **paričinyā-* to base *kai-:či-* 'heap up', M.Pers.T. *prčyn-* 'bedge', Kandulāi *pārčīn* 'thorn-hedge', N.Pers. *parzīdan* 'to repair a wall', Baxtiārī *parzīn* 'bramble', Yidya *parzīn* 'enclosure for sheep', Waxī *palč*, *parč* 'garden, forest', to BS *paryāṇa-* **pari-cayana-* 'court-yard'. IE Pok. 637-8 *k^hei-*, O.Ind. *cināti*, *cāyati*, *citā-*, *kāya-*, Av. *čayeiti*, *činvaiti*, O.Slav. *činū* 'rank, order'; with -š-, Av. *kaēš-* 'prepare'.

pārjsai 'support', see *pārajsā*.

pārdi see *purr-* 'conquer', v 312.7 |||jsa *pūrdi* (space).

pārna, inst. sing. v 174 3a4; b13, see s.v. *pāra* 'a measure'.

For -na, note also iv 4.4 *ššangna* 'by *ššangna*-measure'; and iv 26.4 *šangana dasau kūsa*.

pāryavamda- 'reverent', iv 7.5 *pūā ttira jsa pāryavamda viñarita yani* (-rrt- for -ptt-) at the feet with forehead (ttāra-) reverent, I make report' (BS *viñāpti-*). For -vamda-, note also, with BS lws, III 98.33 *ādaravada* 'respectful', II 49.13 *prrabaudavada-* (BS *prabadha-*). Saka III 128.29v4 *ācyavamda* 'eager'. Possibly *pārya-* should also be sought in BS or Prakrit to III 42.3 *pācarya-* 'service' (<BS *pāricaryā-*, Pali *pāricariyā*) by further loss of -c-, -j-, -y- in Prakrit. This, rather than a dialectal form of *pārysa-*.

pārysa- 'servant', *parysa-*; v 296v1 *pārysā*; K 52.7.8.

pārysya 'female servant', see *pārysa-*.

pārvā loc. plur. 'heels', see *pārra-*.

pārrva- 'transferred, paid as something owed (wages), or given'; v 259, 3v1 *gūha kamga ttā pārrva dva* 'ox-skin transferred, two'; iv 60b1 *stūrā pārrve* 'a large beast transferred' (=iv 65b2), v 259, 3v2 *u pārrvi āṇ phemāṣṭa* 'and transferred to Phema'; v 204, 5a2 *mānī jsarā* (read *jsārā*) *pārrva šā* 'our *jsarā* transferred, one'; II 2.22 *khvai hā pārrva rāṇṣṭa janavai vira* 'when by him it is transferred to the country of (his) rulership'; iv 11.7 *šapāñā pārrva kku parau pva* 'transferred to the kitchens. When you hear the order'. iv 49b2 *še hvadye mūrā pārrve* 15 'to each man paid *mūrā*-coins 15'; iv 53a3 *gūhā pārrve* 1 *še hvadye haṇbā pārrve* 61 *mūri* 'one ox transferred; to each man, amount paid 61 *mūrā*-coins'; iv 55b2 *še hvadye mūri pārrve* 12; iv 59a2 *še hvadye vānā pārrva* 2 'to each man woven stuffs paid, two'; iv 69v3 *thau pārrve* 1 'eloth (silk?) transferred, one'; v 22.7.4.2 *ttarvira pārrve št(āka?)* 'to Traivira transferred as necessary(?)'; II 87.53 *ysira hathara pārrvai* 'I have transferred (removed) severe troubles'. From *par-*, *parnu-* 'transfer', **pārnuta-* > *pārrva-*. IE Pok. 816 *per-* 'convey over'. See also *pāra-* 'debt=to be paid'. For -rrvu-, see also *darv-* < *drśnu-* 'dare'.

pāršā 'service', III 6, 13v5 *pāršā pajsamā* 'reverence, worship', K 148.61 *draina ranau pāršā pajsam* 'reverence, honour to the three jewels'; III 130.26 *pāršā paṇjsam dāše* 'he completed the worship' (dyadic), as III 130.29 *paṇjsami pūjā-karma*; II 99.191 *pāršāṇ au kšamā yūdai caigā kšira tsau* 'it pleased our service to go to the Chinese land'; with ibid. II 207 *ma pārysā* 'my servants', and II

100.208 *paršā yanau* 'to do service'; II 115.32 *pāršā ttā dāšu* 'I complete the service'. See above *paršā* and *parysa-*. **pāršsa-**, *pārša-* 'reverend', III 24, 22a1 *cittye māñañdā šā dišā pāršā hamā* 'like a *caitya*-shrine this region becomes worshipful', BS *caitya-bhūta vandaniyaś ca*; K 97, 198-9 *caitye māñada hami aurgavīya*, =v 246, 13a1 *caittiyā māñadā hime aurgavīya* 'like a *caitya*, becomes reverend'; K 8.3v5 *šā byātārja ttirā buri uvāra pāršsa puñāuda maṇḡaliya* 'that memory is so exalted (BS *udāra-*) admirable, meritorious (BS *puṇyavanti-*), auspicious' (BS *maṇḡaliya-*). The atmosphere of reverence and awe would suit a connexion with **parša-* beside O.Pers., Av. *fraša-* (as *katāma-* 'first' < **fratama-*, beside *παρθαμα-*, *paḡdū*, *parramaa-* above) and with the metathesis as in the title *pharšavatā-* 'judge(?)' from **fraša-pati-*. Then *fraša-*, and **parša* > *pāršsa-* (keeping secondary -rš-). For Av. *fraša-*, the traditional Parsi-Persian rendering of *frašagar* is Arabic-Pers. *zāhir-* 'conspicuous, manifest', which the analysis by base *par-š-* 'appear, be conspicuous, admirable', IE *par-* 'appear' *par-k-* whence *prk-s-*, Iran. *fraš-*, O.Ind. RV *prkš-*, fully confirms (see Zoroastrian Problems, ed. 2, vii-xv), to IE Pok. 789 *par-*, Greek *περαπεῖν* 'show forth' *εὐπεραστον-σαφές* 'clear', Lat. *pūreo*, *appāreā*, *campāreā* 'appear'. The Parsi-Persian gloss *zāhir* 'conspicuous', is for the compound *fršgr*, see J. J. Modi, The Persian Farziāt-Nāmeḥ and Kholāseh-i dīn of Dastur Dārāb Pāhlan 1924, p. 92 of the Kholāseh-i dīn in Parsi-Persian *nām i fršgr ma'nī st zāhir*. The same text without the gloss is in E. K. Antia, Pāzend Texts, 1909, p. 337.

For the developed meaning 'appear, be conspicuous, admirable, wonderful', note also Pindaros, Pythian Ode 6.2 *θαπτόν μέγαρον* 'splendid hall'; Yāynābī *yaxš-* 'to appear', O.Ind. RV *yakšā-* 'wonderful apparition' (Indo-Iranian Journal II, 1958, 152-6); Bcd 48r3 Khotan Saka *bāysdyandai* gloss to BS *pešala-* (Tib. *des-pa* 'fine, noble'); SuvO. 567 *dyāna-*, BS *āsvādaniya-*, SuvO. 36v2 *dhyāna-*, BS *rucira-*, Zor.P. *sahik* with *aḡd* 'conspicuous, admirable', N.Pers. *sahī* 'lofty (of a tree); admirable (of a queen)'; Celtie O.Ir. *airdirc*, *erdairc* 'illustrious, celebrated' (J. Vendryès, Lexique étymologique de l'irlandais ancien, 1959, A 41). For 'wonder' *duškara-* occurs in Buddhist contexts, III 25, 25a2 *duškare jsa* 'with wonder', BS *āścarya-*. See also above N 175.36 *aurta* 'admirable' from **ā-fraštata-* through **ā-urrata-* (with *orr-* < **āfrš-*). The long -ā- before two consonants can be seen in *pārysya-* beside *parysa-* 'servant' and *kārra-* 'deaf' < **karna-*, but *ttarra-* 'herb' < **tṛua-*. For *fraš-*, see also s.v. *mura-*.

pāršsa- 'antidote', v 87r6 *u haṇdāra pāršsa aggadā śnštāndā* 'and others prepared the antidote, the medicine' (BS *agada-*), here dyadic; Z 24.213 *ttirānū pāršsa dātīnau yūdā ggvoṇ* 'so he puts the antidote of the *dharmad* doctrine into your ears'. From **pāti-raxš-a-* **pā-raxš-a-* > **pāršš-a-*, base *raxš-* 'to protect, be ready against', Oss. D. *arāxsun*, I. *araxsyn*, *arāxst* 'be able, ready', *gārz-arāxst* 'skilled with tools' (but not D. *arāxssun*, I. *arāxsyn* 'repair'); Armen. lw *erašxi-* 'guarantee' (E. Benveniste, TPS 1945, 71); possibly Pāzend *raxšāšnī* (E. K. Antia, Pāzend Texts 83.16). IE Pok. 32 *alek-* 'keep off', O.Ind. *rākṣati*, *rākṣitā-*, Greek *ἀλέξω*, O.Engl. *ealgian* 'protect',

- Got. *alhs*, O.Engl. *ealh* 'temple'. For 'antidote', Sogd. Bud. *pttṣ'rk* (P 3.82) 'against poison', connected with Zor.P. *pātsahr* 'bezoar'.
- pārṣṭa 'burst', K 35.87 *rūva-m jsa pārṣṭa* 'burst therewith the intestines', = K 26.142 *ura vā pāṣṭauda* 'they burst the belly', = K 18.216 *ura vū pāṣṭauda* (so with *pā*), BS Divyāvadāna 447.30 *sphoṭayitvā*; III 75.225 *gara ttrairkha pārṣṭa* 'burst the mountain peaks'. From *pati-*, *pā-* with base *rau-ṣ-*: *ruṣ-*, **pā-r(u)ṣṭa-*. See *burṣṭa-* 'burst', 3 sing. present *buṣḍā*, BS 'chedaka-', from **vi-ruṣṭa-*, Balōči *pruṣag*, *pruṣṭa* 'break, burst', causative *prōṣag* (if not base *frauṣ-*). IE Pok. 870-1 *reu-s-*, Lit. *rausiū*, *rausti* 'stir up', O.Slav. *rušiti* 'overthrow'. See also III 72.159 *vaṣṭe*.
- pālīka-putra- 'sons of a pālīkā', Z 13.58, of lesser birth, BS *pūlikā-* from Iranian (as BS lws, *kākhorda-*, *sthora-*) Av. *pairikā-*, Zor.P. *parīk* (glossed by Parsi-Skt *rākṣaṣi* 'demoness'), Sogd. Bud. *pr'yk-* 'demon' in the list P 6.197 *ḍywo c'ytḥ ZY kunth ZY pr'yktlī* ('sacrifice') to *daiva*, *čētaḥ*-spirits, and *kundak* and *parīks*, M.Pers.T. *pryg*, *pryg'n* 'witch'. N.Pers. *parī*, Pašto *pērai* (**pāryaka-*). Non-Iranian *pal-*, Greek *παλλακίς*, *παλλακή* 'concubine', *πάλλαξ* 'youth', Sogd. Bud. *pr'yṣ* 'servant woman', Heb. *plgš*, *pylgš*, Targum *plqt*, *pylqt*. From 'woman of a lower class, servant, concubine', passing to 'witch'. If *pālīka-*, *pairikā*, *παλλακίς* belong together, the derivation from *pari-ik-* 'look around' is unsuitable, M. Witzel, Münchener Studien 30, 1972, 188. Celtic O.Ir. has *airech*, *airige* 'concubine'.
- pālsuve 'ribs, sides; spoke of wheel', Z 20.45 *pālsuve*, Z 2.24 *pālsue*, I 143, 52v2 *persvā vīne* 'pains in the side', BS *pārsva-sūla-* ('swelling of the side'). Compound *ysāra-vālsū* 'thousand-spoked', Z 22.143 *caḥḡ gyasiūni ysāra-vālsū* 'celestial thousand-spoked wheel'; I 252, 1v1 (*ysā*)*ra-gāsū* 'thousand-spoked', BS *caḡra-citraṃ sahasra-nemis tathā sahasra-araṇi*. From **palsu-* < *parsu-*, Av. *pərasu.masah-*, *pərasāum*, *pərasvi*; Sogd. Bud. *pr's'kh* 'side', Zor.P. *pahlūk*, N.Pers. *pahlū*, Oss. DI. *fars* 'side', Pašto *puštai* (ḡt < rs), Ormuḡ *puṣṭiē*, Yidya *pərasyē*, Waxī *purs*. IE Pok. 820 *perk-*, O.Ind. *pārṣu-*, *prthu-pārśavo* (RV 7.83.1), O.Slav. plur. *prūsi* 'breast', Lit. *piršys* plur. 'breast (of horse)'.
- pāša 'swine's', genitive to *pāsa-*, Sid. 16v4 *pāša guṣṭa* 'flesh of pig', BS *māṃsaṃ vārāhaṃ*, Tib. *phag-ša*; Sid. 9r2 *pāši guṣṭa*, BS *vārāha-*, Tib. *phag-ša* = v 318.58 *puṣṣā guṣṭa*. See *pāsa-*.
- pāšārā- 'sun's heat, sunshine', K 150.17 *bīsi byājārā tta tta khwa pāšira baurā* 'melt (2 plur.) all just as the sun's heat the snow'; Z 2.172 *ysānde samu kho ggarā ysarnai vūdā ratanyo pāšāru vīri* 'is beautiful just like the golden mountain covered with jewels in the sunshine'; Z 20.36 *cā bile tcabrīye pāšāre jsa stauru paha* 'whose intestines are scattered, greatly rotted by the sunshine', Z 22.254 *ggari rruṣṭā pāšāru vīrā* 'the mountain shines in the sunshine'; Z 5.49 *uysdemāte śśandau naṣṭando ce pāšāre jsa nūtauda* 'cools the heated ground which was burnt up by the sun's heat'; Z 5.80 *tānā cu tterā pracai nāṣṭā kho ju pāšarā ṣṭānye chāya* 'because such a cause (BS *pratya-*yo-) does not exist, just as shadow in sunshine', = Manj. 237 *ttane cu va prracai naiṣṭa khu pāṣera ṣṭānye ch(ā)ya*; Manj. 239 *khu pāṣara bunai na aṣṭa ne vā tte chāyī bīde*

- 'as in sunshine darkness is not, nor so for him (*tte=tta* *ye*) is shade found'; JS 28r3 *tīi śādī huṣṭi sam pāšere ṣṭāna* 'then you lay down, you dried up indeed in the sun's heat'. From *pati-*, *pā-* with base *zar-* 'shine' (-*is* > -*ṣ-*). IE Pok. 441-2 *gher-*, O.Slav. *zīrje*, *zīrēti* 'see', *zarja* 'shining', *zarja* 'ray', Lit. *žerū*, *žerēti* 'shine', *žarijā* 'glowing coals', *pāšāras* 'brightness', *šarā* 'redness in sky, twilight'. IE *ghrē-uo-*, O.Norse *grār* 'grey'; IE *ghrē-uo-*, O.Engl. *græg* 'gray', OHG *grāo*.
- pāšāda 'disputers', K 60, 35r4 *kṣemra-nā pāšāda aṇa-ttīrthyāna* 'ninety-six disputants of the other sects'. From BS *pāšānda-*, NW Prakrit *praṣaṇda-* (Kharoṣṭhī script), Central Aśoka Prakrit *pāsaṇda-*, Pali *pāsaṇḍika-*, BS *pāṣaṇḍin-*, *pūṣaṇḍika-* (BSOAS 14, 1952, 427). Translated by Greek *διατριβοντες*, assuring the derivation from Iranian **parśanta-* variant to **frašanta-*; see s.v. *pārṣṣa-* 'reverend', and *pharṣavatā-*. For the Prakrit see K. R. Norman, JRAS 1972, 113.
- pāṣṭauda 'they burst', see *pārṣṭa*.
- pāṣṭāmdū (II 78.49 *pāṣṭādū*) 'we pledged(?)', in a trading context, II 77.37: 38; 78.58 *pvaica pāṣṭāmdū* 'we pledged the covering (garment)'; note II 78.44-5 *yargakava pvaica* 'the covering *yaryaq* (Turkish, 'pelt')'. This *pvaica* is object of *hūdāmdū* 'we gave', *jaiṣṭādū* 'we demanded', *ṣvaudū* 'we wore', and 3 sing. *haiṣṭe* 'he gave', *nāva* 'he took'. Possibly *pati-*, *pā-* with base *raxṣ-* 'keep, guarantee', see above s.v. *pārṣṣa-* **pati-raxṣa-* 'antidote'; for loss of -*r-* from -*rṣṭ-* see s.v. *pārṣṭa-* 'burst'.
- pāṣai 'binding thing' in a list K 100.290 *amayai maukṣaidra badanijā tcamā cīvara haṣṣai bīda pāste haiya haya pāṣai* 'of the amayai official Mokṣendra bands, hide, garments, cut garment, dresses, coats, fastenings, ties, binding'. From **paṣṣ-* to base *pas-* 'to fasten' see s.v. *pāsa-* 'fastening, load'.
- pāsa- 'load', Z 13.33 *kharā karā pāsu ne buḍu yīndā* 'the ass certainly cannot carry the load' parallel Sūtrālaṃkāra (tr. Huber 160) 'the ass cannot carry the load'; Z 22.239 *tāna vaysāna harbiṣṭā vūlṣṭāndi sta yaṣaṇṭhinai pāsu* 'therefore now you all have cast off the load of births', parallel to BS *bhāra-nikṣipta-*, *apahrta-bhāra-*, Pali *nikkhiṭta-bhāra*. JS 19v4 *utcinai garkhā pāsā* 'heavy load of water'; K 68.197-8 *garkhā pāsā* 'heavy load'. From base *pas-* 'to tie up, load up', *pāsa-* 'load', Av. *ava.paṣat*, *fṣābīṣ*, *paxṣta-* (xṣt for ṣt); Zor.P. *paṣt* 'agreement', DkM 778.14 *drōxtan i paṣt* 'breaking of agreement', DkM 679.22 *paṣn dāṣt* 'he kept the covenant'; Pahlavi Rivāyat, Dāstān i dēnik 136, § 32 *kaḍ-šān ē paṣn framūt*, Epistle Manuṣṣīhr 2.9.8 *paṣn-garīh*; DkM 24.14 *ham-paṣnān*; Vid. 4.51 *paṣēnēnd* (-xṣ > ṣ), Vid. 18.10 *nīpaṣtak*; M. Parth.T. *pṣṭg*; Sogd. Bud. *np'yṣty*, Zor.P. *'wḥṣty*, Pāzand *hawast*, M.Pers.T. *'wyṣt* 'to seal'. IE Pok. 787 *poḥ-* 'made fast', O.Ind. *pāṣa-* 'noose', *o-pośā-* 'headdress'. Note also Kroraina *pak'e* (**paske*), Tokhara B *paske* (BS *bhāra-*). Lat. *paciscō* 'make an agreement'. See *pāsa-* 'leash', and *pāṣai*.
- pāsa- 'leash, fastening', III 42.12 *ttraṣṇijai birā jśā pāsa ttū mauṇadā aysmū nūṣṭārā* 'with the leash (dyadic) of desire (BS *tṣṣṇā*) they bind the mind', parallel BS *gardūla*, Pali *gaddūla*; III 42.10 (written and deleted)

ttraisñijai birā jsā pāsa ttā ttu mauñada. From base *pas-* 'tie up', see *pāsa-* 'load'.

pāsa- 'company, band', II 103·64 *raispūrām rraisydyūrām tityau pāsa harbiśvā bādvā śarā* '(may there be) for the princes (and) princesses, for their company, at all times good fortune'. From *pas-* 'to bind together', see s.v. *pāsa-* 'load'.

pāsa- 'pig, hog', v 62·12 *pāsā salya* 'in the hog year'; III 15·54 *pāsi salya* (without subscript hook) 'hog year' (in animal cycle no. 12 after *śve* 'dog'); III 14·14 *pāsi* '9-11 p.m.' (BSOS 8, 1937, 928 animal cycle *pāsa-*, Sogd. *k's*, NW Prakrit Kroraina *sug'ara*, BS *sūkara*, Tokhara B *suwo*); gen. sing. Sid. 9r2 *pāsi gūsta* 'pig's flesh', BS *vārāha-*, Tib. *phag-sa*, = v 318·58 *pvesā gašta*; III 91·221 *pvāsā tcāra*. From **pāsa-* to **parsa-* or **prsa-*, with intrusive *-v-* *pvāsā*, *pvesā*. Av. *parasō* in Nirangastān 114v9-10 *yaba luś parasā*, see K. Hoffmann, Münchener Studien 22, 1967, 29ff. IE Pok. 841 *porko-s*, Finn. lw *porras*, Mordwin *purts*, Lat. *porcus*, O.Engl. *fearh*, Lit. *pařsas*, O.Slav. *prasę*. See for IE, E. Benveniste, BSL 45, 1949, 74.

pāsāya 'following, followers', Z 5·32 *ttiā hā naltsute kūśdu hāruvai pāsāya hālysa* 'then he went from the palace; his ministers (*hārū*=BS *śreṣṭhīn-*) present following him (*yi*)', parallel K 41·48-9 *nimeṣi va yaśa nāma amāci ye* 'following him was an intimate (BS *amātya-*) there named Yaśas'. From *pati-*, *pā-* with base *sai-:si-* 'be placed, lie', to *śāte* 'he lies', participle *śāna-*, *śānaṃda-*, *śāta-*, 3 plur. *śāre*, see also *hasai* 'region', BS *dhātu-*; with M.Pers.T. *ptys'y*, Zor.P. *ptys'y* 'following, according to', Pahlavi Psalter *pts'y* for Syriac *mīl* 'because of', Pāzand *padasāe* translated Parsi-Skt *anurūpaṃ*. Base *sai-*, Av. *saēte*, *sayanəm*, *āsita-*, *saēre*, *sayamanō*, Zor.P. *sāyēt*, *sāk*, *sāyān*, *āsāyan*, *nīsāyēt*, *nīsāyan*, *nīsitan*, *haru-sāyak* (gloss to Av. *varazāna-*) 'neighbour', *ham-sāyānīhān* (gloss to Av. *varazāna-*), place-name *Nīsāya-*, Νησαῖος, Νισαῖος, Armen. lw *nsai mianak* 'central Nisā', N.Pers. *Nasā*; Oss. D. *sājun*, I. *sājyn* 'lie ill', *ārsad*; D. *nissājyn*, I. *nissājyn* 'lie down, lie ill', *nissādoncā* 'they lay', Waxī *nesiam*, *nasī*, *nast-*, *nasīyak* 'lie down', Yidya *-sən*, *yūvər-sən* 'upper part of door-frame' (**upara-sayana-*), *alar-sinē* 'threshold' (**adara-sayana-ka-*). IE Pok. 539-40 *kei-*, O.Ind. *śete*, *śāy-*, *śay-*, *śayyā* 'bed', *nīśītha-* 'night'. M.Pers.T. *ps'nyg'n* 'follower', Syriac *psnyq-*, Georgian *pasanik'-i* may be rather from *pasā-* N.Pers. *pas* 'after'.

pāsūra 'hunting-place(?)', III 104·35 *a ra na ttrāmū arañina pāsūra* 'I on my part do not enter the hunting-ground in the wild land' (BS *arañya-*). See cognates s.v. *hasūra-* 'quarry', hence **patā-sūra-*, Oss. D. *sorun* 'to hunt'.

pāsūrām 'ornament (by inlay?)', v 63·35 *bisvā vīra pāsūrām pīrānā pīli vyachīryau* 'on the houses a decoration is to be painted; calamities (BS *pīḍā*) would vanish'. From **pāti-s(a)urāna-* 'decoration', to Av. *saora-* in Yašt 14·27 *zaranyō.saora-* epithet of a *karata-* 'cutting tool, knife, dagger'. Possibly a special decoration by inlay. O.Ind. *chor-*, *chur-* 'inlay', *churāti*, *churayati*, *chorayati* 'engrave, etch, ornament with rubbing in', glossed by *khacita*, and with *ā-*, *vi-*; Pali *vicchurita-*

glossed *ullitta-* (*ullipta-*), Prakrit *churiya-* glossed *khacita-*, *vyāpta-*, *lipta-*. Iran. *saur-*, O.Ind. *chor-* from IE (s)k(h)eu-r-. See *tsarraī*.

pāsta 'committed, done', v 168, 7b4 *kiḍyāni pāsta ide* 'the deeds (=BS *karma*) are committed'. See *pette*.

pāsta 'garment', K 20·1 *ttiāi va(s)ka nūvara-kaṣṭa pāsta prrahaṃḍya* [read *-ṣḍā*], =K 28·178 *ttiāi vaska nūvara-kaṣṭa pāsta prrahaṃḍya*, =K 37, 117-8 *ttye vaska nūvara-kaṣṭa pāsti prrihaṃḍe* 'for him she (the *rākṣasī*-demoness) put on a newly-flayed coat'; K 100·290 *tcarmā cīvara haṣṭai biḍa pāste* 'skins, garbs (BS *cīvara-*), garments, dresses (*bar-* 'wear'), coats'. All four MSS have *-ā-* which makes older *-au-* unlikely, hence hardly to Zor.P., N.Pers. *pōst* 'skin' (to O.Pers. *pavasta* 'envelope'), or to Av. *pasta-* 'skin' (glossed by Zor.P. *pōst*). Possibly **pāvasta-* from *pau-* 'to cover' with *-ā-* < *-āva-* (see *māṣḍāna-*; preterite *-tānda-* < **-tā-vant-a-*, but *naḍaun-* < **nṛtāun-*). See *pau-* s.v. *pvāna-*. For *-asta-* see Zor.P. *tapast* 'carpet', above *karasta-* 'skin'.

pāste 'done', SuvP. 64r4 *cu...biṣūni baṣḍe pāste* 'what sins of all kinds I have committed' (*-te=tem*, *-temā* 1 sing.), BS *yat tu pāpaṃ kṛtaṃ mayā*. See also *pāsta* 'done', *pette*.

pāstunga- 'inverted, with foot uppermost', Z 13·71 *pāstungā pastā avīśā* 'he fell headlong into Avīci', parallel BS Abhidharma-kośa 3·15 *ūrdhva-pādas tu nārakaḥ* 'the *nāraka*-inhabitant with foot up', Pali J 5·266 *paṭanti niraye uddha-pādā*; Z 24·168 *pāstungga ātasāre* 'they fall headlong'; III 89·175 *u śi hā bagalā pāstungā viṣṭānā* 'and this vessel must be set inverted'; III 85·64 *kamalā pāstungā biṣaṃjānā* 'the head is to be held inverted'; III 79·11 *ragyā jsā āksūṃ pāstāgā* 'I am thrown headlong from the bank'. Without *pā-*, JS 15r2 *gara ttājā stāga biḥṣadā-jūna* 'the mountain stream down-pouring on its wide course' (see *stānga-*). Parallel also BS *avamūrdhaka-* 'with head down'; M.Parth.T. *kfynd ngw's'r w šfr* 'they fall head-down to the abyss'; N.Pers. *nigōn-sār* 'head-down'. From *pā-* 'foot', with adjective *stunga-* 'raised, standing erect', base IE *steu-*, see s.v. *stunā-* 'pillar', Pašto *stən* 'post, pillar' above base *stau-*, s.v. *paṣṭore*. With *-nga-*, *-ngga-* from *-naka-*, see also Yidya *arūnyo* 'light' (**ā-rauxśnakā*) and *stūnyo* 'supine' (**astānaka-*).

pāha-, *pvāha-* 'blow, stroke, noise', verbal *pāl-*, *pvāl-*, *pvēh-*, SuvP. 61v4 *pāhna* 'with noise', BS *ghoṣa-nādinā*; verb, III 114, 6r3 *kūsā pāhi* 'he beats the drum', v 250·795 *khu gyastuñā kusā pāhe* 'as the celestial drum sounds'; Manj. 414 *pāhyāda rananī hvara* 'they played delightful, sweet (music)', =Z 5·100 *hamatu binānu yādāndā* 'of themselves they made music'; SuvP. 61r4 *pāhāme jsa* 'with sound', BS *śabda-nādinā*; K 60, 37v1 *ttye pāhāna* 'with sound of it (of music)'. From **pati-vah-* < **pati-vad-* (*d>ṣ>θ>h*). IE Pok. 76 *ayed-* 'speech', O.Ind. *vādāti*, *udītā-* 'speak', *vāda-* 'sound, noise', *vandate* 'praise', Lit. *vadinū*, *vadinti* 'name, call', Greek αὐδῶ 'noise'.

pī 'fat', see *pāyā*.

pī 'falls', K 38·135 *pī śaṃḍe* 'he falls to the ground'. See *pat-*.

pī 'I fall', see *pat-*, III 73·179 *khu hā pī mūra* 'if I fall, I shall die'.

piṃ 'I fall', III 11, 21r2 *ku ne biṣṣe janava-kāyā eha piṃ* 'where I do not fall into the jaw of the people'. See *pat-*.
pāga 'power', K 7, 148r2 *balysūnavāyānu hivya pāga* 'power of the bodhisattvas'; plur., K 6, 145v2 *pāgañyau jsa* 'with powers', Tib. *stobs-kyis*. Adjective K 4, 141v3 *pāgajsa*. See *pūga*-.

picā, III 3·80·19-20 [read [*pi*] *picā*, cf. *ibid.* 23-4 [*bi*] *bimī*], 'haystack(?)', *picā paskinā tcāmsvām u keraigā* 'corn-heap, hens and cocks behind'. To Lat. *spica* 'ear of corn', see s.v. *phi(r-a)-* 'ear of corn'.

pāchaṣṭa- 'visible', Z 14·70 *gyastu balysu patāna deiṣyā pāchaṣṭā* 'sees the deva Buddha visible before bim'; Z 14·71 *balysā pāchaṣṭā* 'the Buddha is visible'; v 246, 11a4 *gyasta balysa pīchaṣṭā dyāna nīṣānāre* 'the deva Buddhas show a vision visibly', BS *saṃmukhaṃ darsanaṃ dāsyanti*; Sid. 1v2 *pīchaṣṭu*, BS *abhimukhaṃ*; Bcd 56v1 *pīchaṣṭu daime* 'I see visibly'; dyadic, Bcd 56v2-3 *pīchaṣṭu sāmūhā*: 'manifest', BS *saṃmukha-*; triadic, II 102·20 *pīcāra pīchaṣṭu pyaṣṭa* 'visible'. From **(a)pi-čaṣṭa-* (with *ič-* > *ičy-* > *ičh-*), base *kaṣ-*, see s.v. *tcāṣ-*.

pīja- 'breast', see *piṃja-*.

pījsa 'greatly', III 89·170-1 *pījsa kyihāre* 'they iteh severely', see *pajsa*, *pāṣa*-.

pījsata- 'struck', III 6, 13v2 *u kāṣṭṇya vyihera kaṣṭā imā u pījsati u piṣṭikūṃ aysā biṣṣe ṣṣārate jsa* 'and I have fallen into a grievous mental state (BS *vihāra-*) and am struck down and separated from all good things'. To *pajsan-* from *pati-ṣan-* (or *(a)pi-ṣan-*?); also *pāṣāṣṇate jsa* 'with striking', v 154, 1b3, see *pajsan-*.

pījsan- 'apply', see *pajsan-*.

pījsām 'five', gen. plur., III 38·40 *kauma-gūṇām hīya pījsām* 'of the five qualities of passion', to BS *panca kāma-gūṇāḥ* 'objects of the five senses', = III 47·60 *kāma-gūṇām hīya (pi)ṣām*. See *pamjsa*.

pājsas- 'look', SuvO. 36r4 *briyūnyau tceimañyau uysdiṣyāne u byūnyau* (= *bryūnyau*) *pājsāṣṇāne u briyūnyau uysdiṣyāne* 'to be looked at with loving eyes', BS *priya-hitābhyām prekṣitavyāḥ*. See *tcāṣ-*.

pīṇa 'fatness, well-being', K 148·63 *satvāṃ haura hadāra pīṇa pyālyai huṣa tside* 'may the beings' pleasure, favour, well-being, fortune increase', = K 100·282 *satvāma hāmra hadāra pīsa pyālye huṣa tside* (*satvāma* gen. plur. for *satvāna* older for *satvām*); = III 45·15-6 *satvāna haurā haṃdārā upajīva-bārai pīsaṇa hūṣa tsidei* (*upajīva-bārai* 'support of one's livelihood', BS *upajīva-*). Three variants *pīṇa*, *pīsa*, *pīsaṇa* from base *pai-*: *pī-* 'swell, be fat, prosper' (meanings like Av. *vazdah-*, Paṣto *wāzda* 'fat', see TPS 1960, 62-9) with *-s-* inchoative, to Av. *pīwah-* 'fat', see s.v. *pāyā*.

piṃja-, *paija-*, *pīja-* 'breast, side; peak', I 157, 69r1 *piṃjvā gvahaiyi* 'wound in the breasts', BS *kṣata-* (with phthitic diseases), perhaps pneumonia; I 145, 54r3 *sajsaṃ pajvāṇi gvahaiye* 'wound in single breasts', BS *<pa>kṣīhatānāṃ* 'hemiplegia' (= *pakṣahata-*); IV 7·2 *pajīvā vāḍa urmayasāṇa māṇaṇḍa* 'like the sun descended on the peaks'; I 169, 84v5 *pījvā*. For 'breast' used of 'hills', note Pindaros Pythian 4·8 *ἐν ὀρεσσὶν* *μυστῶν* 'on gleaming hill', Welsh *bron* 'breast, hill', see TPS 1955, 75; BSOAS 22·59. This north Iranian word *piṃja-* corresponds to Oss. D. *findz*, *fij*, I. *fyndz* 'point

(of a shoe), nose', Armen. lw *pinč*, *pinj* 'nostril', Georgian *p'nc'-v-i* 'nostril', Abxaz *a-p'nc'*^a, *a-p'nc'*^a 'nose'. Base *(s)pai-*: *pi-* 'be pointed', see s.v. *phi(r-a)-*, *spavi*, *picā*. IE Pok. 981 *(s)pei-*: *(s)pi-*, O.Ind. *sphyā-* 'splinter', O.Engl. *spitu* 'spit', Lat. *spica*, *spīna*, Lit. *spitulė* 'needle'.

piṃjakya 'breasts', III 38·43-4 *khu piṃjakya gvithāva kveṣa brrīyakya vaska* 'as the breasts expand in the side for the beloved one'; III 34·9 *paijakya*. See *piṃja-*.

piṃjsa 'first(?)', K 149·6-7 *rhāṣai hairūkā pūrmāttaṃ piṃjsa* 'mysterious Herukā, foremost, first', parallel to *ibid.* K 152·7 *pūrmāttaṃ hvāṣṭa* (= 9). Hence possibly from **patinča* to *patā* 'in front'; for the form note *paraṃjsa* 'turned back' from **paranča-*.

pīḍa- 'written, painted', see *pīr-*.

pīḍe 'is filled', Z 4·43 *aysmū ni pīḍe gyadīna* 'their mind is filled with ignorance'. Base *par-*, see s.v. *hambūr-*, *hambaḍa-*.

pīḍaka- 'written message', II 90·89-90 *u pīḍakā hā nā dirvem haurā* 'and I did not dare give the letter', II 91·96 *ciṃgām hīvi pīḍakā tta tta ā* 'so the letter of the Chinese came'; II 91·99 *biṣṣa ysyāṇḍā pīḍakā āstaṃna* 'they plundered all, the letter and the rest'; loc. sing. II 97·127-8 *pīḍakāna vā tta tta yai* 'in the letter it was so'; gen. plur. II 128·59 *jsimṇā vī vā pīḍakām jsi haṣḍā yaṇu* 'quickly make here a report by letters' (translation AMI, n.s., II, 1964, 19). From *pīḍa-* participle to *pīr-* 'to write'.

piṃṇā 'a medicament', III 90·192 *gvai, raḥi piṃṇā, ṣṭya baḥguyā*, not identified. Possibly compare Sid. 148v4 *saṃāṇḍri phimṇā*, BS *saṃudra-phena-*, Tib. *rgya-mchahi sbu-ba* ('foam').

pātā-, see *pāṣa-* 'power'.

pātajsa- 'strong', see *pāṣa-*.

pātām- 'to obscure', noun *pātāma-*, v 86, 24r4 *brītai hāḍe harbiṣyau pātāmyau* 'passion however with all obscurations'; Sid. 151v2 *tceṇa besā āchā pyāma* 'of diseases in the eye, covering', Tib. *g-yogs-pa*; SuvP. 63v2 *jadīnai pyāmāna* 'with covering of ignorance', BS *ajñāna-tama-cetasā*, Tib. *mi ṣes mun-paḥi sems* (variant *āvṛta-*); K 150·29 *vāysni pyāmā* 'obscurations due to *vāsanā*-impressions', K 154·43 *vāysina pyāma*. Causative v 154, 184r3 *pātemīy(ā)*. Preterite, Z 22·168 *biṣṣā handare ḥāyā pātāundā* 'all other rays dimmed'; SuvP. 68r4 *pyaudā*, BS *tama-saṃkaṭa-* 'constricted by darkness'; K 53·10·5-6 *jīḍīnai ṣa bārānā tciṃṇeñā pyaude* = K 62, 77v2 *jadīnai ṣa mārna tcaimeñā pyande* 'by rain (or *māra*-demon) of ignorance the eyes obscured'. From *(a)pi-tam-* (note *pi-t-* > *pāt-*, but *pati-t-* > *patt-*) base *tan-* 'dark', Av. *tomah-*, *taṭhra-* (see *tāra-*), O.Ind. *tamas-*, *tamisra-*. IE Pok. 1063-4 *tem-*, distinct from IE Pok. 1063 *tem-* 'confused', O.Ind. *tāmyati*, *tāntā-* 'ehoke, faint', M.Parth.T. *t'm'dg* 'choking'. See also *ttauda-* 'dark'.

pātāy- 'speak', participle *pātāsta-*, v 343, 85v2 *pātāyindā* 'they speak', BS G 37, 80a2 *jalpanti*; SuvO. 36r5 *pātāyānu-ṃ jsa hāi jsa haṃbrihāñā* 'to be spoken by them, to be joined with speech', BS *ālāpayitavya-*; SuvO. 36r5 *bryūnāna salātāna* (BS *saṃlāpa-*) *biṣṣāna aṇḍivārna pātāyānu* 'with loving word it must be spoken by the whole inner chamber' (BS *antaḥ-pura-*), BS *priya-*

vacanañi ca sarva-antaḥpura-gaṇā ālapayitavyāḥ; Z 2:13 *ci ne pātāyindā ci rrai||* 'some do not speak, some cry out'; II 113:84 *śirka-m jsa hā pyāyarā* 'speak well with them'; V 29, 47r3 *o yi jsa ysīru pātāyātā o ye vā vātā amatau nātāyātā* 'either with him he speaks roughly or against him he speaks distressfully'; 2 sing. imperative, III 4, 10v5 *spāśā vā muhu mayadyūni pyāya* 'look upon me, speak mercifully'; III 3, 8v3 *ne phari pyāyāñā* 'must not speak much'; V 64:45 *śerki jsa pyāyidā* 'they speak well with him'. With negative, Manj. 416 *avyāya satva* 'speechless beings'; JS 18v3 *avyāyamdai* 'not speaking'; noun, III 60:36 *avyāyame jsa*, V 343, 85v2 *avātāyemate*. Preterite, Z 5:101 *u muta pātāsta yādāndā* 'and dumb could speak'; Z 2:160 *biśā baḥysa pātāstāndi* 'all the Buddhas spoke'; Z 12:13 *śārkuī jsa perre sañina naanu pātāste* 'well by him he is to be caused to speak softly with the plan' (= BS *upāya-*); later, K 35:95 *pyāsti hā brramñā* 'the *brāhmaṇa-* spoke', = K 27:150 *pyesta hā pūhi* (BS *purohita-*), = K 19:227 *prāsta hā prūhi*; II 108:176 *hā pyāstānda ttai hvāmda* 'they spoke, so to him they said'; Manj. 313 *nairarthā pyāstai salāva* 'spoke nonsensical words' (BS *nirārtha-*), = Manj. 308 *haphāra hvāne* '(the fevered) speaks confusedly'; K 38:140 *pyāstāyi* 'she spoke', III 76:239 *pyāstā* 'she spoke', K 45:23 *kṣāmdaina pyāstā* 'she spoke with her husband' (*kṣundaa-*); noun, Z 6:43 *vāua pātāyemate* 'without speaking'. From **pati-ād-* 'speak to', base *ad-* 'speak', see s.v. *nātāyātā* (IE Pok. 291 base *adh-*); *uzāstā*.

pātāly- 'to accumulate, gain', Z 23:94 *nūvarau puña ni pātālyāre bitandete pracaina* 'for you are not accumulated new merits (BS *puṇya-*) because of confusedness (= BS *pramāda-*)'; V 93, 45r6 *śīra hira pātālyāre pātālsta-m jsa śīra hi(ra)* 'good things are accumulated; accumulated by them good things'; V 95v1 *ne mi ju kiḍāyāne pātālsta* 'not for me are accumulated deeds' (= BS *karma*); SuvO. 54r7 *iyāndu pātālye ttātā pata* 'perpetually these verses (BS *pada-*) of prosperity', BS *ekā samsiddhi-padā*, Tib. *gṣig-tu de kho-na yan-dag-par sgrub-pa sbyin-pa*; later *pyāly-*, SuvP. 72v1 *cu buri mara pyālyā hvīya ṣa-m siji cidani vīra* 'whatever here is human prosperity, that for them, may it succeed in thought', BS *yā kāci sampatti manuṣya-loke sā teṣa bhotu manasā-upapattiḥ*; L 95:38-9 *ṣā harbiṣye śire sijāma byehe u biśā pyālyā byehe u biśā-padya buāma byehe u biśā dāyya kire hvaranācīnā sijindā* 'may he get the success in all good, and get all welfare (*pyālyā*), and get knowledge of all kinds and for him may all works of the *dharma*-doctrine succeed rightly', BS in a series *tatva-*, *vāk-*, *dharma*; III 22, 12b4 *lakṣaṇijā pyālye jsa*, BS *lakṣaṇa-sampadā*, Tib. *mchan phun-sun chogs-pa* 'completeness, excellence of the marks'; K 148:63 *satvāni haura hadāra pīna pyālyai hūṣa tside* 'may the beings' pleasure, favour, well-being, fortune increase' (see s.v. *pīna*). From **pati-ard-*, base *ard-* 'grow, increase', Av. *ard-*, IE Pok. 27 *al-dh-*, O.Ind. *ṛdhnoti*, *ṛdhaddhi*, *ṛdhāti*, *ṛdhayati* 'increase', Greek *ἀλθαίνω*, *ἀλθεω* 'heal', *ἀλθομαι* 'grow', O.Swed. *alda* 'fruit-bearing oak', O.Norse *aldin* 'fruit of trees'. This *pātāly-* was separated from *pātāy-* by R. E. Emmerick, W. B. Henning Memorial Volume 143-51.

pātūkyo 'speech', V 343, 85v2 *ne ju hvāñindā u ne pātāyindā*

u ne pātūkyo yanindā 'they do not talk and do not speak and not make speech', BS G 37, 80a2-3 *na-ālapanti na saṃlapanti*, Tib. *mi brjod*; Z 24:649 *ysīra ho oṣa ni hā* (<*ya*>*nīndi patūcau* 'they do not make rough evil words (*ho, haa*) (and) speech'. From **pati-aug-*, Av. *aog-* 'speak', *aoxta-*, see also *nātūkyo*, *nyūj-* and *uve*. IE Pok. 348 *eueg^h-* 'speak solemnly', O.Ind. Ved. *vāghāt* 'one who prays', Av. *vayanti* (in proper name), Lat. *uoueō*, *uōtum*; *eug^h-* Av. *aog-*, *aojate*, *aogadā*, *aoxta-*, O.Ind. *ohate* 'praises, boasts', Greek *εὐχομαι* 'pray, wish, boast'.

pātūsa- 'drum', Z 24:410 *skalā pātāsāna* 'noise of drums', III 35:35 *khu pauskya kejida* 'when they beat drums', = III 47:52 *khu pauskyi kajidā*, = III 38:33 *khu pauskye kejida*; II 75:47 *paśka-kajai spāta* 'drum-beating official' (as a name?). From **pati-aus-y-* to base *aus-* = *vas-* 'make noise', see *bāsa-*; hardly *pa-* with *kūsa-* 'drum'.

pāte 'father', V 330, 20v1 *ne ne ju muhu vañña ttattika māta pāte trāsta yanindā* 'here not now mother, father can save me', BS G 37, 17b2 *nāsti kaś cid iha trāṇaṃ na mātā na pitā tathā*; V 76, 78r4 *pye-t-r* 'his father', BS G 37, 73b5 *pitā*; SuvP. 63r3 *cu ji meri vīra u pyarā abustānā baysām vīra* 'what against mother and father unwittingly against Buddhas', BS *mātā-pitṛn ajānantā buddhānām aprajānatā*; Z 2:137 acc. sing. *pātāru*; V 231, 16a1 *pātāru*; Z 5:19 gen. sing. *pīrā*; V 337, 36v1 *u merā pīrā jivātā nāsta* 'he would take away life of mother (and) father', BS G 37, 33a6 *mātā-pitaram jivitād vyaparopayet*; N 164:5 *pyarina haṃbrrīhā* 'I share with father'; II 119:162 *pyai pasta yai* 'his father deigned to be'; acc. sing. III 67:50 *cvām jse pyarā* 'who slew their father'; K 29:186 *pye tit jśā māva* 'father and mother', = K 21:12 *pya skaraba māva* 'father, harsh mother', = K 37:126 *pye skaraba mātā*. From **pitāh* with *-āh* > *-e*, Av. *pitār*, O.Pers. *pitār-*, Zor.P. *pit*, *pitār*, N.Pers. *pidar*, Oss. D. *fidā*, I. *fyd*, plur. *fidāltā*, *fydāltā*; Sogd. Bud. *ptr-*, Man. *ptr-*, *ptr-*, Chr. *ptr*, adjective *ptrq'n*, M.Pers. T. *pyd*, *pydr*, M.Parth. T. *pydr*, Balōči *pit*, *piḥ*, *pis*, Wanetsi *piyār*, Pašto *plār*, Šuyni *ped*. IE Pok. 829 *pātē(r)*, O.Ind. *pitār-*, Greek *πατήρ*, Lat. *pater*.

pittā 'he falls', *pīndā* 'they fall', *pīmā* 'I fall', *pīnā* 'I may fall', *pī*, see s.v. *pat-* 'fall'.

pītcīyi 'spoon', Sid. 146v4, Tib. *thur-ma*, and Sid. 147v2; 149r1; 150r1. From **pati-scaida-* 'split' (piece of wood), O.Norse *skeid* 'spoon' from *skaid-*, Got. *skaidan* to IE Pok. 920-1.

pītcīphe, see *paltcīmph-*.

pītcīra 'before the face, in presence', II 102:20 *maṇḍalvā ṣāna pītcīra pīchaṣṭū pyaṣṭa* (triadic) 'in the *maṇḍala*-circles in presence', translation AM, n.s., 11, 1965, 102. See s.v. *tcari* 'face'.

pīde 'he brought', see *pīm-*.

pīnā 'I may fall', see *pat-*.

pinapaka 'causing to burn, fire', III 137:14 *uca hīvī vā pinapaka hīyīm* (*-iṇi* = *-ai*) *vā ṣi thām-pasta devatta*, *śade jsa vā vīyūdā na naraume* 'of water (the genius), of fire (the genius), this the genius now calmed, from earth, hither issues no evil'. Here the three elements, water, fire, earth and the genius of each (*devatā-*) gives not evil, but final good (l. 22 *asta śaika*). Hence *pīna-* from older **pyīna-* to **pa-dina-* 'to burn' (see *pyīn-* 'cause to burn')

with Waxī *piḍan-* intr. 'burn', *piḍang* 'flame', Šuynī *piḍm-:piḍid* 'cause to burn' (-ḍ- < -d- not -t-). Possibly from older **padogn-* either present **podagnāti* or denominative **padagna-* (participle), base *dag-* (see s.v. *dajs-*). The second component is -*pa-* 'making, causing' with suffix of agent -*ka-*, to base *pḍ-* 'to work' to *opali-* 'work' (as *sā-* 'to sharpen' to *as-* 'be sharp'). See also Armen. *tagnap* 'anxiety' (of similar form to this **pada-gna-pa-*) from Iranian base *tang-* 'stretch', participle **tagna-* 'stretched, anxious', with -*pa-*. See for *pa-* Studi linguistici in onore di V. Pisani, 1969, 96.

pinīysdyau 'girth', inst. plur. K 64, 80r2-3 *ysarija pinīysdyau ushiya ura* 'bellies drawn up with golden (**ysarijyau*) girths', parallel to BS *hasti-kakṣya-* 'elephant-girth'. From **pati-naiz-* (with -d- increment) 'to fasten', *naiz-* with *naiz-*. See *paniḍā*, *panīys-*.

pīndā 'they fall', see *pat-*.

pīp- 'to prepare food', Z 2.52 *khāysvī ju vasha ne pīpe* 'I do not prepare food for him'; Z 2.50 *parysa nirmāṇḍa ce pīpāre hurau bātā* 'he magically created (BS *nirmā-*) servants who prepare *hurā*-drinks and *bōtaa*-drinks'. From **pai-pā-* (reduplicated type intensive, O.Ind. *vevid-*, Greek *πομπύω*), to *pā-*, see *papōgye*. Not from Prakrit *payapp-*, BS *prakaḥp-*, as offered earlier.

pīm- 'bring', participle *pīda-*, Sid. 141r5 *ā vō pāri vī āna dvāsa hāušā uskyāṣṭā*, *pīmāṇa u ttekye uskātta beṇāṇā* 'or from the knee twelve fingers upwards it is to be brought up and it is to be split above that', BS *hrtvā*, Tib. *yau-na rtiṇ-pa-nas sar bēu-gñis-kyi gao-du byin-pa dral-te*; v 65, 24a10 *pīni deṣana vaṇa* 'I would now bring the profession'; III 124.87 *pīma*, BS *mīṇaya* (not identified; 'bring'?); v 300.3 *tīye āṣirīna pīma pu(stakā?)* 'bring with the teacher (BS *ācārya-*) his book(?)'; preterite, v 222.20.2 *ci vā haṃbōta pīde* 'because he has brought the amounts'. For -*m-*:-*nda-*, note also *dam-*:-*danda-* 'to tame'. Base **pi-yum->*pīyām->pīm-*, with *ājum-*, *ājām-*, *ājim-*:-*ōjīṇda-* 'to bring'. To Zor.P. *yunb-*, *yunbēn-*, N.Pers. *jumb-*, *jumbōn-* (*m~mb*). Possibly to IE Pok. 505 *iem-* 'hold', Av. *yan-*:-*yata-*, see above *jamō*, with secondary meaning 'hold towards'. Otherwise a base *yau-*:-*yu-* 'to move' with increment -*m-* (see *tsum-*, *khūm-*), in Av. *yoona-*, above *gyūna-*, *jūna-* 'gait', O.Ind. *yōni-*.

pīmīnai 'woollen', see *pema*, *pēmīnai*.

pīmya 'long', BS *cireṇa*, see *paiya*.

pāyā, *pī* 'fat', Z 20.56 *pōyā* 'fat', Z 20.53 *piye*, Z 20.54 *pī*, Sid. 11r5 *pī*, Tib. *chil* ('fat'), Sid. 9v1 *pī jsa*, Tib. *ṣag* ('fat'); adjective, Sid. 141r5 *pīvīṇā kavīṇōm oḥā* 'fat fish eggs' (gen. plur.); with negative, Sid. 135r4 *datōm hīye apīye guṣṭe jsa* 'with fatless flesh of wild beasts', BS *jāngala-*, Tib. *sa snum bag ḥun-ba dan*. From base *pyā-*:-*pī-* 'to swell', see also *pīṇa*, *pīsa*, *pīsaṇa*; Av. *pīvali-* 'fat'; proper name *gao-pīvanhu-* 'with fat of ox-meat', Zor.P. *pīh*, *pī*, *fropīh*, *pīpyhtl* *fropīhtar*, N.Pers. *pī*, *farbīh*, *farbīh*, M.Parth.T. *frbyw*; Sogd. document *βppyy* 'fat(?)', Sogd. Chr. *šbyw* 'fat', Balōči *pīg*, Oss. DI. *fiū*. IE Pok. 793 *pei-*:-*pi-* 'be fat, exuberant', O.Ind. *pīvan-*, *pīvarī-*, *pīvas-*, Greek *πίον*, *πίερα*, Lit. *papījusi* *kārvē* 'cow giving milk freely'.

pāyau jsa 'with feet', see *pā*, *pai*.

pāyaura- 'cloud', see *pryaurā*.

pīysa- 'pointed', K 100.293 *dīva tte pīysā tte pīysai u kajakā kajakai*. Context of rough life 297-8 *tcajsa rūmai nera hvastai tcajsa thīyai* 'he (or you) pulled out hair, beat the wife, tugged the hair'; 295 *pulāni* from *pard-* (see *pul-*), 296 *gūhai* 'ruffian'. Hence *pīys-* 'be pointed' (see s.v. *pīysgyau*), and *kaj-* to IE Pok. 521 Lat. *cacāre*, Greek *κακάω*, Celtic Mid.Ir. *caccaim*, Welsb *cach*, Russ. *kákati*, NH Germ. *kacken*. For 'pointed', see also REW III, 277 *xuj* 'membrum uirile', Alban. *hu* 'stake, membrum uirile'; base *pei-* in *pei-s-*, Lit. *pisti* 'coire', Mid.HG *fisel* 'membrum uirile' (IE Pok. 796 with *peis-* 'to pound'). *pīysgyau* ('pointed') grass', inst. plur. to either *pīysga-* or *pīysgya-*, SuvO. 53v1 *gyasta dīvate hīyāra pīysgyau hāro* 'devas, devatās, fruits, grasses, vegetation', BS *phala-sasya-viṭapa-druma-vrkṣa-devotā roheṇti sasyāni*, Tib. *lhras-bu lo-thog ldun sdon ljon lha-rnams*. Here *pīysga-*, BS *sasya-* 'crop', Tib. *la-thag* may be spiked grains, to a base *paiz-*. IE Pok. 981 (s)p(h)ei- 'be pointed', O.Engl. *spitu* 'spit', Lit. *spitulė* 'needle', Lat. *spīca* 'ear of corn', see below *phī(ra-)* 'ear of corn', *spavi* 'spine' (Lat. *spīna*), *pīcā* above. To *pīys-* corresponds Oss. D. *fez-*, in *fazanāg*, I. *fixanāg* 'meat on spit', like Turk. *šīlik* 'meat on the šīz ('spit')', Russ. *šāšlik*. Rescind the proposed connexion of Oss. *fexonāg* with O.Engl. *afigen* in Leeds Studies in English and kindred languages 3, 1934, 7-9. Note also *spai-* in Oss. D. *āfserā*, I. *āfsir* 'ear of corn' from **spaira-*.

pīr- 'write, paint', v 74, 42v5 *ggāhu pūstya pīrāte* 'he may write the verse in a book', BS G 37, 32b4 *gāthām likhaviṣyanti*; v 336, 35r4 *koṭāre tīl samghāṭu sūtru pūstya* (<pi>rāṇa 'they can write this Samghāṭa text in a book', BS G 37, 32a4-5 *śakyam ayaṃ samghāṭaṃ dharmaparyāyaṃ likhītuṃ*; v 73, 41r5 *ce tīl samghāṭu dātu pūstya pīrāte dīṣāte vāṣṭyā arthū ketgiyā* 'who writes this Samghāṭa dharma-doctrine in a book, keeps, recites, ponders its meaning', BS G 37, 31a7-31b1 *yo imaṃ dharmaparyāyaṃ śraṣyati, śrutvā ca dhārayiṣyati vācayīṣyati paryavāṣyati*; v 246, 10a4 *sūtrā pīre*, = v 245, 10a1 *pīri* 'writes the text'; v 163, 4a1 *pīr(ā)l(ō) dīryṣṭā sājō(īō)* 'writes, keeps, learns'; 3 plur. III, 26, 29a2 *pīrūdai*; noun, v 62.7 *pīrāmi jsa*; participle future, v 164, 215a4 *śaysdā pīrāṇā* 'the snake must be painted'; v 63.35 *pāsūram pīrōṇā* 'the *pāsūrāna*-decoration must be painted'; adjective, *pīrōka-*, Z 9.19 *samu kho pīrākā pvaṭtā tīye yakṣā cu tvera pīde* 'just as the painter fears the *yakṣa*-demon which he has painted on his board', = Manj. 396 *samva klu pīrōka cu pvaṭta tīye yakṣa cu tv(e)ra pīde*; infinitive, III 42b8 *pīrākā paryāṇā pīdā* 'the writer must be commanded to write'; v 244, 3a4 *pīri porī pīde* 'writes, orders to write', *likhīṣyati likhāpayiṣyati*. Preterite, *pīda-* 'written, painted', Z 24.240 *tta pyūṣṭu pa yi namosōṭondā pīda ṣṭānye gyasta* 'so it has been heard: the *deva*-gods, though painted, worshipped (BS *namasya-*) at his feet', parallel Mahāvastu and Lalita-vistara, thus LV 84.11 *acetanya deva-pratimāḥ* 'senseless god-images'; II 69, 10a3 *pīda hamauka* 'painted bowls', Z 9.19 *cu tvera pīde* 'what he painted on the board'; Manj. 25 *klu ja padā ggrainai pīda* 'like a painted clay vessel (*padāna-*)'; K 99.225 *aysai ra pīdai* 'I wrote it also'; K 98.222 *ayse ra pīde*; K 98.223 *aysi ra pīdīm* (-īm = -ai), K 151.47

ṣiṣte u padaidai u pīḍai 'I prepared and composed and wrote', noun, II 50.44 *tta beṣa magārau nva pīḍau biṣa bāya* 'so all according to ancient writings conduct all'.

pīr- 'believe', v 95v4 *ka puñānu o kiḍayānānu pīrāte* 'if he believes in merits (BS *puṇya*) and deeds (=BS *karma*)'; Z 24.245 *ma ṣṭāni pīre drūje hvāñḍi biṣṣe* 'do not believe at all, they speak wholly lies'; Z 13.67 *ma pīra* 'do not believe'; K 72.26 *cū biṣya vīra pīrādi* 'who may believe on the Buddhas', K 157.21 *pīriye*; III 101.42 *hakṣa pīra* 'believe the truth'; v 312.20 *biṣya ttu biṣa pīḍa* (or *pīra*) 'he believed all that of the Buddha' (context with preterite *bosta* 'understood'); abstract, v 337, 35v4 *ttū saṃghāṭu dātu vātā rraṣṭo pīrātetu yande* 'be believes in the Saṃghāṭa dharma-doctrine as true', BS G 37, 32b2 *imaṃ saṃghāṭaṃ dharma-paryāyaṃ yathā-bhūtaṃ śraddadhanti* ('they believe this Saṃghāṭa doctrinal treatise as true'), Tib. *dad-ñin*; v 84, 45v3 *pīrātetu hā yaude* 'believes'; III 25, 24b2 *cu ttū dā ṣadahiḍā pīrāttā hā yanāti* 'who may believe this dharma-doctrine, put belief in it'; K 61, 40v4 *pīrāttāvu jsa baridi* 'they bring belief with it (believe it)'. From **parya-* 'be convinced, believe', base *par-* 'convince', Av. *par-*, Sogd. Bud. *pyr-* 'to believe', *pyr'y skum* 'I believe', *pyrt* 'believes'; adjective *pyrn'k* 'believing' > P 16.45 *pyr'k*; noun *pyr*, *p'yr* 'belief', P 5.70 *pru nyy pyr p'zn* 'in deeply believing heart (Chinese text: 'deep heart-belief')'. Tokhara lw AB *perāk*, BS *śraddhā*; B *perākāññe*, *perākñe*, adjective *perā-kāññetse*. IE Pok. 817 *per-*.

pīra 'built up(?)', v 221.15.2 *pīra kītha* 'in the built up city', SDTV 75. See s.v. *pīravārā*.

pīra 'bouse(?)', v 225.66.6 *pīra ve rākṣi* 'protection for the bouse(?)'. See s.v. *pīra-cāra-*.

pīrā 'father's', gen. sing. to *pāte*, v 149, 324 *u pīrā ttai perrā keṣṭe* 'and by the father it must be caused to take care of him (325 *pūrā* 'the son')'; v 130, 48r1 *hatsa pīrā* 'with the father'.

pāra- 'worm', SuvO. 24v4 *pāra u hajse* 'worms and small creatures', BS *kṛmi-kṣudra-*; Sid. 144r2 *pīra* 'worm', Tib. *hbu*; I 179, 98r3 *pīra biṣa jīṃdi* 'destroys all worms', BS *kṛmi-*; I 181, 98v4 *khu va gvañā pīra hamāri* 'when there are worms in the ear', BS *kṛmayah*; III 89.163 *u pīrāñā jemḍā* 'and destroys worms'; Sid. 13v5 *pīrāñāñ hvi āchai* 'disease from worms', Tib. *srin-buhi nad*; I 177, 96r4 *pīryau jsa* 'with worms', BS *kṛmi-*; K 113.384 *pīryau jsa bāsta* 'stuffed with worms' (not *pāda*). Adjective, Sid. 20r2 *pīrūda* 'wormy', BS *kṛmi-dūṣita-*, Tib. *srin-bu daw*. From base *par-* 'to pierce', Waxī *perč*, Sanglēcī *pačuk* 'worm', Vogul lw *pārik*, Hungarian *péreg* (for another Finno-Ugrian lw see s.v. *pāsa-* 'hog', Finn. *porsas*). IE Pok. 816-7 *per-* 'pierce, bore', Greek *περσω* 'bore', Slav. Russ. *na-perje*, *periti* 'bore', O.Slav. *porje*, *prati* 'cut to pieces'. For 'worm' as 'piercing', see also IE Pok. 1073 *ter-*, Greek *τερηδών* 'boring worm'.

pīrā 'leaf', see *pārā-*.

pīra 'debt', see s.v. *pāra-* 'debt'.

pīracārā 'official title', gen. plur., II 25.29.1 *pīracārā va nūvari jsārā ṣṭāka* 'for the officials new corn is necessary'. See *pīravārā*. Possibly -*cā-* for -*v-*; unless the two second components -*cāra-* (keeping -*c-*) and -*kāra* coincided, both from base *kar-*.

pīravārā- 'domestic officials', II 18, 7a6 *|||cārāṃna biṣa pīravārāṃ haudām(dā)|||* '...all, the officials gave us'; II 16, 4b2 *|||stūra pajidā pīravārāṃ va āṣṭamḍādem (-em = -ai)* 'they demand large cattle; the officials began for them. . .'; II 16, 4b5 *kañṭhā hīṣṇḍā pīravārā vā pīḍakā haudāmḍā* 'they come to the city, the officials presented ('to us' *vā*) a letter'; II 25.29.1 *bulāni rmami sārāna parau* (space) *pīracārā va nūvari jsārā ṣṭāka|||* 'command from Blon Rmam Sār: for the officials new corn is required'; v 225.66.6 *bañe khvai pīravārā kṣi* '...it combines so that for him are six *pīravārā*-officials'.

The following is the proposed basis. The second component is -*kāra-* or -*vāra-* (cf. *biṣvāra-*, *busvāra-* 'members of the house, kinsmen') and *pīracārā* may preserve the palatalised *cāra-* (with *c-* kept as initial of the second component). This *kāra-*, *cāra-* may mean a 'group'. But *pīra-* has yet to be traced. If *biṣvāra-* is similar, the *pīra-* would equate with *biṣā-* 'house'. In form *pīra-* resembles *pāra-*, *pīra-* 'worm', *cīra-* 'visible' (<*ciṭra-*) and *hāra-*, *hira-* 'thing; wealth' (M.Parth.T. 'yr, Armen. lw *ir*, see TPS 1959, 71-4). There is also the archaic *ysirā* 'heart' from **zrd-*. If *pīra-vāra-*, *pīracārā-* is 'the group of domestic servants', like *biṣvāra* 'the group of inmates of the house=family', the word *pīra-* may mean 'abode' (beside the many words in Khotan Saka *biṣā-*, *māsa-*, *kūṣḍa-*, *āmuha-*, *āmūna-*, *gvaḥa-*) from an IE *per-* by derivative **prd-* or **prn-* or **prj-*. It is then the cognate of the isolated Anatolian word Hittite *pīr* gen. sing. *parnaš* 'bouse' (IE **pēr*: **prnós*), Luwian *parna*, gen. and adjective *parnašši*, Lycian *prīna-* (*prīnawa* 'to build'). To this one may assume a base IE *per-* 'to build', possibly attested in Oss. D. *avar* 'building' (if from **ā-pāra-*). For *kāra-* and *cāra-*, see *Mélanges linguistiques offerts à E. Benveniste*, 1975, 33-5. For 'house-servant' see also *māsa-vīraa-* (-*kāra-*).

pīrām 'houses', gen. plur. v 33, 12a5 *tsīye pīrām kālā himye* '...he would go; he became the *kālā*-official of the houses(?)'. See *pīra-* in *pīravārā*. Possibly loc. plur. v 283, 2a1 *vara pīrvā*; v 33, 12a3 *|||pīrām peḍa jsāti* 'he goes into the building of the houses(?)', with *peḍa* loc. sing. (like *bāḍa-* 'time', loc. sing. *beḍa*) from *pāḍa-* 'built, building, erection' to base *par-* 'to build', see s.v. *pīravārā*.

pārān-, **pīrān-** 'sow, plant', v 389, 19v4 *bata ku jve ttīma pārēndā pharu ye vīvāgu pajāysde* 'where he scatters little seed, one gets much ripening' (BS *vipāka-*), BS G 37, 14a7 *bijam alpaṃ yathā vāpya prabhūtaṃ labhate phalaṃ*, Tib. *sa-bon btab-na hbras-bu che*; III 22, 13b4 *puña kūsalā-mūlā pīrādāṃdi* 'they sowed good roots of merit', BS *avaropita-kūśala-mūlā bhaviṣyanti*; L 99.8 *ce puña kūśala-mūlā na ra pārānḍā* 'who no more sow good roots of merit'; L 99.15 *puña kūśala-mūlā pārāṇḍa vvañā* 'to be known as sown good roots of merit'; N 50.23 *sumīru garu nāste nānera tcaḇaljātā pārāñātā nysvāñātā* 'he takes Mount Sumeru into his palm, scatters (dyadic), tosses it'; see IV 112, parallel BS *sama-rajani kareya* 'make it like dust' (Mahāvastu 2.329); SuvP. 74v1 *puña pīrāṇḍāṇḍā* 'they sowed merits', BS *kūśalaṃ kṛtaṃ*, =SuvP. 74v2 *puña pīrāṇḍāṇḍā*; II 104.90 *puñje ttīma pīrāṇāme ūdaiṣā* 'for sowing of seed of merits'. Base

- parā-kan-* 'scatter', *kan-* 'to throw', but *parkūn-* 'be-sprinkle' from **pari-kou-*, rather than *pari-kān-*.
- pīri* 'may you order', K 148.43 *pīri paraṇaumye*, ibid. 44 *pīri paraṇāmye* 'deign to transform', beside 2 plur. ibid. 45 *paryāviṃ* (-iṃ = -ai) *bide*; ibid. 49 *paryāvi ra samāvaji* (BS *samāpadya-* 'reach'). Hence *pīri* from **paryi* optative to *pary-*: *parst-* 'order; deign to'.
- pīrū* 'former, ancient', K 39.160 *pīrū śāstrri* 'in an early text' (BS *śāstra-*). See *pīrūya-*.
- pīrūna* 'with picture', Manj. 35-6 *strīya pīrūna ha(ma)gyā śaunsta...tvīra pīrūna hamaga* 'prepared equal to a woman's picture...on the board like a picture'. From *pīr-* 'to write, paint', with suffix *-uwa-*, -ū. See *pīr-*: *pīda-*.
- pīrūya* '1. former; 2. upper', v 345, 9r2 *pīrūyai ysaṃthā biśā byāta himāre* 'they remember all previous births', BS *jāti-smaro bhaviṣyati*; K 96.172 *pīrūyai ysatha baiśa byāva hamāre*; Bcd 47r1 *pīrūya tti baysa* 'the former Buddhas', BS *atitaka buddhā*; dyadic, II 107.152 *pīrūya pūrva-yāṃga* 'former exploits' (BS *pūrva-yoga-*); II 105.109 *pīrūyau jastāṃ beysāṃ hīyai padaji nvaiyi* 'according to the practice of former *deva* Buddhas'; III (ed. 2) 146.25 *pīrūyā ysaṃthā* 'in former births'; K 76.212 *biśā pīrūya karma* 'all former deeds' (BS *karma*). For 'upper', III 130ar *pīrūye* (*auṣṭā*) 'upper lip'. From *parūya-* > **pīra-* with suffix *-aūya-*, O.Pers. *parūviya-*, Av. *paouruya-*, *paourya-*, Zor.P., N.Pers. *pīr* 'old'. See also *dirūya-* 'lower' from **adarya-*, *-aūya-*, IE Pok. 815 *prā-uo-*, O.Ind. *pūrva-*, Av. *paourva-*, *paourva*, O.Pers. *parūva-*, O.Ind. *pūryā-*, Alb. *parē* 'first', O.Slav. *prūvū* 'first', O.Engl. *forwost* 'first'. See also *pīrma-*, *pīrmāttama-*, *hatāma-*.
- pīro* 'before', Z 5.35 *śśāyānu pīro tsutāndā* 'they went before the Śākya people'. From **parūya-* (with *-o* < *-āu* or *-ām*), O.Pers. *parūviya-*, Av. *paouruya-*, possibly (because of the meaning) Yidya *pīro*, *apīr*, *apir* 'before', Šuynī *pīrō*, *pro*, adjective *pīrōnēnī*; Rōšānī *pīrō*, *prō*, *pūrō* adjective *pīrōnīnī*, Yazg. *pred*, *pared* 'before; foremost', plur. *preddō*.
- pīrauda-*, *pīrorāka-*, see *puror-* 'remove'.
- pārja* 'chest, breast', Z 22.167 *pārja kiḍe hvāha briyūna* 'the chest very broad, handsome' (of Maitreya-), parallel BS *vistāra-* 'expanse'; Saṃghāṭa fragment Tib. *bran*. Tokhara B *pratsōho*, *pratsakai* 'breast', A *pratsak*. To Yazg. *parak* 'flank', Šuynī *pārdz*, Rōšānī *pērdz* (see G. Morgenstierne, Etymological vocabulary of the Shughni group 58). Possibly base IE *per-*, through **par(a)č-*, see also *ārji* for *-rj-*.
- pīrma-* 'first', SuvP. 66r5-v1 *cī ji asidā yuḍi ime diḥhu siyūā kalpōā pīrma* 'what evil (BS *asiddha-*) I have done, misery (BS *duḥkha-*), formerly in hundreds of kalpa-periods', BS *yat tu pāpaṃ kṛtaṃ pūrvaṃ mayā kalpa-śateṣu ca*; v 68, 8v3 *pīrmo rraṣṭye* (*ba*) *lysūste jsa* 'with foremost correct bodhi-knowledge', BS *anuttarāṃ samyak-saṃbodhiṃ*; v 338, 36v5 *cu lovyā s(u)ha, u pīrmo-lovyānu suhānu* 'what are pleasures of the world and of pleasures beyond the world', BS G 37, 33b3 *laukika-lokottarād*, Tib. *hṣig-rten-pa dan hṣig-rten-las hdaṣ-pahi* (*ēhos kyan*). Comparative, v 81, 171r2 *ce ro hastarā āya vasuttarā pīrmāttarā* 'who may be better, purer, more to the fore'; superlative, v 113, 35r5 *hastamo*

- viṣṣḍātaro pīrmāttamo tsāṣṭatetu* 'best, most distinguished, foremost quietude', BS *parama-viṣṣṭām anuttarāṃ śāntiṃ*; v 110, 32v5 *pīrmāttamye balysūste kāḍāna* 'for the sake of supreme bodhi-knowledge', BS *anuttarōyāḥ samyak-saṃbodher arthāya*; III 23, 18b3 *biśā pīrmāttama hvata aysā* 'I am named best of all', BS *agryo nirdiṣṭaḥ*; Sid. 5v3 *pīrmāttama*, Tib. *gco-bo*; Sid. 6r5 Tib. *mchog-tu gyur-pa*; III 26, 30r3 *biśā pīrmāttama baysūsta bvāri* 'they awaken to best bodhi-knowledge of all', BS *buddha-bodhiṃ ca-anuprāpsyati*; III 25, 25a2 *pīrmāttama duṣkare jsa* 'with best wonder', BS *parama-āścarya-*; with negative K 97.200 *avīrmāttama*, BS *anuttara-*. From **parmya-*, *-ma-* suffix, beside *pīrūya-* from **parūya-*, note also *harma-* 'every', with Lit. *plrmas* 'first'. See cognates s.v. *pīrūya-*.
- pīrma-* 'a large number', III 113, 3v4 *tcahause kūla pīrma haṣṭūsa lakṣa byūrā hauda ysōri haṣṭase* '14 koṭi-millions, 18 lakṣa-myriads 7 thousands 800', = K 101.35 *tcīhauṣi kūla pīrma haṣṭūsi kūla kṣa byūrā haudi ysāri haṣṭisse*, = v 250-1, 775-6 *tcahause kūla pīrma haṣṭūsā lakṣa byūrri hauda ysāri haṣṭase*; JS 4v4 *dvārābista byūrri haṣṭa ysāri pīrma*. So *pīrma* dyadic with *koṭi-* 'ten millions' but here rather 'one million', as *lakṣa* = *byūrā* '10,000'.
- pīrvā* 'in houses(?)', see s.v. *pīravārā*.
- pīrstā* 'to hide, store away', infinitive, II 36, 9b4 *tta mau ṣṭā paryati pīrstā klu na bajaitā* 'you must deign so to store the wine that it does not spoil'; = II 37, 12a3(b3). Base *pīrth-*: *pīrsta-* 'conceal', see s.v. *pīrth-*, and SDTV 39.
- pīrsta-* 'hidden', see *pīrth-*.
- pārsta-* 'shaken', Z 21.12 *ggūne...śśakṣautte pārsti kho ju dumai* 'hairs tossed, shaken like the tail (of a dog?)'. From **pati-rīsta-*, see s.v. *rīsta-* 'distracted'.
- pīrstā* 'she covered', K 46.50 *ttūtū pūra auda gīsāra pīrstā* 'she covered her son up to the neck', to present *pīrth-* 'conceal'.
- pīla* 'a measure', II 15.2.9 *hvaṃḍā 46 tti jsārā drrai pīla hauridā* 'men 46, they give three *pīla*-measures of corn' (see SDTV 37). Possibly 'sack', *pīla-* beside **paila-*, to Balōči *pēlag*, *pēlay* 'sack, purse', N.Pers. *pēl*, *pēlah* 'purse, small bag'. If Indo-Aryan is connected, O.Ind. *pela-*, *pelaka-*, Hindi *pelā* (R. L. Turner, Comparative Dictionary no. 8381); and *pīṭaha-* 'basket, box', *peṭa-*, Pali *peṭā*, Kroraina *peṭ'a*, Prakrit *peṭā* and the rest, the oldest form would be **paida-*, **pida-* (like **gauda-*, **gaula-* 'ball', see s.v. *gūla-*). For *-il-*, see also s.v. *cile*.
- pīlirūvī* 'clyster-pipe', Sid. 121r3 *vori vī tvā khunā ne hambrānānā u pīlirū-v-i hā viṣṭōnā* 'there the hole must not be closed and the clyster-pipe must be inserted', Tib. *rna-rēi mi sbyar-bar gcehus bsn-šin*; JS 31r3 *pīlirūvāṃ stordāṃḍe rruṃ nīyōde hōṣṭa* 'they spread tubes in it, they poured in oil'. Compound of *pīli* and *rū*, see *rūvai* 'mouth', in *kriṃga-rūvai* 'mouth of anus', Sogd. Bud. *rvβ* 'mouth'. Possibly **pīla-* from **parṭhrya-* 'tube', base *par-* 'to pierce', formed like Zor.P., N.Pers. *bēl* 'spade' from **barṭhrya-* beside **barṭhra-* in Georgian lw *bar-i*, Armen. lw *bah* 'spade' (see Henning Memorial Volume 30-3) and like *ttīla-* 'string, wire' from **tarṭhrya-*. Then *pīliya-*, first component *pīli-* (as *śī-* from *ṣiya-* in *śī-phīsa-* 'white').
- pāvāru* -? - v 135, 2a3 (*ba*) *lysō na pāvāru* '|||

pivinaa- 'fatty', see s.v. *pāyā*.

pāsā 'evening', see *palsāra*.

piśāra- 'disgust', JS 4r2 *klaiṣu jsa byaudai samttāna piśārā* 'affected by *kleśa*-afflictions in the continuum (of life) disgust'; compound *piśāra-vīya*-, K 41.75.6 *piśūrā-vī ṣṭe ginānai imāṅgiltyi sima, rre-v-ī paṣṭi ttaṃdī ṣaikā piśāra-vī ṣṭi ā biṣi piśāri-vīyi ṣṭāre* 'it is disgusting, stinking, inauspicious, horrific; the king said to him, is this alone disgusting or are all disgusting?' (=K 44.191-2). Parallel Divyāvadāna 382.24 *jugupsita*- (the story of the human head for sale). III 49.17 *ttaraṃdarā piśūra-vihā: aśacāṅgyau haṃbaḍā bveṣṭā* 'the body disgusting, filled, stuffed with unclean members' (BS *asuci-anga*-). For *jugupsanti*, in v 76, 44r1 *nyasārai* 'they condemn it' is used (BS G 37, 33b3). From base *śar*- 'conceal', with *pati*- or (*a*)*pi*-, see s.v. *hasirma*, *śārṣṭaa*-. IE Pok. 553-4 *kel*- 'conceal', O.Ind. *śarma*-, *śālā*-, *śaraṇa*- 'protection', Greek *καλῖα* 'hut', Lat. *cel*-, *occulo*, *celāre*, *cella*, Celtic O.Ir. *celim*, Got. *halja*, O.Engl. *helan* 'hide'. In *piśāra*-, *śar*-, corresponds to the O.Ind. *gop*:-*gup*- 'hide' in the desiderative *jugupsati* 'wish to hide, feel disgust'.

pāṣā- 'force, power', v 116, 65v1 *pāṣā būmattātā u karitātātā* 'power, force, and energy', BS *balaṃ ca vīrya-sthāmaṃ ca*; K 7, 148r2 *balysūñāṇuṣānu hīva pāga* 'the power of bodhisattvas'; I 252.160, IV 5 *dasau patā* 'ten powers', BS *daśabalānāṃ*; I 251.115, 1r1 *mūṣṭai patā*, BS *mahābala*:-; v 316.14 *pē hauva* 'force, power', =Sid. 6v2 *bi hauva*; plural, Z 13.35 *pāṣāṇi*, Z 7.5 *pātā*; v 188.8, 2b3 *jsīno pātāṇā* 'powers in life'; v 52, 83a4 *paṃjsa pātāṇā* 'five powers'; SuvP. 71r3 *peṇā*, BS *bala*:-; Manj. 128 *dasau paṇa*; inst. plur., K 6, 145v2 *pāgaṇyau jsa*, Tib. *stobs-kyis*; SuvO. 56v4 *pāṣāṇyau*, BS *bala*:-; v 129r3 *hauyyau paṇyau* 'forces, powers'. Adjective, Z 10.2 *pātājsa*- 'strong', K 4, 141v3 *pāgaṇsa*, Tib. *stobs-čan*, Sid. 142r1 *paṇsā*, Tib. *cher* 'greatly', K 138.926 *paṇsā*, Tib. *stobs dan ldau-pa* 'having strength', Sid. 12r5 *paṇsā ttaudā* 'great heat', Tib. *šin-tu cha-ba*. Z 22.145 *pātāṇa* 'strong'. Compound, SuvO. 56v2 *pātāgārya kīre*, BS *bala-karaṇṭyāni karmāni*; with *duṣ*-, Z 24.270 *duṣpāta*, Z 13.33 *duṣpā*; Z 7.26 *duṣpātāṇa*:-; SuvP. 71r2 *duṣpya*, BS *durbala*-. From **pauṣā*- or **puṣā*- to *pauṣ*- 'increase, prosper', with *-āṣa*- from *-auṣa*- as *-āṣa*- 'immortal food' from **anausa*-, *gāṣā*- 'group' from *gauṣā* or **guṣā*-. IE Pok. 848 *pu*- 'blow up', *pu*-s-, O.Ind. *pūṣyati*, *puṣṇāti*, *pōṣati* 'prosper', *puṣṭa*- 'strong'.

pāṣkala- 'separation, region, attribute', III 139v2 *balysūñā pāṣkala* 'Buddhas' distinctions', Tib. *sans-rgyas-kyi chos-dag*, Sid. 1 bis v3 *piṣkalā*, Tib. *lehu* 'chapter'; SuvO. 55v7 *pāṣkala*-, BS *pradeśa*- 'region, division'; K 6, 145r5 *balysūñānu pāṣkalānu kīṣemate vātā* 'in search of Buddhas' distinctions', translation Lamotte, 252 'à la recherche des attributs de Buddha', Tib. *sans-rgyas-kyi chos yons-su bcal-bahi phyr*; II 35.7.4 *cu burau hwa hwa piṣkalaṇa anya hwaṃḍi tde* 'whoever of them (-u) severally in the region are village men'; K 5, 143v2 *ṣau pāṣkalu kalpi*, Tib. *rnam-par snan-bahi bskal-pa* 'Vairocana's kalpa-period'; K 5, 144v1 *agāṣṭyau pāṣkalyau uspuṛ(ā)*, Tib. *mi khyab-pahi chos dan ldau-pa*, translation Lamotte, 245 'possède des qualités vraiment extraordinaires'. Verbal *paṣkal*-, *piṣkaly*- 'to divide, separate, distinguish',

Z 14.36 *paṣkalindā* 'they separate', Sid. 142v1 *piṣkalyāṇā*, Tib. *dag-par* (*hdag-pa* 'to clean'), Sid. 134v2 *piṣkalyāme va*, Tib. *bsal-bahi phyr* 'to remove'; preterite *pāṣkalsta*-, K 3, 138r4 *ṣa...dāti hvūñāmata vāstārti pāṣkalstāna* 'this is the preaching of the *dharma*-doctrine in details, with distinction (dyadic with BS *vistārya*-)', Tib. *chos bsad-pa de-las rgya-cher rnam-par dbye-ba ni* (*dbye* 'distinguish'), translation Lamotte, 239 (differt); JS 14v2 *piṣkistai* 'you divided', v 145, 71r4 *piṣkiltce*, Z 2.108 *pāṣkalsta*-. With negative, K 57, 26r1 *aviṣkeṣṭa lakṣaṇā*, K 153.26 *piṣkeca jsa*. Compound, v 332, 24v1 *hīyausca-pāṣkāla*, =v 381, 3a6 *brītyausta-piṣkala* 'having forms at will', BS G 37, 21b3 *kāma-rūpiṇaḥ*, Tib. *gdod-pahi gzuṅs-čan* 'having form at will'. From **pati*-*skal*-, see s.v. *skal*-, base **skard*- 'cut'.

pāsā 'sunbeam', Z 24.189 *kho ju pāsā byūca trāmu traṃḍā kuvāṣa* 'as a sunbeam into a room, so he entered the side'; Z 20.47 *trāmu bayṣāre kho ju pāṣya phūni jseṇi* 'so they moved as fine dust in a sunbeam'. Base *pais*- 'be white', N.Pers. *pēs* 'white', SuvO. 36v2 *ṣṭya ṣṣi-phīsa* (dyadic) 'white', BS *pūṇḍurāṇi*. Hence *pāsā* from **piṣḍkā*-, for *-ā* note *mīṣā* 'marrow', *śṣandū* 'earth, ground'. IE Pok. 794-5 *peik*-.

piśa 'well-being', see *piña*, *piṣaṇa*, base *pai*- 'be fat'.

piṣaṇa, see *piña*.

piśāre 'crowns', see *palsārū*.

piśā 'artistic work, painting', Z 23.49 *ttye piśā hastaru kīro* 'the better workman of this painting'; Z 23.41 *nāma rrūyāmā u piṣu ku ne ju hā māñāte uairi* 'we lose our name and painting, if it does not resemble fittingly'; Z 23.50 *hārṣṭāyi piśāna kīru* 'really the work with painting'; K 11v5 *samu kho hajsārta u piśā vijñānā rūvā* 'just as drawing and painting (are) *vijñāna*-knowledge (and) form (BS *rūpa*-)'. See cognates s.v. *piśai*.

piśai 'painter(?)', v 149, 3b5 *lvāraka o piśai o piśā(nu)///* 'colourers or painter or (pupils?) of painters'. From **paisaka*-, base *pais*:-*pis*- 'to mark, write, paint', Av. *paēs*-, O.Pers. *pais*-, Sogd. *pys*-, Zor.P. *nīpēs*-, *nīpiṣtan* 'to write', N.Pers. *navēs*-, *naviṣtan*; Oss. D. *finṣun*, *finst*, I. *fyssyn*, *fyst*, I. *nyutā fyssynāj* 'painting'. IE Pok. 794-5 *peik*-, O.Ind. *piṃṣati*, *pēśas*-, *peśalā*:-; Greek *ποικίλος* 'variegated', Got. *filu-faihs* 'manifold', O.Saxon *fēh*, O.Engl. *fāh*, *fāg* 'variegated', Lit. *piēšti* 'paint, write', *piešā* 'rust', O.Slav. *pišo*, *pišati* 'write', *pištrū* 'variegated'. See also *ṣṣi-phīsa*-, and *piśaundā*.

piśai 'teacher', Z 11.42 *kuṣṭai piśai parstā* 'where the teacher ordered it'; III 124.72 *piše āṣi*, BS *upādhyāya*-, II 115.19 *piśai āṣi* beside K 143, 1r4 *piśai āṣiri*; Z 12.22 *ttu rro pišo vīri* 'also to the teacher'. Tumṣuq Saka *pese aśri* (BS *ārya*- beside *ācārya*-). For *āṣi* see KT vi 9, from Prakrit; BS *ārya*-. Plural *piśā*-, v 63.29 *piśā kalyāṇa-mītra*; acc. plur., III 128.16 *piśā kalyāṇi-maittri byehāmīne* 'may we get teachers, good friends'; K 65, 83v4 *piśā byelīme hvāṣṭā* 'may I get best teachers'; inst. plur., K 148.55 *piśau kalyāṇa-maittrau jsa*. The title *piśai* occurs after proper names II 115.19 *śilavarma piśai āṣi*; v 220, 67a3 *vinai piśai*; and before, v 216r1 *aysū piśai seṃḍu piśai vasaḍattā puṣū* ('I greet'), gen. plur., K 48.2.6 *mera-pyarā piśāṃ vīra* 'towards parents, teachers', abstract, v 84, 25r5 *piśaittetu vātā* 'in position of teacher'.

Found in Tibetan *phye-se*, *phyi-se* (F. W. Thomas, Tibetan literary texts and documents, I, 25). M.Pers.T. *pyys* 'instruction', *pyysgr* 'instructor', M.Parth.T. *pdys*, Sasan. insc. *p'dysy* (W. B. Henning, Mittelliranisch 64) give **pa(tī)dais-* 'to teach', and Khotan Saka *pīs-*, Tumšūq Saka *pes-* could derive from older **padēs-*, which gives a better origin for *pisai* 'teacher' than a connexion with *pais-* 'to mark, write, paint', to IE Pok. 188-9 *deik-* 'show', Av. *daēs-*, *dišta-*, O.Ind. *diṣṭi*, *deśāyati*, *diṣṭā-*, Greek δεικνυμι, δίκη, Lat. *dicere*, *dicāre*, *dictus*, Got. *gateihan* 'sbow', O.Engl. *tēon*.

pisaly-, *pesaly-* 'besmear' (no participle preterite), Sid. 124v3 *pisalyānā*, BS *lepa-*, Tib. *bsku-ba*; Sid. 121r1 *pesalyānā*, Tib. *bsku-ñi*; Sid. 126v5 *pisilyānā*, Tib. *bsku-bar*; noun, Sid. 151r1 *pisalyāme*, BS *pralepa-*, Tib. *bsku-ba*. From base *sard-* with *pati-* or (a)*pi-*, Oss. D. *isārdun*, *isarston*, I. *sārdyn*, *sārston*, *sārst*, *a-jārsta* 'smear'. For *-ly-*, note above *pāṣkal-*, *piṣkaly-*, *pāṣkālsta-* base *skard-*. Not yet traced outside Saka and Ossetic.

piṣaundā 'painter', gen. sing., Z 22:143; plur., Z 23:38. See *piṣā* 'painting'; from **piṣāvānt-*.

piṣinau, N 176:16 from *piṣa-* inst. sing. *piṣāna* and pronoun *-ū*. See *piṣā*.

piha- 'price', II 101:244 *piha hūḍāmda* 'they gave the price' (KT VI 196 erratum in reference); K 41:60 *nva pihi*: *piṛāthyarā* 'sell for a price'; K 41:61-2 *nva piha*: *piṛāmdā* 'they sold at a price', parallel Divyāvadāna 382:13 *mūlyena* 'by price'; Manj. 130 *jīvtje piḥye jsa* 'at price of life'; JS 211r1 *jīvtji piḥā*, parallel Tokhara B *śaulanmaṣṣe piṭosa* 'at price of life', O.Ind. *prāṇānām atyaye*; *prāṇa-vyayāt*; Z 15:127 *vasuta dātānā ratana ne ni piha busta hāmāre* 'pure jewels of the dharma-doctrine; their price cannot be known'; v 126, 2a1 *viṣākānta piha hauḍā* 'Viṣākāntā-gave the price'; K 41:69 *tturi piha*: *vī cu ṣi giṃde* 'at that price who buys?'; K 41:70 *nva piha*: *par(ā) yudāṇḍūm* 'we could sell at a price'. With negative III 58:16 *raṇṇā aviḥā*: 'priceless jewel'; JS 141r1 *aviḥyau raṇṇyo*, JS 331r4 *raṇṇe aviḥa*. Base *pī-* with *-ha-* (<-*tha-* or *-ḥa-*) to *pai-*:*pi-* 'give over, pay', Tokhara B *piṭto*, *piṭo* 'price'; with increment Oss. D. *fedun*, *fist*, I. *fidyn*, *fyst* 'pay'. Possibly *pāṇḍū* < **pitāṇḍāmā* 'we paid(?)', see above. Hence a base (like *hā-*, *hai-*, *hi-* 'to bind') *pā-*, *pai-*, *pi-* 'give' with Zor.P. *āpām* 'debt', *āpāmēntan*, N.Pers. *āvām*, *avām*, *vām*, *fām*, *ābām* 'to be paid'. See base *ai-*, Hittite *pai-* 'to give', BSOAS 21, 1958, 532.

piha 'hearth(?)', Sid. 147r4 *piha dāṇmā* 'soot', Tib. *dud-pa* 'smoke' (beside *dud-khu* 'liquid soot'); and Sid. 147r2 *hiha dāṇmā* Sid. 122r1 *hihā dauma*, Tib. *khyim-gyi du-ba* 'house-smoke' for 'soot'. Two words *piha-* and *hiha-* which can be traced to **paiḥa-* < **paida-* and **aiḥa* < **aida-* from basic *aid-* 'to burn', IE Pok. 11 *aidh-* 'burn', Lat. *aedes* 'house', Celtic O.Ir. *āed* 'fire', Greek αἶθω, αἶθολος 'soot', O.Ind. *ēdhas-*, *inddhē*, *iddhā-*, *indhana-*; *aid-s-* > *aiz-*, Av. *aēsna-*, Zor.P. *ēsm*, N.Pers. *hēzum*, *hēmah* 'fuel', M.Pers.T. **ymg ēmay*; conjectured *aid-* also in M.Parth.T. *pdyn-* 'to kindle', see s.v. *pyūn-*. Here *p-* from *pa-* as in *piha-* 'price' from *pa-ai-* 'to give, pay' to base *ai-* (Av. *iṣud-*, see BSOAS 21, 1958, 532).

pāhad-, *pāhy-*, *pihy-*, *pāh-*, *pih-*, *pyah-*, *pyih-* 'to strike', participle, *pāhastā-*; 2 plur., Z 24:144 *pāhatta*; 3 sing., v

70, 8v3 *pihei*, BS G 37, 12b2 *prahāraṃ dadyāt*; preterite, Z 24:411; 416 *pāhastā-*; I 161, 76r2 *pyahasta khasta vīraṃ* 'beaten, contused wound', Sid. 102 v2 *vī ā (vīnā?)* *pyihasti āna padajsānā* 'without cutting to be burnt', Tib. *mi bčad-par bsreg-go*; infinitive, v 263, 89r2 *parste ttā dvāsu baṃhya pahaṣte* 'be ordered to cut these twelve trees', BS G 37, 76b3-4 *dvādaṣa vṛkṣāt chinnāḥ*; participle present, Sid. 102v2 *pyihaca hiṣinaka jsa padajsānā* 'with cutting iron to be burnt', BS *śastreṇa*, Tib. *hphro lčags-kyis bsreg-go*; participle future, Sid. 152r5 *pyahānā*, Sid. 102v2 *pyihānā*, BS *chittvā*; noun, Z 7:22 *pāhamata niṣṭā*; with *-āna-*, *pihyūna-* 'stroke', v 70, 8v3 *pihyūnāna*, BS G 37, 12b2 *prahāreṇa* (see also *phīsūna-* 'seal'). From (a)*pi-xad-*, see cognates s.v. *khasta-*.

pihais- 'flee', K 41:64 *pihaisirā* 'they were fleeing', = K 44:181 *pihaisiri*, see *pahais-*, s.v. *pahej-*.

pū 'hear', 2 sing., I 137, 45r5 *pū*, BS *ṣṛṇu*; III 72:164 *pū ttā jasta* 'listen, O king'; Manj. 154-5 *pū aye hvañai dā* 'listen, I will preach the dharma-doctrine to you (-e)', = 153 *pūrya* 2 plur. optative; K 136:883 *pū* 'listen'. Older *pyū* (**patigauṣa-*), see *pyūṇ-*: *pyūṣṭa-* 'bear'.

pū 'steps', K 112:374 *cada pū jsāva u byaṣṭe* 'bow many steps he walks and treads', = III 48:8 *caṇḍā pve jsāve u byaṣṭe*. See *pve*, *puve*.

pūṣṭa 'covered', Manj. 24 *ttayau jsa ra pūṣṭa* '(parts of the body) with them covered'. See *pyūṣ-*: *pyūṣṭa-*.

pūḍa 'they fear', Manj. 323 *a-nyśānai nai ja vā puḍa* 'the non-self they do not fear'. See *puvāṇḍā*, s.v. *puvād-*.

pūairya 'they fear', Manj. 396 *ttrāma pūairya satva avāya* 'so the beings fear ruin' (BS *apāya-*). See *puvād-*.

puka 'cubit', Z 22:124 *mājo puku vīri tcaholsā puke* 'at the (measure of) our cubit, forty cubits', parallel BS *hasta-* 'cubit' (Maitreya-vyākaraṇa, ed. S. Lévi 386). The basic meaning ('arm to elbow') suggests connexion with Tokhara B *pokai* (oblique case), A *poke* rendering BS *bāhu-* 'arm'. Possibly **pukā-*, base *pauk-* 'to pierce, point', to IE Pok. 828 *peuk-*, *peug-*, variant *peuk-*, with meaning like Greek πυχών 'cubit'. Tokhara *pok-* could derive from the same base, but with extended meaning to the whole arm.

pūjsvāṇa 'to be renounced', Manj. 276 *ttu māṇada ṣkauje pūjsvāṇa nau-padya* 'like this the saṃskāra-factors must be renounced, nine-fold', = III 39, 43b3 *ttū padī ṣkaujā paṃtsāṇa nau-padya*. From **pati-jau-* 'move off to', base *gau-* 'go, move', equivalent to *patā-ts-* 'renounce, give'. Cognates of *gau-*, see s.v. *guem*. For *pū-* see *pūheṭā* 'fastens on'.

puṇa 'kindness, service', II 16, 3b4 *khu sau mūrā ni himāte ttī dva kūsa puṇa na yaṃ bāysdai khu*... 'if it should not amount to one mūrā-coin then two kūsa-measures (do me a service), look how...' (context of tasty wine (*ysaijsā mau*)). Courteous phrase containing 'service', BS *puṇya-*, unless an unknown Saka word. Hence possibly *pand-* 'to move fast' (see *pūṣṭa-*) with **pudna-*, **pudnya-* a 'swift act' as a 'service'.

puṇo 'plant name', Sid. 13v4 BS *phāñjī*, Tib. *pa-dsi*. Possibly NW Prakrit *ñ* < *-ñj-* and *-ūn-* from *-ān-* with adapted *-o* (or *-au*) for Prakrit *-ā*. BS *phāñjī* unidentified plant.

puḍa 'presented', IV 1:5 *pharṣa sāmadi puḍi 20 chā* 'the

- official Sāmadi presented 20 feet (of cloth)'. See iv 36 note, parallel to Chinese *nai tsin fang* 'to present at Court'. Base *par-* 'give' (present not yet found), Zor.P. *pārah* 'gift', N.Pers. *pārah*, M.Pers.T. *p'rg*. IE Pok. 816-7 *per-* 'convey across', O.Ind. *pūrtā-*, *pūrti-* 'gift', Lat. *part-*, *pars* 'part'; Greek ἔροπον 'gave'. See also above *pāra-* 'debt' from 'to be paid, given over'.
- puḍa-** 'removed, freed from', Manj. 89 *sa khu ysīra ysāya jsa pūḍa* 'like gold free of rust'; K 53.9.2-3 *hamāne jingya jsa pūḍa tāthattū-rrarā* 'the nature of suchness (= reality) free of origination (and) cessation', parallel BS *utpāda-nirodha-*. From base *par-* (as *bar-*: *būda-* 'bear'), or if the older form is *pūḍa-* (like *hūda-* 'given') from (a)*pa-bar-* or (a)*pa-par-*, to Zor.P. *appurtan* 'to remove', *ūpār* 'robbery', IE Pok. 816 *per-* 'convey over'. See also Oss. D. *eppard* 'separated', I. *ippāryu*, *ippārd*, *ippārst* 'be separated'.
- puḍa-** 'committed', III 60.32 *tī vīra ūtsāhi: puḍūṇḍā vasve ūvūrā* 'they made a pure exalted effort' (BS *utsāha-*); III 61.46b *cu mi ahamāyāṇḍā* (BS *adhimaṇya-*) *satva śtikūla puḍūṇḍā* 'me whom the beings contemned, injured'; II 84.21 *rruṇ giryūṇḍū u śikā khaysaṇ puḍāṇḍū* 'we bought oil and made a good repast'; II 90.68 *pramūi puḍāṇḍā* 'they made a promise to him'; II 130.7 *puṇa kuṣilā-nūlā puḍāṇḍi* 'they produced good roots of merits', parallel BS *avarūpta-*, *avaropita-*. Base *par-* 'to produce, make' from 'carry over'.
- puṇaus-** 'obstruct', Sid. 155v1 *u baysgai biṣā hame u puṇauṣtā aśaukaḥ baḥyā hiye peri māṇadu hinai* 'and his tongue becomes thick and is obstructed, red like the petal of the aśoka-tree', Tib. *lce...sla-slo-bor gyur-pa dan*, *hgags-pa dan*, *šin aśokahi lo-ma bāin-du dmar-ba rnamis yino* (*hgag* 'stop'); Manj. 112-3 *kāṇaka pr(ā)ṇa utca khavā hagriha kamala khu pūṇausta pādaka vāsta* 'the one-eyed animal (= Z 5.14 *kāṇa-kachava-* 'tortoise') raises its head from the waves of water, as one inserts oneself into the covering garment' (see Acta Orientalia 30, 1966, 30). Base **pa-naus-* or **pari-naus-* (if the retroflex -ṇ- is due to -r-) with -u- due to the labial p-. See s.v. *pūṇvāṇa-* 'to be inserted'.
- pūṇvāṇa-** 'to be inserted', Sid. 102v1 *u rīyai hā puṇvāṇā* 'and to be inserted into the anus', Tib. *rkub-la brdaxas-la* (*rdzon-ba* 'send'); III 89.173-4 *bagala hīvī tturā gūrvayau hacānyau jsā styūdā pūṇvāṇa* 'the mouth of the vessel is to be firmly inserted with pounded pieces'. From **pati-nau-* or **pari-nau-*, base *nau:-nu-* 'to move' with *pu-*, *pū-* as in *pūḥitā* 'fastens on'. IE Pok. 767 *neu-*, cognates s.v. *vauv-*: *vanuta-*.
- putā** 'blown up', Z 20.35 *kye ttrāma śsāre sanu kho hāysū dauudā putā* 'some lie just like a skin blown up (dyadic)', parallel Śikṣā-samuccaya 81.6 *drtir vā vāta-pūritā* 'a skin filled with wind'. (Not the same as *puva-* 'rotten'.) Base *pu-* 'to blow, puff'; III 45.9 *phūnūḍā...padāmaka* 'winds blow'; Oss. I. *futt* 'puff of wind', *fufujā* 'blowing', Udi *fu-p'esun* 'to blow'; Sanglečī *pab:-pavō* 'to blow', Waxī, Sanglečī, Sarikolī *puf* 'blowing', Yidya *pufum*, *pufaim* 'blow', *phūah*; Parāčī *phū kauem* 'I blow', Yazg. *fūx:-fūxt* 'pant, blow', *fux:-fuxt* 'snore', N.Pers. *pūk* 'blowing up (the fire); bellows', Khovar *phūik*. IE Pok. 847-8 *pū-*, Armen. *p'uk* 'breath, wind', Greek φούσ
- 'blowing', Lit. *pūšu*, *pūst* 'to blow'. See also *pve* (II 47.102).
- pūna**, *puna* 'arrow', see *pūrna*.
- pūnā** 'covered place, hole', II 67.48 *tta śika, pūnā hīye rrūmdakyā nvaiya, natca kluṇe vāṣtā naraṇḍa* 'so the children, following the light of the covered place, issued thence out of the hole'. Base *pau:-pu-* 'to cover', see s.v. *puṇua-*.
- pūna** 'coat(?)', II 77.25 *u pūna drraya* 'and coats three' (see s.v. *baicakama*) from **pauṣna-* or **pauua-*, see *puṇua-* and *uaṣpuṣta*.
- punūka** 'pointed, erect', Z 5.1 *gguṇa nyūta ttā puṣṣo thaṇḍiṇro puuūka* 'ears trained are at once drawn erect'. From *pa->pu-* before *nūka-* 'point' (see *hasura-*, *husura-* 'quarry', *hudūtā* 'he beats'). This *nūka-* is with N.Pers. *uauk* 'point' (see s.v. *nūka-*). For 'erect ears', note Armen. lv *zgoys* 'wary' (**uz-gauṣa-*); the reverse, Oss. D. *uiyyos* 'be quiet', *fāyyas*, I. *baqus un* 'become quiet'. Tokhara B 3b4 *klautsne naiṣai pepiltso(s) šau(l)mpa mā spāuter* 'with ears intent, do not trust life'; *klausā pilši* 'listening silently', BS *tūṣṇū upaśrutika*. Herodotos 4.129 (ol ἵπποι) ὀρθὰ ἰσταντες τὰ ὦτα; Oss. D. *qel*, I. *qil* 'erect'. But *mūnūka* 'neck' is of different origin.
- pūmā** 'cleft', Sid. 121r3 *u na* (read *ta=ttā* 'so') *śilakā besai vī pūmā vī uarujāṇā* 'it must be burst in the cleft at the testicle', Tib. *rliḡ-pahi hog-gi srubs-uas brtol-te* (*hog* 'under'; *srubs* 'cleft, wound, interval'). See *pūmye*.
- pūmūḍa** 'withered', *pumāḍa-*, II 75.54 *nam ṣā vala diṣṭa ṣṭāna pūmūḍa hamāte* 'though this *vala* (-flower) in my hand has faded'; v 88, 50r2-3 *dātai ysama-ṣaṇḍya hvandā ūchānā ysiḍā pumāḍa kāḍe vīysanosta vvaṭhāta pharrā ysera dukhauṭta* 'he saw in the world men diseased, yellow, exhausted, greatly suffering, deformed, wretched, pitiful, sad'. From **pati(ṣ)-mar-*, N.Pers. *pišmurdan*, *pašmurdan*, *pišmurīdan*, *pišmurānīdau* 'wither', Waxī *permar-* (**pari-mrya-*), Pašto *myām*, *uṛāw* 'dead, withered'. For *patiṣ-*, note also Sogd. Man. *ptzβwš* 'nd 'smell', = *pčβwš-*; Oss. D. *dzubandi* 'talk' < **padṣ-baudiya-*, Sogd. Bud. *pčβ* 'nt 'answer'.
- pūmye** 'closed', III 70.125 *pūmye vai tciṇuṇḡa tturā* 'her eyes were closed'. Possibly **pati-mita-*, *mai:-mi-* 'close eyes', Sogd. Bud. *myt'h*.
- pūy-** 'observe, watch over', III 10, 18v4 *spāṣṣa ma uysḍya ma pūya vā vyava(lo)va vā* 'look on me, survey me, observe hither, gaze hither' (BS *vyavaloka-*); II 83.60-1 *ysūtvau nāṣṭai haṣṭa pūyi jaṣṭa* 'the eight watching devī-goddesses take them (-au) into their care'; Z 22.249 *tīyā hā pūyāte balysā vathāyo grūṣṭā ttu kālu* 'then the Buddha observes the attendant, he calls him at that time' (BS *upasthāyaka-*); Z 21.14 *ko pūyātātā o ko uysdātātā jaḍu varī padīyā brītye jsa hvandā ysārā* 'when indeed (-ū < uta) she has observed or when she has surveyed the ignorant one, at once the man's heart is on fire with love'; Z 20.20 *khaūṇḍā pūyauṇce vvaṣṭāre dahu* 'they laugh, watching, they test the male'. From **pa(tī)-day-* **puḍay->pūy-*, see *ūy-* (BS *avalokaya-*), *āya*, *paya*, Av. *paiti.dayā-* 'supervisor'. See s.v. *dai-* 'to see'.
- pūra-** 'son', Bcd 53r3-4 *himāne hvāṣṭā pūrā bayṣaṇ biṣā* may I become the best son of Buddhas wholly', BS *jyeṣṭhaku yaḥ sutu sarva-jinānāṇi*; v 339, 77r6 *unāvu pūru gyasta*

ošte 'the deity is angry with your son', BS G 37, 72 bis 24 *devas te hrudhah*, Tib. *khyod-la lha bkyon-gyis* (*bkyon* 'scold'); Manj. 191 *pūra ysāda brri u ysūška* 'she bears a son beloved and delightful', K 46.46 *itye pūrā keṇa* 'for her son', K 47.53 voc. sing. *pūra*, K 46.43 *pūrai dahi ysā* 'her child is born a male', II 68.10 *sudana āsiri pūrāna khara girye* 'the teacher Sudana (BS *ūcārya*-) bought an ass (fem.) from the son'; V 30, 7314 *o pūrā pūrā se hā jsāte avāyā* 'or the son goes to the father's ruin' (BS *apāya*-); V 170, 211 *sāra pūra ysyāre* 'good sons are born'; I 175, 9314 *pūrām hūrākā* 'giving sons'; voc. plur. III 14114; 5 *pūryau* and VI, BS *putraka* (sing.); III 74.197 *a na a nahauša pūrre sṣe* 'I am not, I, Nahuša's son' (*sṣe* I sing.); Manj. 18.8 *ṣṣā hūṇa detta pūrū ysā* 'she sees in a dream a son and she bare', ibid. 114 *cu dyā pūra ysā* 'who saw (fem.), bare a son'; with *dvara* 'daughter', V 312.26 *pūrā dvarā*, V 66.8-9 *pūra du(ta?)*, II 115, 21 *pūrau dvarau ṣṣtau ttā pā drumā pvaissau* 'I ask after the health of sons (and) daughters', K 45.15 *pūrai dvarām*; V 66.9 *pūrakayau dvarayau*; with *-ka-*, voc. sing. K 47.54 *pūraka*; K 46.44 *dahakā pūrakā hamye* 'it became a male child'; V 15.23 *pūrakayau u biṣyau hvarakayau* 'with sons and all sisters'; JS 1772; 1774 *puraka* acc. plur. 'young animals'; acc. sing. JS 2674 *purakā*; acc. plur. JS 3711 *pureke* 'your sons (-e 'your')'; *-ta-*, Z 5.107 *purata*; JS 814-VI *puralakā pracaina* 'for the son'. Compounds, *pūrāna*- (**puṭra-dāna*-), Sid. 1115 *pūrāna āchā* 'diseases of the womb', BS *yonī-doṣa*-, Tib. *mnal-gyi nad*, I 175, 9313 *pūrām vasūjā* 'cleanses the womb', I 151, 6273 *pūrāna āchā jaida* 'removes diseases of the womb', BS *yonī*-, II 87.55 *pūraciṣya* 'offspring of sons(?)' see *ciṣya*; *gyasta-vura*- 'son of deva-god', acc. sing. K 2, 13715 *gyastavurā gurṣe* 'he called the *devaputra*'; nom. K 2, 13613 *gyastavurā*, Tib. *ḥiaki bu* (=BS *devaputra*-); nom. plur. N 157.41 *gyastavūra*; gen. plur. N 157.40 *gyastavūrānā* (**yazata-puṭra*-). BS Manj. 193 *pūttra-ttrreṣṇā*=Manj. 191 *pūra hiya ttr(e)ṣṇa* 'desire for a son' (BS *putra-tṣṇā*); second component *-vūr-*, *-vūr-*, *-būr-*, JS 872 *barbūrye* 'pregnant', Z 5.101 *baravūrā*; JS 192 *baṣya-vūrānā* 'sonship of Buddha'; see also *bisvūrai*, *bisvūrāṣṣai*. From *puṭra*-, Av. *puṭra*-, *apuṭra*-, O.Pers. *puṣa*, Zor.P. *pus*, *pusdān*, N.Pers. *pus*, *pīsar*, *pusar*, *pūr*, M.Parth.T. *puhr*, M.Pers.T. *pus*, *puwr*, *pusy'n* 'womb', Sogd. Bud. *wyṣpš'k*, *wyṣpydr'k*, Man. *wyṣpšyyh*, Cbr. *wyṣpšy*, Man. *ḥypšyy*, lw *ḥypwr*, *ḥypwryč*, *ḥypwryšt*, Chr. *pwryč* 'girl' (but Sogd. Bud. *z'tk* 'son', *z'tkḥrč* 'womb'), Chr. *ḥpṣwry* 'womb'; Armen. lw *čen-bakur* 'Chinese emperor', N.Pers. *fayfūr*; Waxī *pōtr*, Parāčī *puš*, Yidya *pūr*, Šuynī *puc* (*c=ts*), Oss. D. *furt*, I. *fyrt*. For Av. *apuṭra*-, N.P. Zor.P. *āpus*, N.Pers. *ābis-tan*, Bal. *āpus*, *āps*, *āfs*, *āfsin*. IE Pok. 842-3 *pōu*- 'small, few', Got. *fawai* 'few', Lat. *paucus*, *paullus*, *putus*, *pullus*, *pusillus*; Greek παῦρος, παῦς, παῖς, πῶλος, Alban. *pelē* 'mare', Lit. *putytis* 'young animal, bird', *paūkštis* 'bird'.

pūra 'that', read *šūra*, Manj. 234 *pūra*=Z 5.77 *šūrā* 'that'. *pūrā*, see *pūrāta*- 'solitary'.

purra- 'overcome', SuvP. 7014 *purri* 'may I win', BS *jineya*; V 79, 14971 *biṣā saṃtsāriya dukha purrindā* 'they defeat all woes of migration', Tib. *lkhok-ba bsñil-te* (*sñil* 'destroy'); I sing. III 74.206 *pūrrūm hīna* 'I will conquer

the troop'; III 1305; 6 *pūrrūm*; preterite, V 77, 14515 *u purdai māru hamisa hīne jsa* 'you overcame Māra-demon with the army', Tib. *khyod-k̄yis bdud ni ḡom-pa daw*; K 154.44-5 *a purrda yinīme* 'may I be able to overcome'; dyadic, K 60, 3571 *pūrrda u neḥwaste* 'overcome and triumphed'; infinitive, Manj. 294 *thayau cu kṣamīde satva parrde* (= *purrdē*) *sañai haḍe pajsa ṣṣa ja satva ne* (*pu*)*rrde ida* 'at once who wish to overcome the beings; his concept (BS *sañjñā*) is however strong; he cannot overcome the beings'; noun, Manj. 332-3 *baisā mārā hīna purāma kṣama hīmāve* 'may the defeating the army of all mārā-demons be the wish'; adjective, Z 13.85 *pūrrāka*-. With negative K 153.22 *avurdda*-, K 52.73 *avaurdda*-. From *par*-, present *p̄nu*-> *purra*-, retained in participle *purdda*- (as *ūrda*- 'ground', *baṣṣardda*- 'spread'). Av. *part*-, *paranā*-, Zor.P. *nipart*, N.Pers. *navard*, M.Parth.T. *nbrd*-, participle *nbrd'd*. IE Pok. 818-9 *per*-, *per-t*- 'beat', O.Ind. *p̄rt*, *p̄rtanā* 'fight', Lat. *premo*, *pressus*, Lit. *periū*, *peiti* 'strike', O.Slav. *perę*, *p̄rati* 'beat'; Armen. *hari* 'I struck' (present *harkanem*); without *-t*-, Armen. lw *goupar* (**vip̄dra*-) 'fight'. Uncertain fragment V 312.7 *pūrdi*, possibly **purrdi*.

purra- 'full', second component, *uspurra*- 'complete', from **p̄r̄na*-, cognate s.v. *hambir*:-*hambaḍa*-.

pūrrā- 'moon', epithet of *māh*- absent from Khotan Saka, see *māstā* 'month', V 111, 3375 *purra urmaysde* 'moon (and) sun', BS *candra-sūrya*-, II 103.67 *pūrau aurmaysdām hīvi* 'of moon and sun' (plural for older dual), K 99.266-7 *pūra āḥurmaysdāna*; Manj. 220 *sa khu pūrā dette uca* 'as moon is seen in water', Manj. 283 *uce pūra*, Manj. 385-6 *sa khu pūra āye uca*. From **p̄r̄nā*- 'full (moon)', see s.v. *hambīr*:-*hambaḍa*- 'to fill'.

pūrāta- 'solitary', BS *raho-gata*- 'gone into secrecy', III 3, 814 *aranyi tsūṇau pūrātā vara āna sāhāṇa* 'it is necessary to go to the *aranya*-wilderness to remain solitary there'; III 4, 972 *aranyi pūrā ṣṣūka* (dyadic) 'solitary alone in the *aranya*-wilderness'; V 81, 17111 *ṣṣūkye pūrātā ūṇā* 'being alone, solitary', Tib. *ḡcig-pu dben-par son-nas*; Z 13.54 *rre ṣṣu ṣṣādūtani hamisa, pūrātā māye jsa ṣṣātā* 'the king on his part Śuddhodana, alone lay with Māyā', parallel BS *ekākino, raho-gataḥ*, Tib. *ḡcig-pur dben-pa ham llog-tu son-ste*. Possibly preverb *pū* (as *pūḥitū* 'fastens') and *-rāta*- 'separated', to base *ar*:- *r*- 'be apart', Av. *airime*, Sogd. Bud. *rmyh* 'solitary', Oss. DI. *armāst* 'only'. IE Pok. 332-3 *er*- 'separate', O.Ind. RV *armakā*- 'ruined place', Greek ἐρημός, ἐρημος, Lit. *yrū*, *irti* 'separate oneself', *eītas* 'wide'.

pūrāmya 'leader', II 54.18, see *pūranysa*-.

purittā 'the illness hemiplegia', Sid. 13074 *beti jsai hālai amga purittā, gāṇma āstamna āchā jemdā* 'it removes the diseases from wind half-limb *purittā*-, (and) *gulma*- (glandular enlargement) and the like', BS *gulma-pakṣa-āghāta*-, Tib. *rlun-nad ḡzogs-phyed na-ba daw, skran-la sogs-pa sel-to*. From base *par*- 'strike', with *-u*- *pari*-> *pur*- (as in *hasura*- 'quarry') with *-ita*- preserved in an isolated word as *-tta*-, hence *purittā*- 'disease of a stroke' for BS *pakṣa-āghāta*- 'stroke at the side'. IE Pok. 818-9 *per*- 'strike'.

purre 'son', see s.v. *pūra*-.

purre 'moons', V 3552 *kho būma ātāṣiya rriḥāre pharu*,

purē|||*paḍā* *baysāre purē javana-sāra pharu* 'as celestial things (BS *ākāśa*-) surpass by much earthly things (BS *bhūmya*-), the moons... rush in front, the moons whose core is great speed' (BS *javana*- 'swift speed', *sāra*- 'kernel'). This meaning, now rather than 'arrows' (KT vi 198) as a second derivative of *par*- 'fly', *pūrṇā*-. See *purā*-.

pūrauyśa- 'in front, leader', v 64:45 *gvārā vi pūrauyśi himi* 'becomes leader in affairs'; III 76:246-7 *āta vā jambvī vīra bisā pūrauyśa rmū* (read: *rāma*) *thyau rāhā: maraṇa dū sātā na purrāmdā* 'they came hither to Jambu-dvīpa; all, pain, death, troubles, enemies did not subdue the leader Rāma', II 54:17-8 *ayikṣyaude rāści raudānā naumā viśāra-rraśā pūrānyśa śrī viśā dharma* 'they blessed (BS *adhiṣṭhita*-) the royal name of the kingdom (= *rruštā*), controlling the *vajra*-thunder bolt (and 'diamond'), the leader Śrī Viśā Dharma' (so correcting SDTV 68); v 123, 19v2 *hajuatte jsa hamagṅgā purrauyśye tti(śā?)* 'equal in wisdom, with the foremost splendour(?)' (Sukhāvati-vyūha, ed. Max Müller, p. 7). Note also *paḍoysa*-, *paḍauysa* 'in front, first, leader' to *paḍā* 'before'. From *pūra*- < **parva*- 'in front, first', with *auś*-, *vaz*- 'move, lead' to Av. *paurva*-, O.Pers. **paruva*- (in *paruviya*-), beside *pīrma*- 'first' < **parmya*- and *pīrūya*- 'former, upper', < **parvya*-, Av. *paourvya*-, O.Pers. *paruviya*-, Zor.P., N.Pers. *pīr* 'old', see above. See also below *purma*-.

puror- 'remove', 3 sing., I 143, 52r5 *baina ttavai pīreḍa* 'it removes fever from wind', BS *vāta-jvara-apaha*-, I 153, 65r1 *kṣayi pīreḍa* 'it removes phthisis', BS *kṣaya-apaha*-, 3 plur. Z 22:321 *purorīndi*, optative 3 plur. Z 4:63 *purorīru*; preterite, Z 20:32 *puraude*, Z 20:47 *purode*, 3 plur. Z 22:238 *puraudāndā*, Z 22:308 *puraudāndi*; 2 sing. JS 27v1 *perodai*; adjective, Sid. 12r1 *ttavai harbiśā pīrurākā* 'remover of all fever', BS *jvara-hara*-, Tib. *rims thams-čad sel-to*, Sid. 14r3 *purāña bisāñ āchāñ pīrorāka* 'remover of diseases in the womb', BS *yonidoṣa-hara*-, Tib. *mnal-gyi nad sel-to*; JS 714 *pīrorākye*. From **parā-bar*- or **parā-par*- 'carry away', *pur*- before -o-, -au-, *pīr*- before -e- (**parā-parati*) like *heḍā* 'he gives' (**fra-barati*). Base *bar*- 'carry' or *par*- 'remove', see s.v. *pūḍa*-.

purga 'lees', III 17:17 *huṣkyi ttrahe īraṇde, mijsāka, mau hiya purga, hamagā vištāñā* 'dried radishes, castor oil, kernels, lees of wine are to be added in equal measure'; III 18:20-1 *u maṅgāra mau hiye pnrṅyāna śi pīṇṇḍai* (-iṇ-=-ai) *pāchai* 'and with lees of old wine, this *paiṇḍaka*-poultice is to be boiled'; III 18:27 *huṣkyā ttrahe, mau hiya purga, īraṇde, hamagā vištāñā*; III 85:76 *mau hiya purgā, rūśādā, hamagā vištāñā* 'lees of wine, barley-flour are to be put in equally'. From **paruka*-, to Oss. D. *p'ara*, I. *p'āra*, plur. *p'aratā* 'lees'. Possibly IE Pok. 802 *pel*- of 'mush, soup'.

pūrṇā- 'arrow', Z 13:78 *pūrṇa*; v 355r5 *pūrṇa tcohorā* 'four arrows', IV 21:3 *duna pūna* 'bows, arrows', JS 27v2 *ssa puna* '100 arrows'; Manj. 413 *styāda kīdeśñā pvaṇa* 'firm arrow of *kleśa*-afflictions'; III 75:231 *uhyastai pūṇna jsa rrāmā* 'Rāma shot him with an arrow'; inst. plur., Z 2:138 *pūrnyau*, Z 21:15 *pūnyau*, III 75, 228 *ṣve nāsta pūnyau ttū* 'he brought him down with arrows';

III 76:252-3 *cu ma rrāmā pūnyāñ baista* 'he whom here (*ma*=*mara*) Rāma pierced with arrows'; adjective, III 67:43 *baysgā pūṇṇinai bārā* 'thick rain of arrows'. From **paurunā*-, to *parvan*:-*parun*- 'knot', Av. *paurvaṇ-ča* 'and arrows' (BSOAS 24, 1961, 470), base *par*- 'to fly' (E. Benveniste, BSL 51, 1955, 36ff). See s.v. *pārta*- 'leaf'. Tokhara B *prere* 'arrow', BS *śalya*-, B *paru*, plur. *parwa* 'feather', A *pārta-kraśe* 'arrow-shooting', nom. sing. *pār*, plur. *pārās*. See below *pvaṇa*.

purma- 'eastern', Z 3:51 *purma diśo* 'eastern region' (BS *diśā*-), Z 24:221 *purmo dāśo*. Iranian from **paruma*- (as *purauysa*- < **parva-auśa*- 'leader') with -*ma*- as *pīrma*- 'first', *harma* 'every'. Not lw from BS *purima*-, *purima-diśā* 'eastern region'. See cognates s.v. *pīrūya*-.

purṣṣa 'wild mountain beast', Z 17:7 *drauṣṣa u purṣṣa ggare vīri tsāndā pharu* 'many *drauṣṣa*-beasts and *purṣṣa*-beasts range the mountains'. Waxī *vrokṣ* 'ovis poli, male wild sheep', *drokṣ* 'bull'. For *pr*-, note also II 55:8 *prūśavā hīyai bādī* 'country of the Prūśavas', Tib. *bru-ša*, modern Buruśo, and Waxī *v*- from *b*-. Possibly base IE Pok. 121 *bhel*- 'swell', O.Engl. *bulluc* 'bullock'.

pul- 'efflate', K 100:295 (rough life text) *kharai pulāñi gūhai* 'his *kharā*- is to be efflated, the rough fellow'; with *naṣ*- 'out', JS 22v4-23r1 *ṣava-tsuka būva u kalaputtana baysgā ājavaiṣa ysurrja naṣpulaṇḍā vāṣṭa* 'night-roaming *bhūta*-demons and *kaṭapūtana*-demons thickly, *āśviṣa*- makes angry, efflating hither'. Base *pard*-, Av. *pard*- (Vid 3:32 *daeva parādan*), Yidya *pil*:-*pišcim*, Munjāni *piškyem*, Yidya *pilyo* 'efflatus'. IE Pok. 819 *perd*-, O.Ind. *pardate*, Greek *πέρδομαι*, O.Engl. *feortan*, Lit. *pėrdū*, *pėrsti*, noun *pīrdis*, Slav. Russ. *perdētī*. See also *pīysai*.

pulś- 'ask', see *puls*-.

puls- 'ask', participle *braṣṭa*-, v 88, 50r2 *pulsīndi* 'they ask him' (*yi* pronoun); infinitive, SuvO. 68r1 *ākṣutte hā pulsānu* 'he begins to ask', BS *prcchati*; v 295, 435v3 *pulsīm cādi ju|||* 'I ask why...'; v 58, 128v2 *ma ne vātcu pulsū* 'do not ask more' (= 'a fortiori'); v 394, 1r1; 1r3 *pulsūmā* 'I ask you (-ā=-m)', BS G 37, 73b2 *prcchāmi* (and 4), Tib. *śuho* (*śu* 'request'), S. Konow read *mā* 'so' separately; K 4, 140v4 *tta thu śāriputra manyuśrī alyśānau pulsa* 'so do you, Śāriputra, ask the young Manjuśrī', Tib. *śārihi bu khyod-kyis hjam-dpal gñon-nu gyur-pa hdi nīd-la dris-ṣig dan* (*dri* 'question'); 2 sing. v 329, 7v4 *cu thu gyastānu gyastu balysu ttāte ttāndrāme bātame pulkā* '(good) that you ask the *deva* of *devas* Buddha these such doubts', BS G 36, 5b1-2 *yas tvañ tathāgatam etam artham paripraṣṭavyaṇ manyase* (with variant *pulsi* v 350, 17:13); 3 sing. III 6, 12v5-13r1 *cu ra ye vā mhu pulstā* 'who questions (judges?) me'; later *pūs*-, *pūs*-, *pvais*-, *pves*-, *pūais*-, *pvas*:- II 71:1 *pūsūm* 'I ask', v 216r1 *pūsū* 'I greet' (SDTV 82); K 66:142 *ma na pūsa* 'much less', JS 28v4 *ma ne rā vā pvaśe* 'how much more'; III 66:22 *mahe pūsāmana* 'we ask'; K 112:370 *ma na pūsa* 'do not ask'; II 52:7 *pvesīda*, II 43:22 *pvesāma*, II 124:2 *pūqisāma*, II 125:20 *pvaisāma*. Infinitive, III 129:16 *drūnā paridā brriṣṭi* 'they deign to ask after health'. Preterite, v 69, 8r3 *braṣṭe* 'he asked', BS G 37, 11a5 *avocat*; noun, v 77, 145r4 *brāśka hvāña* 'a question must be spoken', Tib. *sad-nas* (*sad* 'examine'); derivative, N 75:29 *braṣṭāñe jsa aysu* 'I asked', BS *pariprṣṭena-aham*. See also *aurrāśś*-

- 'inform', *orašta-*; *pharṣavatā-*. Base *pr̥s-*: *frašta-*, Av. *parasaiti*, *paršta-*, O.Pers. *aprsam*, *-frašta-*, *-frašta-*; Zor.P. *purs-*, N.Pers. *purs-*, *pursid*, M.Parth.T. *purs-*, *purs'd*, *pdbwrs-*, M.Pers.T. *purs-*, *pursyd*, *phywrs-*, Sogd. Bud. *pr̥s-*, *br's*, *br's*, Yagn. *purs-*, Oss. Dī. *fārs-*, *farsta-*, Pašto *puštēdal*, Yidya *par̥sam*, Sanglēcī *forōs-*, Waxī *purs-*, Šuynī *pēxc-* (*c=ts*), participle *pēxc*, Rōšānī *paws-*: *pawst*, Xūfī *pāws-*: *pāwst*, participle *pawsc*, *pāwsc*; Yazg. *pis-*: *pist*. IE Pok. 821-2 *perk-*, *prek-*, O.Ind. *pr̥cchati*, *pr̥šta-*, *praś-*, OHG *forsecōn*, Lat. *poscere*, Lit. *peršū*, *pīršti* 'woo'. For **patipr̥s-* 'read', see *pūf-*: *pūšta-*. See also *brašta-* 'asked'.
- pulske** 'excrements', Z 2:14 *kye pulske khāysā kye hvāšša kye vā hēyāra* 'of some, food is excrements, of some, herbs, or of some, fruits'; Sid. 2r3 *pvaiskyām hambaḍāme hīwī piškālā* 'chapter of compacting of excrements', Tib. *rtug-skam-gyi lehu*. From **pr̥škā-* (*-ršk->lsk-*, see also *mulysdī*), Wanetsī *pukē* (**puškā*), Pašto *pača* 'dung (of sheep)'; N.Pers. *pušk*, Yidya *paške-dri* (dyadic), *pūška*, Yagn. *pursk*, Šuynī *pačc*, *pāxc*, Waxī *pōšk*, Parācī *pōrk* (**pr̥śaka-*). Base IE *per̥s-*: *pr̥s->* Indo-Iran. *pur-*, O.Ind. *purīṣa-* (**pr̥s-so-*) (with *-u-* due to labial *p-*), possibly Lit. *puŗvas* 'dirt'.
- pūlsta-** 'hidden', Z 24:387 *pūlstā kho ye ratanu nāsta u dī śśandau prihā* 'hidden as one should take a jewel and hide it under the earth' (simile of the *tathāgata-garbha* 'Buddha embryo'); Z 3:12 *klaišyau pūlstā* 'hidden by *kleśa*-afflictions'; Z 21:22 *prahoṇāna pūlstā* 'hidden with clothes'. From **pa(tī)-vart-* or *(a)pi-vart-*, base *var-*, *vart-* 'to cover', beside **ni-vart-* 'cover', Armen. lw *nouartan* (**nivartana-*) 'covering'; Oss. D. *niūārdun* 'cover'. For *var-* 'cover' see s.v. *baṭha-*, *nyūlte*. IE Pok. 1160 *uer-* 'cover'. With *-lst* < *-rt-t-*.
- puva** 'rotted', Z 20:40 *ce vāitcu śītiya śśo ysānuva śśāte puva* 'of some, next, one white jaw-bone lies rotted'. Here *puva* parallel to *phuva* 'rotten, hollow (of tree)', to base *pau-*: *pū-* 'to rot', see s.v. *hambūta-* 'rotted', IE Pok. 848 *peua-*: *pū-*. To Ormurī *pūwā* 'hollow piece of ground'; N.Pers. *puk* 'bollow', Yazg. *pək* 'maggoty', Bajui *pug*, fem. *pag* 'hollow'.
- puvaṇā** 'fear', see *puvqd-*.
- puvqd-** 'to fear', *puvqd-*, participle *puvasta-*, *puvalsta-*, *puvesta-*, v 341, 80v4 3 sing. *puvgiūtā*, BS G 37, 75b6 *bhūta-*; v 282, 77, 244 *puveittā harīysā(tā)* 'fears, trembles', Manj. 396 *pvaitta* 'he fears'; v 294:13, 222 *puvgindī*, v 295, 435r1 *nā pvaindā* 'they do not fear', Manj. 323 *pūēda*; Manj. 396 *pūairya* 'they fear'; preterite, v 330, 20r5 plur. *puvasta*, BS G 37, 17a6 *bhūta-*; Z 14:75 *saṃsārā puvalsta* 'terrified in migration'; SuvP. 68r4 *puēstai*, BS *bhaya-*; noun, v 133b2 *pvatana*, ibid. b3 *puvaṇa*, BS G 37, 18b6ff. *bhaya-*, SuvO. 4v2 *puvaṇā*, BS *bhaya-*; v 331, 21v4 *pvāṇa pananiāre* 'fears occur', BS G 37, 18b7 *bhayam utpadyate*; v 341, 83r6 *puvṇa jyāre* 'fears cease', BS G 37, 77b5 (omitted), SuvP. 71r3 *puvṇvā*, BS *bhaya-śataih*; SuvO. 27v5 gen. plur. *puvaṇānu*, BS *bhaya-prabandha-*. Adjective, SuvP. 64r1 *pvastaṇā*, BS *bhaya-hetu*, JS 33r2 *pvagcyana*. From (a) *pi-śad-* 'press upon', to *had-* 'oppress', Av. Yašt 14:56 2 sing. imperative *haḍa* 'treat (the sacrificial victim) violently' (see BSOAS 21, 1958, 526); O.Ind. *sad-* in *utsadana-*, *utsādana-* 'violent treatment'. See also O.Ind. *pīd-* 'oppress', Greek *πιέω* 'press' (IE *sed-* distinct from *sed-* 'to settle to a place').
- puvāta-** 'cooked, cool', Z 3:42 *utcāka puvāta* 'cool water' (in a list with pools); Sid. 16v2 *pvāta-*, Tib. *bsil-zin* (*bsil* 'cool'); K 41:42:3 *pvātaṇa ūci* 'in cool water', = K 42:161-2 *pvāvaṇa ūci*; Z 4:19 *ūlco puwāvo* 'cool water'; Sid. 15v4 *lvārā u pvā u garkha* 'sweet and cool and heavy', BS *śito gurus...* *madhura-*, Tib. *moar-la bsil-zin lči-la yin-te*; fem. *pvūca* (E y 320, p. 353); v 109, 31r4 *pvātiṇe ūce jsa* 'with cool water'; i 137, 46r3 *pvāyi ucana* 'with cool water'; see also *pvāśka-* 'cool', *pvāśkai* 'coolness'. From **pati-vā-* 'blow upon' so as to cool, like *uysdem-* 'to blow out, cool', see s.v. *dam-*. Base *vā-* s.v. *bāta-* 'wind', IE Pok. 81-4 *auē-* 'blow'.
- puve** 'footsteps, steps', Z 24:220 *hauda pve* 'seven steps', parallel Mahāvastu 2:24:6 *padāni sapta*, = N 171:12 *hauda pve byāṣṭai* 'you stode seven steps'; Z 2:130 *ūca puve ne byaure* 'footsteps are not in water'; SuvO. 36v5 *pve byāṣṭāte* 'he strides steps', BS *padāny atikramiṣyati*; ii 11:15 *tta pvai tsuṇai* 'so one must go to the feet' (greet humbly); ii 99:198 *khu tta pvai tsuauṇi hamāvai* 'if so it is necessary to go to the feet' (possibly here *pvā* loc. plur. with pronoun *yi* 'by him'). A cliché occurs iii 48:8-9 *caṃdā pve jsāve u byāṣṭe ṣi baiśā baysūstāṣṭā jsāve* 'as many steps as he goes and strides, every (step) leads towards bodhi-knowledge'; = K 72:25 *cada pvi jsā niara jsāvi paṇi pvi vaska khu byiḥi jabuwa ysṛana vadida naika* 'as many feet he goes here, for every foot if he gets a *niška*-ornament made of gold'; K 112:374 *cada pū jsāva u byaṣṭe* 'as many steps as he goes and strides'; Manj. 286-7 *mvarā pve āvaṣṭa vīra* 'birds' (= **mūrānā*) footsteps on the sky', a cliché, simile Pali Dhammapada 92 *āhāse va sakuntānaṃ padam*, BS *yathā-vantarikṣe śakuneḥi padam* (see E. Lamotte, translation Vimalakīrti-nirdeśa 263). From **paduvā-* or **padukā-* to *pai*, *pā* 'foot'.
- pūs-** 'recite, read', participle *pūšta-*, iii 122:29 *pūsū* 'I read', BS *śikṣapayāmi*; ii 2:18 3 plur. *hajva sājīdā pūṣida* 'the wise learn, they read'; Manj. 162 *aṣka hadarya pūṣāṇa* 'always to be read by others'; Sid. 1v4 *pūṣākā* 'reader'; infinitive, iii 122:29 *parya va pūṣtai* 'deign to read', BS *śikṣapaya*; preterite, Z 22:224 *vinau styāndā hvatāndā pūṣtāndā* 'they learnt the *vinaya*-discipline text, preached it, recited it'. From **pati-fras-y-*, **patifrašta-*, O.Pers. *patipr̥satiy* 'reads', Sogd. Bud. *pt̥rs-*, Man. *pīṣṣyy*, Sasanian insc. Paikuli *pt̥wrs't*, M.Parth.T. *pdbwrs-*, *pāfwrs'h* beside Av. *paiti.fras-* 'ask questions', *paiti-fraxštar-* 'questioner'. Judicial use, Zor.P. *p'twpl's*, *p'tpl's* **pātafrās* 'recompense', Pāzand *pādafrāh*, Sogd. Bud. lw *p't̥r's* 'punishment', Armen. lw *patouhas* (northern Iranian without *-r-*). See also *pharṣavatā-* 'official title'. Tumsuq Saka *papūṣta* 'read(?)'; *pursickari* 'investigation'. Cognates s.v. *puls-*.
- puška-** 'drum', see *pātīṣa-*, *pauṣkya-*.
- puššo** 'at once, swiftly' dyadic with *thiyau* 'at once' and *raysga vi* 'swiftly'; Z 12:93 *puššu*, Z 15:11 *pušṣvai*; *puššu*, *puša*, *pūša*, *puši*; iii 45:9 *seṣṛyau thiyau puša* = iii 40:3 *śaiṣṛyau thiyau thiyau vaṇa*, = iii 34:2-3 *seṣṛyau thiyau puša*, = iii 36:50-1 *seṣṛyāni thiyāṇi thiyāṇi pūša* 'may they make love at once'; ii 28, 35b3 *thiyau vā puši trāmīrau*

'enter at once'; III 75:225 *pūšai būda raysga vī hā* 'at once he bore him away swiftly thither'; III 14h4 *na vañā drrāysā puša paše* 'does not now at once cast away the raft' ($-ā = ū < uta$); N 76:42 *dalsā thatau ye vā pušsa* 'at once load up (2 sing. conjunctive) swiftly', BS (ed. Nohel 190:5) *āropya... śighram*; Z 1:188 *kye puššo parrāta dukhyo jsa* 'who were at once delivered from woes'; K 61, 41v1 *khu ttū hvī ysamtha rūyide rašta pūša tsīdi drrayvā avāyūā* 'when they lose this human birth, straightway at once they go into the three ruins' (BS *apāya*-). Connexion uncertain; possibly *pa(ti) > pu-* with base $-sso$ to $-sau$: $-su$ 'go fast', Av. *vātō.šuta* 'driven fast by wind'. See s.v. *šv-*. Note also *tušše*, base $*tauxš-$, which would suggest a base $*pauuxš-$ for *puššo* (a variant to *pau-* 'to speed').

puškija 'one of the two vitriols', Sid. 12v4 *ysamyē dvī šā puškija u šā haušta* 'two vitriols, one *puškinaa-* and one dried'. O.Indian two kinds: 1. *dhātu-kāśīsa-* of *harit-* 'yellow' and red (*lohita-*) colours, 2. *pušpa-kāśīsa-* of white and black colours (*śukla-*, *kṛṣṇa-*); it is an *upadhātu-* 'secondary mineral'. Vitriol now is copper sulphate (blue), ferrous sulphate (green), zinc sulphate (white), vitriol of Mars non-sulphate; oil of sulphate is concentrated sulphuric acid. Here BS *kaśīsa-dvaya-*, Tib. *nag-dhur rnan gñs dan*. Adjective, *puškinaa-*, fem. *puškija* from $*puška-$, possibly *puš-*, as BS *puš-*; and Iranian *puška-* equated with BS *pušpa-*. For base *pauš-*: *puš-* see above *pāšga-* 'strength'; *puška-* 'flower' is a possible derivative. The second sort *haušta-* seems the usual participle to *hauš-* 'to dry', but might conceal another word equivalent to O.Ind. *dhātu-* 'mineral'. Possibly as the 'dried, hard' substance, like Sogd. Man. *šxt'k ywšt* (W. B. Henning, Sogdica 17:21), glossing M.Pers. *yw-ššyst'n* 'āyō-ššistān', Zor.P. *gōhr* 'mineral'. See s.v. *ysamyē*, for the colour.

pūšta- 'recited, read' participle to *pūš-*.

pušta- 'arrayed', see *našpušta-*.

pušta- 'interrupted', see *apūštye* ($*apati-brašta-$).

puštaka- 'strengthening stuff, fermented drink', III 73:171-2 *šai tta hve sā nāra-ṇ ysā puštaka va tsūm, dahaka-ṇ sattakā šte, khva-ṇ na hama škūta ragai* 'he (the ant) said to him so, My wife has born a child, I am going for drink; it is a male child; how should I not have liquor in my throat?'. Base *pauš-*: *puš-* 'to nourish, strengthen', see s.v. *pāšga-* 'strength', and s.v. *puškija*. IE Pok. 848 *pu-s-* 'blow up', O.Ind. *pūšyati*, *pōšati* 'nourish', *puštā-* 'strong', *pušpa-* 'flower', *puškālā-* 'rich'; Scand. Norw. *foysa* 'swell up, ferment' ($< *fausian$). See also s.v. *ragai* ($*rangaka-$), beside Oss. *rong* 'fabulous drink', Swanetian *rang*, Megrel *rang-i*, Georgian *rang-i* 'honey drink, mead'.

pušta 'a medicament', III 89:172 *pušta-ttākavi dva šimga* 'two *šimga*-measures', within a list of plant names, unidentified.

puštara- 'juniper', Sid. 12r2 *puštara*, BS *padmaka-*, Tib. *suḡ-pa* 'juniper (juniperus excelsa)', gen. plur. III 17:8 *puštaraṇa*, Sid. 100r1 *puštaraṇa*. The juniper has awl-shaped prickly leaves; hence possibly to hase IE Pok. 981-2 *spei*: *spi-* 'he pointed' (see s.v. *phī(ra-)*), with *pu-* $< pi-$ (after labial): $*pištara-$ 'spiky', with Oss. D. *pixsā*, Pam. 2:30:6-7 *xalā pixsau* 'like a thicket of bushes'

(Russ. translation *podobno čašče lesa*); I. *pyxs*, *pyxsytā*.

Note also *nauštara-* 'lancet' to N.Pers. *ništar*, base *niš-*.

pus-, **pus-** 'ask', see *puls-*, *pves-*.

pūsta- 'driven', Mlanj. 120-1 *šga ma ya dūšaršila hara maraṇa-kāla pūsta avāya* 'this was here element of evil (BS *duššila-*), at time of death driven to the ruins' (BS *apāya*). See *uspūsta-* 'raised up'; *našpūste* 'drove out', *phusta-* 'brought out', *našphusta-*. From *pau-*, Zor.P. *pwd-* $*pōdēnd$ 'move', M.Parth.T. *pwd-* 'to move', *pwwd* 'boat' ($< -t-$ or $-d-$), N.Pers. *pōy-* 'go fast'; Vēs u Rāmēn (ed. M. Minovi 45:19), *va yā gurg-ē sūy-i naxčir pōyān* 'or a wolf dashing towards the quarry'; Sogd. Man. *pwty'kh* 'small boat' ($-t-$, or *lw* from M.Parth.T.); Armen. *lw hrappoyr*, *hrapourem* 'allure' ($-r-$ $< -d-$); O.Ind. *pota-* 'boat', BS *potūra-* ($-t-$ or secondary from $-d-$). IE Pok. 998 *speu-d-*, Greek *σπεύδω*, Lit. *spūdinti* 'hasten', *spaudā* 'pressure', *spaudžiu*, *spāusti* 'press, drive on'.

pūstye 'he uncovered, opened', v 62:13-4 *ttiṇa va darya pa(ha ya) ttu pūstye šau-dre-salā šikā esthīya* 'in that holder there was a hag (*paha*), that he opened, he drew out a child of from one to three years'. From *pati-gaud-* (reversive *pati-*) $> pūy-$ (as *pati-gauš-* $> pyūw-$, *pū-* 'hear') to *gaud-* 'cover', see *uysgun-*.

pūstya- 'book', III 122:25 *pūstya*, BS *pūstaka-*, loc. sing. Z 22:226 *pūstāya*, Z 11:60 *pūstiya*, III 122:27 *pūstye*, K 95:122 *pūstyeṇe*, III 111:br5 *pūstya*; K 139:963 *šai pūstya dijsāte* 'he keeps it in a book'; v 244, 2b2 *pūstya-t-i višci* 'put it in a book'. From BS *postika-*, *pustaka*, Kroraina *caṇṇa-pothi*, Pali *pothaka*, of Iranian origin, O.Pers. *pavasta-* 'envelope', Sogd. *pwst*, *pwstyeč*, M.Parth.T. *pwstg* 'book', O.Ind. RV 10:27:7 *pavāste* 'two coverings', Zor.P., N.Pers. *pōst* 'skin, hide', Zor.P. *apōstak* 'without skin', E. Benveniste, BSL 47, 1951, 47. For Iranian $>$ O.Ind. $>$ Iranian, note also Khotan Saka *khaḍara-* 'mule' $< *xaratarā-$, Sogd. *xrt'r'k*, Turk. *qatır*, whence Oss. D. *qadīr*, I. *qadyr*.

pūha- 'fifth', see *paṇjsa* 'five'.

pūhamj- 'to scarify', Sid. 5v2 *cu byamjsā raysā šī ttaraṇi-darā hamthrrajākā u pūhamjūkā u strrajānākā u sannā hanbīthākā* 'when the taste is astringent, it draws together the body, scarifies it, stretches it, and compacts the faeces', BS *piḍana-lekhana-staṇbhi*, Tib. *bska-ba ni ša na-bar byed-pa dan, ša hbri-ba dan rtug-skam-su byed*. From *thamj-* 'draw', see also *nuhamj-* 'to open'.

puhara-, **pūhara-** 'vegetable', Sid. 17v3 *hwāšāṇ puharāṇ hīya piškēca* 'chapter of herbs and vegetables', Tib. *ldum dan snod-kyi* (Pek. ed. *snad*) *bye-brag*; II 1:6 *pūhara vā bara* bring me some vegetables', Chin. *tsaiya*, K 1025:1 *ts'ai < ts'āi*, Jap. *sai*, SDTV 18; II 85:23 *ysirū pūha: rā ūspurā* 'green vegetable, complete'; II 85:21-2 *paysauja pūha: ra hwa hwa : ṇye tciṇṇā hamga sūttā* 'pungent vegetable, severally, sour milk, yeast, sour stuff, vinegar'. Possibly *pati-* $> pa-$ with *auša-* 'herb' $>$ *pūh-*, *puh-* with suffix $-ara-$, Zor.P. (h) *ōšak*, N.Pers. *xōšak* 'ear of corn', Pašto *wašai* ($*aušaka-$), Balōči *hōšag*, *mazan-hōš*, Yidya *yūya*. From O.Indian come *oša-* in *oša-dhi-* 'herb'; *avasā-* 'fodder', Nūristāni Aškun *au* ($*avas-$) 'bread'. For $-h-$, see *jūh-*. A similar $*pa-auša-$ 'mortal' has given Balōči *pōšunday* 'human being', see s.v. *hwand-*.

pūhīmyau 'muscles(?)', III 41·25-6 *ttaunākā šūñā pūhīmyau śatta-śakyai pejai* 'thick thighs, very strong (BS *śata-śakya-*) rounded(?)'. From *pūhai-* 'to fasten, bind', *pūhima-* 'ligament, muscle', see *pūhētā* 'he binds', base **pa-hai-*, Av. *hā-*, *hay-*, *hi-* 'bind', Zor.P. *viśātak* 'unbound, open', N.Pers. *gušādah*. IE Pok. 891-2 *sē-*, *sei-*, *sī-*, *si-* 'to bind', O.Ind. *syāti*, *sināti*, *sinoti*, *siman-*, *simā* 'limit', Greek *ἵαυτ-*, *ἵαός* 'strap', O.Engl. *sīma* 'bond'. For 'muscle', O.Ind. *bandha-* 'ligature', *bandhana-* 'sinew, muscle'. For *-ū-* note also *būṣṣāta*, *vūmūva-*, (*vūmū*)*ta-*, *vūṣṣotte*, *pūmye*.

pūhētā 'is tied, ties', Z 22·168 *hurā stura pūhētā myāni* 'a thick scarf binds (is tied at) the waist'. From *pa(ti)->pa->pū-* with *hai-*: *hi-* 'bind' see s.v. *pūhīma-* 'ligature'. The hook may indicate base *hai-š-*. Manjuśrī is marked out by a scarf or belt, see s.v. *hurā*.

prhīta-, *prhīya-* 'opened', Z 5·87 *tejimañi ttīyā prhīyā* 'eyes then opened'. See *prahālj-*, *pahāj-*, Manj. 412 *prāhihi*.

pe 'power', SuvP. 62v4 *cu ni pe haṃdara niṣṭā* 'who has no other power', BS *aśaraṇa-*; v 316, 14 *pe hauva eṣṭāma*, = Sid. 6v2 *bi hauva eṣṭāma* 'power, strength, stay', Tib. *stobs dan*, *ñans-stobs dan*. See also *duṣpya* 'weak'; and *pāṣā-*.

pe 'colour name, green(?)', II 60·8 *u pe u štyi maiṣṭā kabala śā* 'and green(?) and white large *kambala*-blanket cloth, one'. Possibly **pāyi-* to base *pai-*: *pī-* in O.Ind. *pītā-* 'yellow' and *pitta-* 'bile'. Hardly from **pīsa-* (see *śīphīsa-*), N.Pers. *pēs* 'white' (IE Pok. 794-5 *pei-k-*). More remotely Iran. *sap-*, Pašto *sābak* 'grass, vegetable', *sābū* 'hill grass', Šuynī *sāpc* (*c=ts*) 'cultivated field', Zor.P. *spē* **saḥz*, N.Pers. *sabs* 'green', IE *kāp-*: *kṛp-* with increment *kṛp-ei-* 'be green' with loss of first consonant (as in Av. *sata-*, Khotan Saka *sata-* '100' from *dkm-*). Possibly to IE Pok. 529 *kāp-*, Greek *κάπος*, *κήπος* 'garden', and *κάπυς*. See SDTV 14-7.

pai 'cup(?)', III 101·23-4 *aysamū va tvī baida basta valakā nā pai* 'the mind there (*vara*) bound upon you (2 sing.), he took the cup of the drinkers(?)'; II 130·6-7 *aysmū va tvī baida basta valakā pai nā*. Assuming *pai* from **pāda-*, Sogd. Chr. *ptγ'd* **patigāda-* 'cup' (1 Cor. 11·25 Syriac *ks* **kāsā*, Greek *ποτήριον*), N.Pers. *paiyūlah*, *piyālah* 'cup' (E. Benveniste, JA 1936, 1, 234) from *gad-* variant with *gal-* (for *d/l* see also s.v. *ggūla-* 'ball'), cognate with Av. *zga-*, Oss. D. *āyzālun*, *āyzālun*, *āyzaldāj* 'flow', *āyzalun*, *āyzalun* 'throw down, strew', I. *zyālyn*, *zyāld-tān*, *zyālyn*, *zyāldton* (with *-y-* after *ār-*). See s.v. *vaysga-sta-*. O.Ind. *galati* 'drip, fall off' (IE Pok. 471-2 *g^{el-}*) has an ambiguous *-l-* (cf. RV *nada-*, AV *nala-* later *naḍa-*, BS *naṭa-* 'reed', Iran. Av. *naḍa-*).

pai 'foot', see *pā*.

peṃsāma 1 plur. to *puls-*, v 387·21·5 (SDTV plate 61) *///paḍanyasye ttā peṃsāma* 'on the first day we greet you'. *pechvāme* 'covering', II 104·75 (SDTV 84) *jñāñmai* (BS *jñāna-*) *maula* (BS *makuṭa-*) *pechvāme jsa ysānasta* 'beautiful with covering of the head-dress of knowledge'. From **pati-čhud-* with *xaud-* 'to cover', O.Pers. *xauda-* 'hat', Waxī *skīd*. See s.v. *khoca*.

pejai 'rounded(?)', III 41·26 *pūhīmyau śatta-śakyai pejai* 'with muscles very strong (BS *śata-śakya-*), rounded'

(of the *šūñā* 'thighs'). Adjective from **pāryači-* to *pāra* 'round', Armen. lw *par* 'round'. For BS *śakya-*, note also *mahaśakya-*, *alpaśakya-* (KT VI 277).

paija 'breast', see *piṃja*.

pejsa 'strong; very', see *pūṣajsa-*.

pejsata-, *pejsye*, see *paljsata-* 'surrounded'.

pejsa 'surrounded', K 99·240 *baudasatvā jsa pejsa* 'surrounded with bodhisattvas'. See *paljsata-*.

paijsa 'retinue(?)', II 110·11-2 *kāṣṭa paijsa pharāka byaudauda* 'where (= *kuṣṭa*) were found many followers (? , *paijsa*)', from *paljsata-* 'accompanied'; K 147·17 *raudau jsa paijsa* 'surrounded by kings', see *pejsa*.

paijsabha 'captives', Manj. 415 *baṃdanyū gūva paijsabha* 'captives freed from prisons', = Z 5·100 *banā puṣṣo harbiṣṣu ggūta* 'prisoners at once wholly released'. From *pa(ti)-* or *pari-čamp-* (or *čamb-*) 'blocked in, captive', to base *skamb-* 'to block', IE Pok. 916 *skambh-*, O.Ind. *skabhnōti*, *skabdhā-*, Av. *frasčimbana-*, rather than an error *-bha-* for *-ta-*.

paijsām 'greatly to them', II 10·162·162 *kau baida tcauttai paijsām ariṣa avajsaṃ yudai* 'he was injurious to the *kavi*-sages, he did them great unpleasantness, dishonour'. See *pāṣajsa-*.

pejsidā, see *pajsan-* 'apply'.

paijsaigau 'with protection, retinue', III 43·23 *paijsaigau māstq ttrāmīdā* 'with company, drunken, they enter'. See *paljsamgyā-*.

paijsaimīdā 'they accomplish', II 105·114 *kīra paijsaimīdā* 'they carry out the works'. See *paljsem-*, *paijsauda*, *paij-sādai*.

paijsauda 'they surrounded', K 26·141, see *paljsem-*.

peḍa loc. sing. 'building', v 33, 12a3 *pirām peḍa jsāti* 'he goes into the built part of the houses'. See s.v. *pira*, base *par-* 'to build'. For the form, note also *bāḍa-* 'time', loc. sing. *beḍa*.

paittaru 'later', Z 19·50 *///hāru buāte ne oysde tteye vīrā paittaru atā///* '(if) he knows the matter, he is not angered; about it later exceedingly (he...)'. Comparative to *paiya* 'long, late'.

pette 3 sing. 'does, commits', III 50·43-4 *khu <bu>ri ārā na pette* 'so that he commits no fault'; preterite, v 168, 7b4 *kidyāni pāsta ide* 'he has committed evil acts'; SuvP. 64r4 *biṣṇīni baṣḍe pāste* 'I committed all kinds of sins', BS *yat tu pāpaṃ kṛtaṃ mayū*. For *-ette*, note *haṃbette* 'stops' (Tib. *hgags-pa*), beside *bāsta-*, *buāsta-*, *bveṣta-* 'stuffed', III (ed. 2) 139v2 *bremātā bette kāḍgāne* 'he weeps, he commits evil acts', BS *aśru-kaṇṭhaṃ prarodati*. Possibly **pa(ti)-vād-*, see *bāy-*: *bāsta-*.

petcautta 'injured', I 141, 49v4 *strīyau jsa petcautta ttrāmānara* 'the body injured by women', BS *strī-vajam*. See JS 29v2 *patcautta-*.

painā 'liquid', KBT 100·292 (in context with defecation) *painā pyau* 'overflow of liquid', to base *pai-*: *pi-* 'swell, overflow', see s.v. *pyau* and *pāyā*.

painakyaīma 'piece of dress', II 77·12 *painakyaīma baida pvaica tsvāda drraya* 'the coverings on the garment amounted to three'; II 78·42 *tcau pvaica jsām painakyaīma gīryāmdū* 'four coverings also we bought, garments'. From *painakya-* with *-ānya-* suffix, see s.v. *painajā*.

painajā 'covering', II 60·24 *painajā śī-nama sau* 'one

covering of white felt'. Possibly base *kan-* 'to cover', through **pa-kānya-*, **pena-*. See cognates s.v. *pacan-*; with adjective suffix *-ja-* < *-či-*. See also *pinapaka-* for *-ina-*.

pai nā, II 130b7, variant *nā pai*, see *nā pai* III 101:24, and *pai* 'cup(?)'.

pemā 'building(?)', III 80:29 (of the road) *pemā mase samgā* 'stones of the size of bouses(?)'. Note Av. *asūnō...* *katō.masanhō* 'stones as large as a house'. Possibly from **paśma-* 'fixture, building' to *pas-* 'to join', IE Pok. 787-8 *paś-*, *paś-*, Greek *πάσσαλος* 'nail'. Hence *pema-* from **pema-* < **paśma-*, as *pema-* 'wool' from *pas-* (IE *pek-*), N.Pers. *paśm*. Hence not *pema*, BS *pratimā* 'image'.

pema- 'wool', III 88:147-8 *pema jsā nūṣṭyānā* 'to be wrapped in wool', III 84:39 *pemakañā* 'in wool'; II 60:16 *baysgye paima jsa* 'with thick wool'; adjective, II 62:7 *peminai thau nausi chā* 'woollen cloth, 19 feet'; II 76:5 *pīṇmīnīnai (-im-=-ai-) thau pasti i chā* 'be ordered woollen cloth, 1 foot'; II 60:21-2 *u painīnā thauna teaura* 'and woollen cloths, four'. From **paśma-* (*-aśm-* > *-em-*, as *-aśm-* > *-en-*), Zor.P. *paśm*, N.Pers. *paśm*, *paśmēn*, *paśmēnah*, Oss. D. *fans*, I. *fāsm* 'wool', to base *pas-*, Oss. D. *fasun*, I. *fasyn*, *fast* 'to comb', *sār-vasān* '(hair)-comb'; *fest* 'wool' (**paśti-*), N.Pers. *paštak* 'curled hair' (G. Morgenstierne, NTS 12, 265). IE Pok. 797 *pek-*, Greek *πέκτω* 'to comb', Lat. *pectō*, *pectere*, OHG *fehtan*, Lit. *pešū* 'pull out'. For *-ema-*, see also *teġiman-* 'eye'.

paimaiśja 'touches', III 102:54 *aysamū ṣṭau kauma paimaiśja guthalaka* 'the mind in love (BS *kāma-*) touches the quivering parts'. From **pari-marz-*. See *pemēsta-*.

pemēsti 'seized', JS 2474-v1 *pura pemēsti aysgam* 'the vulture seized the young ones'; II 98:153 *pēnaistai*, see *paṇmāstā* II 45:74. From *pari-marz-*, with cognates, s.v. *malys-*.

pembara 'covering', Sid. 153v1 *hauda pembara* 'seven-covering', BS *saptaka-āvrta-*, Tib. *rim bdun-gyis g-yogs-te* 'sevenfold covered'. From **pam-par-* reduplicated (as *kaṃggan-* 'dig'), to base *par-* 'cover', Oss. D. *p'arūā*, *p'arā* 'skin, film', I. *xārv*, Armen. lw *p'ar* 'thin skin, film', Georgian lw *p'arva* 'to cover'. IE Pok. 803 *pel-*, Greek *πέλος* 'skin', O.Engl. *filmen* 'skin', *fell* (*-hi-*), *fellen* 'leathern'. See BSOAS 20, 1957, 49-50 for O.Ind. *pra-pharut-*. In this later Khotan Saka possibly one should think also of **pari-pāra-* with *pem-* = *pai-* from *pari-*, through *pal-*.

pembaṣi 'proper name', v 259, 442 *parau ā si pembaṣi hīyā dva-aśān dīmanāṣṭa stūra stāka dasau* 'the order has come that ten *stūra*-beasts are needed to the house for the two-horsed carriages of Pembaṣi'. The *dva* is not gen. plural but first component *dva-aśa-* 'having two horses' an epithet of a carriage, which can be compared with Armen. lw *despak*, beside Zor.P. *by'spk* **bēspak* (see Zoroastrian Problems 46, n. 4) from **dvi-aspaka-* and **bi-aspaka-* 'carriage' and 'team'. The name Pembaṣi, of place or person, could be the Turkish title *bin-baṣi* 'officer of 1000', with *p-* for foreign *b-* as in II 55:8 *prūṣavā hīyai bādi* 'land of the Buruṣo', Tib. *bru-za*, see SDTV 42, and above s.v. *purṣṣa*.

paiya 'you protect', 2 plur., see s.v. *pā-*.

paiya 'after long time, late', SuvP. 70r4 *tīna ra aysā kuśalnā kīrṇa, baysā panamāni ma piṇya (-im-=-ai-)* 'therefore may I also by good action rise as a Buddha not after long time (=soon)', BS *anena cavaḥaṃ kuśalena karmaṇā bhavēya buddho na cireṇa loka*; Z 24:439 *kyerā paiya pādā hāmāte o vā khāṣṭā* 'how long he was fed or given to drink'; II 63:9 *khu vā kṣauva u tti mūri paiya ni hīṣi(di)* 'when the vouchers (Chin. *ṣ'au*, K 861:5; 2) and the *mūrā*-coins do not after long time arrive'; Sid. 156v5 *khu tti ttiyāṃ krra paiyi hanūte* 'when then their treatment (BS *kriyā*) is delayed', Tib. *dehi ṅho-ga mchis-te*; v 63:24 *ū na paiya nvaistau prracyau jsa haṃphva himūyau* 'and may they soon be joined with easy conditions' (BS *pratyaya-*). For BS *na cireṇa*, note also Bed 55r3 *raysgā vī thiyau* 'swiftly, at once'. The form *paiya*, comparative *paītaru*, is like *haiyā*, *haīttara* 'early, earlier'. From *apa-*, O.Pers. *apataram* 'further off', Av. *apana-*, *apara-*, *apəna*, Pašto *byal* 'separated' (**apa-θya-*), *byarta* 'again, back' (**apari-štā-*), *byā* 'again', Av. *apaya*; Pašto *ba* verbal prefix to Av. *apaya*, *apam*, *ape*, to O.Ind. *apara*, *apama*. The *-aiya* is from *-āyah*, as Av. *frāyō* 'more', *fraēšta* 'most', O.Ind. *prāyas-*. IE Pok. 53-5, Got. *aftarō* 'after'.

peysūn- 'filter, strain', III 84:48 *tī peysūnānā* 'then they must be strained'. See *ysūn-*, *niysūn-*, *baysvi*. With *pe-* from *pal-* < **pari-*, base *sau-*:*zu-* 'to flow'.

perā 'leaf', Sid. 105 *hiyārā ā vā perā* 'fruit or leaf', Tib. *hbras-bu* 'fruit'; loc. plur. Sid. 153v1 *ysicvā pervā* 'yellow leaves', Tib. *lo-ma ser-pohi naṣ-du*. See *pārra-*, *pīra-*; plur. Manj. 39 *pere*; K 63, 78v2 *pēra*.

perai 'external, accidental', Sid. 138v5 *perai āvaṃdū āchai* (dyadic, BS *āgantuka-*) 'external disease', Sid. 135r5 *perā āvaṃdva*, Tib. *nad bla-gñan* (Das Dict. *gñan* 'epidemic'); Sid. 105r1, gen. plur. *beta jsa perā āvaṃdvaṃ āchāṇi jsa hame* 'arises from wind, from epidemic diseases', BS *tad-upadrava-saṅgataḥ*, Tib. *rlun-nad-kyi bla-gñan rnamṣ dan yan ldan-pa yin-no*. From **pārya-ka-* 'penetrative', to base *par-* (see *pāra-*), IE Pok. 816-7 *per-* 'cross, penetrate'. Or possibly connexion with *papatai* 'epidemic', BS *āgantuka-* points to *pat-*, *pay-* 'to fall', **pāyira-ka-* > *pēraa-*, see *hevira-*.

pere, see *pyairā*.

peroḍaiyi 'you rescued him', JS 27v1, see *puror-* (*-y-i* pronoun *yi*).

perra- 'be caused to (act), be made to', with infinitive, to form a causative, v 89, 22v4 *|||perre* '(seven images) are to be made', BS *sapta pratimāḥ kartavyāḥ* (*perra-* = participle *-tavya-*); Z 12:17 *khvai hauta tter-buru varā āysāte perrā, khvai hota tter-buro vari pūṣa* (BS *pūṣa*) *yauānā* 'as he has power, to that extent there he must equip, as he has power, so he must worship' (*perra-* = participle *-ānā-*); Z 12:13 *perre...pātāste* 'he must speak'; v 28, 59r1 *perrā handeḍe*; v 149, 2b5 *perre buṣtā*; v 149, 3a4 *perrā keṣṭe*; v 148, 133b6 *perre duva pārūhāna paysendā* 'he must know the two movements'; v 149, 2a2 *perre duva hāra buṣte* 'he must be made to understand the two things'. Note also II 39:5 *kīra para* 'works at cultivating' if for **kīrā parrā*. From **parnvyā-* base *par-nu-* 'to cause', IE Pok. 816-7 *per-* 'pass over, penetrate, cause'.

perma 'nurture, adoption, fosterage', II 14, 223-4 *aṣṭā maṃ pūri haryāsakā nāma tṭā pūri permā haurū* 'I have a son by name Haryāsaka (*haryāsa*- 'black'), that son I give to be fostered'; compound, II 14, 228 *perma-vādi* 'document of fosterage'. From **pūrmya*- to *pār*:-*pāda*- 'to rear, nourish'. For *-erma*-, note also *pakyerma*- 'out-standing', from **pati-cārmya*-.

peṣaramjśi adjective 'evening', K 39.156, see *palsāra*-.

peṣā 'in the evening' K 45.17 *ṣi naḍa hatsa neri jsa peṣā nvasta* 'this man in the evening lay with his wife'. See *palsāra*-.

paiškya 'spikes (of a bush)' (variant with *spyakyai* 'flowers'), III 34.7-8 *ustā karāsa paiškya u spāleka khīysara spyakye* 'branches, creepers, spiky bushes, and buds (BS *sphoṭaka*-), filaments (BS *kesara*-), flowers'; = III 46.15 *ustā karāsa paiškya u spālaka khīysira spyakye*; = III 40.9-10 *ustām kāraṣā spyakyai spālakā khī(ysa)rā spyakyai* (*spyakyai* first, by error). From base (s)*pai*:-*pi*- 'to prick, pierce', to Oss. D. *pixsā*, I. *pyxs*, *pyxrytā* 'bush', see s.v. *puštara*-; hence *pais*:-*pis*- 'to pierce', with *-s*-*pixs*- (for *piš*-). IE Pok. 981-2 *spei*- 'be pointed', O.Engl. *spitu* 'spit', O.Norse *spīkr* 'nail', Engl. *spike*; Lit. *spitėlė* 'needle'. See *phī(ra)*-, Oss. D. *āfserā*, I. *āfsir* 'ear of corn', Lat. *spica*. See also *pṭysgyau*.

peṣkatta 'separates', Manj. 16-7 *usta vī jīya tcarriṣṭa peṣkatta hvi hvi beṣa* 'at last it perishes, scatters, separates severally, everyone'. See *pāṣkal*-.

peṣkala 'chapter, separation', see *pāṣkal*-.

peṣkājā 'factors', Manj. 214 *u peṣkājā aṣkājuai beṣa satva kiṇa ṣkājā daittai* 'and he sees all **pāṣkaunijās* to be not *ṣkaunijās*; for the being he sees *ṣkaunijās*'. From **pati-ṣkamb*- beside *skamb*- 'to form'; *ṣkaunigya*-, BS *saṃskāra*- 'factor'. See *ṣkam*-.

peṣṇaica 'prepared things', III 43.27-8 *khva jsa viṣṭā kṣiṣi peṣṇaica ṣavā haḍā* 'when therewith (-m jsa) he stands, he seeks prepared things night (and) day'. From **pari-ṣnai*- > **palsnai*- > *peṣṇai*-, to Oss. D. *āfsnajun*, *āfsnaid*, I. *āfsnajyn*, *āfsnaidton*, *āfsnaid* 'arrange, cleanse, prepare, keep, provide' (from *fṣnai*-, or preverb *abi*-, *api*- with *snai*-). Possibly O.Ind. *pṣnya*- in *viśud-pṣnya*- 'all-nourishing' epithet of *bhojana* 'food'. Not with *paṣvi-naca*.

paisa- 'messenger', see *pasa*.

peṣārā 'garlands', see *palsāraa*-.

peṣauṣṭā 'heats again', Sid. 100r3 *khū peṣauṣṭa paskyāṣṭa hā tcerai* 'when it heats again, it must be treated again'. See *peṣva*, *pasṭiys*-. Possibly **pari-sauk*- 'burn around', with *pē*- < *pal*-.

peṣtāmdā 'they set up around', K 34.74 *disa peṣtāmdā pale tṭi jsām daukye* 'they set up around *cāmaris*, banners and standards' (*cāmarī* 'yak-tail'). From **pari-stāta*-. See *ṣṭe* 'stands', *viṣṭāta*-.

peṣva 'heated', III 91.203 *ṣi peṣva utcā hānā tcerai paskyā-ṣṭā* 'this reheated(?) water must be put back into the vessel'. See *peṣauṣṭa*, *pasṭiys*-, **pasuta*-.

peṣvā 'sides', loc. plur. I 143, 52v2 *peṣvā vine* 'pains in the sides', BS *pāṣva-śūlam*; I 141, 49v2 *peṣvā vine*, BS *pāṣva-śūla*-, I 147, 56v4 *peṣvā vine*, BS *pāṣva-rujā*. See *pāksū*.

paiha 'food', in a list of foods, III 11701 *paiha paṃna*:

hausā hūlām pvaishka pāraka- (see separately). Here *paiha* from **piḍḍa*- (with *-i* > later *-ai*-) with Av. *piḍwa*- (-ḍḍ-), *frapiḍwa*- 'eopiosus', Zor.P. *frapih*, N.Pers. *farbiḥ* 'fat'; Zor.P. *pyhw* or *pylm* **pihw* or *pihm*, Pāzand *pehan*; Armen. *pih* 'victuals, ἐφόδια', Sanglēcī *pəḍf*, *pəḍf* 'meat, flesh'; possibly Akkad.-O.Pers. *pitpi*, *pitpa*-, Aram. *ptp*. To base *pai*- 'swell', with Av. *pita*- 'food', Zor.P. *pyt*, Oss. D. *fid*, I. *fyd*. Here also M.Parth.T. *pwz* 'food', as *pwz* < *pīxa*- 'knot', Sogd. Man. *pwxtiy* (plural).

pehāte 'reaches', Z 12.80 *ne tto ggaṃjso pehāte satvānu pracaina āragātā hāmāte* 'he (the bodhisattva) does not commit that fault for the beings; he is guilty', parallel to Z 12.79 *ka bodhisattvā ggaṃjso byehāte*. Base *peh*- < **pa-āfya*-, as *byeh*- < *(a)*bi-āfya*-, see s.v. *eh*-, *byeh*-.

pau 'onion', III 87.131-2 *pau hīye ucā jsā pahrānā* 'it must be steeped in onion water'; elsewhere with *ṣya*- 'white', I 147, 57r5 *ṣya pau*, BS *palāṇḍu*; III 87.124 *ṣi pau*. From **piyāva*-, Sogd. Bud. *py'kh*, N.Pers. *piyāz*, Yazg. *piyeḡ*, Waxī *piūk*. Base *pai*:-*pi*-, beside *pei-k*- in Greek *πικρός* 'bitter', as Parācī *tekka*, *takka* 'bitter', *tekaī* 'onion', Khovar *treṣṭū* 'bitter; onion'. IE Pok. 794-5 *peik*- 'to pierce'. See also *pyaukala* 'bitter(?)'.

pg, *pgw* loc. plur. 'at the feet', see *pā*, *pai*.

paujsida 'they kiss', III 37.14-5 *paujsida paṣaudana* 'they kiss with the mouth', = III 46.31 *paujsida paṣauda jsa*. Base *pauk*- or *paug*- (with *-āu*- from older *-ū*, *a*-, or like *āyoysa*- with *-āu*-). Possibly to Ormurī *pōč* 'kiss', N.Pers. *pōz* 'mouth, lip', with *m*- N.Pers. *māč* 'kiss', with *b*- Sanglēcī *boh*, Waxī *bā*, with *p*- Oss. *p'a*.

pauṇḍai 'cake', III 102.45-6 *saṭṭākau myaṭṭa gulīnai saka-pauṇḍai* 'among lovers a girdle-cake made with molasses'. From **pavant-a-ka*-, base *pau*:-*pū*-, O.Ind. RV *apūpā*, later *pūpa*- 'cake', Pali *pāpa*-, *pūva*-, *pāvika*- 'cake', BS *pāpalikā*, Pāṇini *apūpyā*- 'wheat meal' (for *-pa*-, note also *yāpa*- 'post' to *yu*- 'to bind to'). See also *pvaishka*.

pauttai 'evacuation(?)', K 100.292 *arā pauttai* 'of the belly'. Possibly to base *pau*- 'to putrify', see *hambūta*-.

paurde 'be overcame', K 155.56 *cū paurde ysamaṣade biṣa satva-dāttā* 'who conquered the world (= BS *loka*-), the whole abode of beings' (BS *sattva-dhātu*-). See *purr*-, *puarda*- 'conquer'.

pauškya 'drum', see *puška*-, *pātūša*-.

pauṣṭarim, III 87.116, see *puštara*-.

pneha 'beak', see **nāha*-, **panāha*-.

pya 'flesh(?)', IV 66a3; 71b1; 2, see *pa*.

-pya 'strength', SuvP. 71r2 *duṣpya* 'weak', BS *durbala*-. See *pāṣā*-.

pyaṇ 'scatter', K 35.79, infinitive, *rrinā ttu kālā āṣṭādā ysṭra pyaṇā* 'the queen then began to scatter gold'; K 29.205 *ysirai āṣṭādā pyaṇā* 'she began to offer gold to her'. From **pati-kan*- base *kau*- 'put, throw', translation BSOAS 29, 1966, 525; 531. See *pyan*-.

pyada 'reversed', Sid. 103v1 *pyada tsnka* 'going wrong', BS *anmārgī*, Tib. *log-par son-ba* ('going backwards'); K 136.866-7 *harbiṣau pyadaṅḡaryau sānyau* 'by hostile-acting enemies', Tib. *dgra thams-čad-kyis gnod-pa bgyi-ba*; Z 17.19 *ku vā hamurdā kho ju māstā hastā pyada* 'where (the stream) ravages like an excited elephant wildly'; Sid. 103v1 *pyadai jsāte*, Tib. *log-par son-ba*; II 13, 1110

cu pyaḍa ūtca uysgināte 'who may redeem the reversed water'; compound, *pyaḍa-vādi* 'hostile-acting', epithet of the evil king Mahendrasena, K 15.114 *adāyai ttraiḥṣa pyaḍa-vādi ysauja*, = K 23.65 *a(dā)ya ttraiḥṣa pyaḍa-v(ā)di*, = K 31.22 *adāyai ttraiḥṣa pyaḍa-vādi ysaurjā* 'irreligious, savage, hostile, angry', parallel *Divyāvādāna* 435.15-6 *adharmā-bhūyīṣṭhaś caṇḍo rabhasaḥ karkaśaḥ*. From **pati-kṛta-*, **pati-karta-* 'acting against', rather than *apa-tar-* (KT VI 208). For *-aḍa-* note *hvaḍa-* 'eaten', *baḍa-* 'captive'.

pyatsausāṇa 'standing before' (fem.), as official title, II 77.26 *dvī būrikau u sā pyatsausāṇa u tvanakau hīyai tṭarkana vaska pvaica haiṣṭe* 'he sent coverings (clothing) for the two būrika-officials (Turkish *buiruq*) and one female attendant and of the Tvanakas for the (Turkish) *tarkan*'; II 76.4-5 *u pyatsvāmāṇa pvaica tsvā sā* 'and it amounted to one covering of the (female) attendant'. From *pyamtsa* 'before' and second component (or suffix) *-auysa-*, *-auṣa-* (as *paḍauysa-* 'first; leader' and K 144, 214 *paḍauṣkyi*, and *purauysa-* 'in front'), base *vaz-*, see *bays-*. Note also Oss. D. *fās-dzāūinā* 'follower, servant (man or woman)'.

pyan- 'put into', Sid. 153r5 *u grāmakaḥ hā gvaṇa pyanāna* 'and hot to be put into the ear', BS *pūraṇa-*, Tib. *dron-pos rna-ba gan-bar blugs-la*; I 145, 53v5 *suraṇa padānaṇa pyanāna* 'to be put into a clean vessel'; I 145, 54r2 *khu padve hame tti hā rūṇ pyanāna* 'when it is fumigated then oil must be put in'; I 159, 72v3 *āysmāstāna padānaṇa pyanāna* 'it must be put into a clay vessel', I 163, 78v5 *suṇa bagalaṇa pyanāna* 'it must be put in a clean vessel'. Present, 3 plur. I 145, 54r1 *kūṣṭa tti rūṇ pyanīda* 'where they put in the oil'; imperative, 2 plur. III 68.64 *savayai pyanarā ṣiṇa* 'put her into a box'; preterite, III 68.65 *pyanḍāṇdā ra miṣṭa savaya* 'they placed her in a large box'. Infinitive, see *pyañā*. From *pa(ti)-kan-*, see base *kan-* 'put'.

pyamtsa 'in front, towards; future', Bcd 56v2 *pyamtsā vaṣṭide* 'they stand in front', BS *āmukhi* (plural) *bha-veyyu*; SuvP. 67r2 *pyamtsāṣṭā* 'in the future', BS *āyatyām*; III 20, 4b4 *pyamtsa ttiṣṭattetā byātaṭā vaṭhavyetā* 'establish the memory of *sūnyatā*-void in front', BS *prati-mukhūṇ smṛtīn upasthāpya*; v 246, 13b1-2 *ṣi pyatsāṣṭā stānā tṭaradārā nī byeḥ* 'he does not in the future suffer a female body', BS *tasya stri-bhāvo na kadācid api bhaviṣyati*, = K 98.204 *ṣa na pātca pyetsāṣṭa staina ysatha nā byeḥ*; IV 23.6 *pyamtsa drraina raṇmāṣṭā* 'before the *triratna*'; K 16.148-9 *pyatsa vara lāṇdrri cabvaṇa vaṣṭā*, = K 24.92 *pyaujsa jsā lādrri cabvaṇa vaṣṭā*, = K 32.43 *(va)stā* 'in front there the hunter descended into the thicket'; III 73.170 *pyamtsi* 'before him'; III 2, 6v3 *pyamtsāṣṭa pathamka vira viṣṭūṇ* 'for the future I stand upon abstinence'. From **patiyančyā* 'being in front' from *pati*, see *patā*, *patana*. To Av. *paiti.yaṣ*, N 125r11 *paitiḥa.gaodana*, Zor.P. gloss *yudt takōk* 'from various cups'; *paitina-* 'separate', see *pana-* 'each'; Sogd. Bud. *γwt'w pt'yēh* 'before the king'; M.Parth.T. *pdyc* 'in front'. For *-mṭsa*, see also *hamtsa* 'together'. Suffix *-ank-* of direction.

pyanye 'covering', v 191, VI 13, 3a1 *[[pyanye gr(aune?)]]*; v 155, 1a4 *murkhuṭā pyamnye kamali buṣṭve* 'head-dress

(BS *mukuṭa-*) covering, bead covering'; IV 28.2 *pyanyau* *[[[*. From *(a)*pi-kan-* 'to cover', see *kan-* 'to cover' and *pyan-* 'put'.

pyays- 'to sign, put *aḥsara*-signature', II 14, 2b8-9 *ṣi perma-vādi pramā khuī parramā pyaysidā* 'this document of fosterage is authoritative when the *parramaa*-officials sign it'; II 14, 1c9 *ṣā pāḍa pramāna himi khuī pharṣa bara pyasdā* 'this document is authoritative when the *pharṣa*-official *Bara* signs it'; v 273, II 2.9 *ṣā saṇja pramāna himā khuī pharṣa maharā pyasdā* 'this document is authoritative when the *pharṣa*-official *Mahara* signs it' (BS *pramāna-*). Parallel to v 1.1.6 *tṭi ra pramāṇi himā khu hā* (<) *hamguṣṭi viṣṭā* 'it is then authoritative when he affixes his finger-mark'; v 2.6 *tṭi ṣā pīḍakā pramāṇi khu hā darmapuṇā hamguṣṭā viṣṭā* 'then this letter is authoritative when *Darmapuṇa* puts his finger-mark'. Preterite, II 111.23 *tiḍāṇdā u pyaṣṭāṇdā* 'carried it over and sealed it', translation AM, n.s., II, 1965, 2; II 113.76 *u ttukā herā cvaṇi pyaṣṭāṇdā u na-m hā paṣṭāṇde* 'and that property which they sealed, but they do not permit them to go', translation AM, n.s., II, 1965, 4. Possibly from *(a)*pi-kaz-* 'to arrange upon it', to Armen. lw *kazm* 'construction; prepared', *kazmem* 'to fashion, arrange'. See also *pyaṣṭa-* 'equipped', *pyaṣṭa-* 'visible'. See *khāṣṭāna-* 'place', N.Pers. *kāzah* 'house', above *kāysā*.

pyarija, fem. 'father's sister(?)', v 66.16 *pyarija pyamtsāṣṭā dukhāṇ jināka* 'the father's sister(?)', hereafter remover of sorrows'. See *mātargā-* 'mother's sister(?)'. IE Pok. 829 *pater-* with adjective suffixes Av. *tūrya-*, O.Ind. *pitravya-*, Lat. *patruus* 'father's brother', and others.

pyaṣṭa- 'equipped with', II 104.70 *bvaīyau jsa pyaṣṭi vajrāyasa* 'the *vajrāsana* (diamond throne) adorned with rays'; II 60.29 *khauca haudūsā sera pyaṣṭa lika* 'hat worth 17 *satīra*-coins (or weighing 17 ounces), decorated'; II 60.31 *jsaiṇyām hīrām jsa habaḍa pyaṣṭa-likya khadī-rakya ṣe* 'filled with small things, decorated *khadīra*-receptacle, one'. Possibly base *kaz-*, see *pyays-*, or base *kas-* 'be seen', or base *yas-*, see *pyaṣṭa-* 'visible'. No present stems so far assured. See also *aṇaṣṭa-*.

pyaṣṭa- 'visible', II 102.20 (triadic) *pīrcira pīchaṣṭū pyaṣṭa yāḍa yināmanai* 'may we be able to make visible, manifest, evident', translation AM, n.s., II, 1965, 102; *pyaṣṭalika*, v 354 T.M. *az hajsaba pyaṣṭa-likā* 'fair with clothes(?)'. From *(a)*pi-kas-* 'look upon' (see s.v. *tcāṣ-*) or **pati-yaṣ-*, with *Yaynābi yaxṣ-* 'be visible' see Indo-Iranian Journal II, 1958, 152-6 (associated with O.Ind. *yakṣā-* 'wonderful thing', *yakṣiṇi* 'beautiful'). But *phyasṭa* K 73.46 'it shines' rather *fyas-* with *pais-*. See also *byaṣṭa-*.

pyaṣṭa 'was heard', K 105.248, read *py(ū)ṣṭa*.

pyah-, *pyih-*, *pāh-*, *pīh-* 'to strike', see *pāhad-*. Sid. 152r5 *pyahāṇā* 'to be cut off', Tib. *bḥad-pa* 'cut off'.

pyākara, see *pyaukala*.

pyāthamjai 'draws on', III 80.24 *ntcā pyāthamjai sagā vīrā nīṣi jsā prruya* 'the water drags along upon the stone; it also cuts it to pieces'. See *thamj-* 'to draw'.

pyāma 'covering', see *pātām-*.

pyāy- 'to speak', see *pātāy-*.

pyāly-, see *pātāly-*.

pyāṣaka, III 105.52, see *pyauṣaka-*.

pyāṣṭa- 'bleared', Sid. 1501 *pyāṣṭām āstanna āchā* 'diseases of bleared eyes and the rest', BS *pilla-roga-*, Tib. *miḡ-byug* (*byug-pa* 'ointment'); I 149, 592 *tcāiṇa paṭarā pyāṣṭi* 'eye-veil bleared', BS *paṭala-*; I 163, 77v5 *pyāṣṭyi*, BS *pīlya-*. From **api-ṣā-s-* 'to cover' to base *hā-*, *hāi*, *hi-* 'to bind', see *abyāṣṭa-*, *biyāṣṭ-*, 'closed; to open', beside *hātai* 'opened', Zor.P. *viṣātak*. Note also *tsāta-* 'rich', *tsāṣṭa-* 'quiet' from **čyā-*: **čyūs-*; *stāta-*, *stās-* 'be tired', M.Parth.T. *wygr*'d, *wygr*'s- 'awake'.

pyāste 'he spoke', see *pātāy-*.

pyū 'hear', 2 sing. imperative, later *pū*, see *pyūv-*: *pyūṣṭa-*.

pyūaṣṭa 'he heard', K 30:222, see *pyūṣṭe*, s.v. *pyūv-*.

pyūj- 'remove, draw out', v 166v2 *pyūjā* (context lost); III 16:1 *saka-pūra tta pahā jsa pyūwa* 'girdle-cakes(?) so taken out of the bags', parallel Pali *thavikāya osāretvā* 'having taken out of the bag'; III 67:47 *di ṣaṇḍe pacena pyūwa* 'brought out from concealment under the ground'; Z 5:162 *biṣṭa ṣṣandā rraṣṭa hamaṇṇga hārūṣka harbiṣṭā pyūtā* 'the whole ground straight, level, every hump removed'; III 74:212-3 *raha: vahaṇḍā dṣai pyū* 'the chariot descended, its *cāmari* (yak-tail) was torn away'. From *pati-vaj-* (*-iva* = > *-yū-*), base *vag-*, *vaj-* 'pull out', O.Pers. *avajam* 'I pulled out', Balōči *gwaḡag* 'pull out', Natanzi *vojon*, -m *bevet* 'I drag off', Zaza *vāṣ-*, *vāj-* 'take out', Xalxālī *ēvaj-*: *ēvatan*. O.Ind. RV *vāja-s* 'something torn out, booty', RV 5:39:3 *ā vājam darṣi* (and RV 9:68:7; RV 2:12:15), where *dar-* 'tear out', equates with Iranian *vag-*. The RV *vāja-s* 'vigour', in RV 5:85:2 *vājam ārvatsu* 'the vigour in racehorses' is Iranian *vax-*, O.Pers. *vaxarka-*, Sogd. *ws'rk-*, Zor.P. *vaxurg* 'great', Lat. *uegeō*. For 'hooty', note also Avar *-aq'ine* 'to take away', *b-aq'i* 'spoils'. For the form, see also *nyūj-*: *nyūta-*. If IE Pok. 1179 *ueg'h-* is connected (Oss. D. *auādzā*, I. *auādz* 'furrow', Greek *ὄπις* 'plough', O.Pruss. *wagnis* 'plough-share', Lat. *uōmis*, -*eris*, OHG *weggi* 'wedge', Lit. *vāgis* 'wedge'), it is a variant to the base *ueg-* (*ueg'h-*) in Iran. *vaj-* 'pull out'.

pyūmj- 'deny, disparage', Z 12:127 *ṣṣahāne pyūmjāte* 'disparages the virtues', BS *guṇān na-udbhāvyati* 'does not exalt virtues'; dyadic, III 2, 6v2 *diṣūm pacase nā pyūmjūm* 'I confess, I avow, I do not deny'. See also *byūmj-* and *vaṇj-*. From **pati-vang-* 'speak against', Balōči *gwanjag* 'to call', *gwānk* 'sound', Zor.P. *vāng*, N.Pers. *bāng*. IE *uenk-* or *ueng-* would suit *pyūmj-*, *byūmj-*; possibly nasalised base *vank-* beside *vak-* 'to speak'.

pyūv 'to hear', v 107, 30r3 *pyūvāte* 'he may hear', BS *ṣṇuyāt*; v 334, 27v6 *pyūṣṭe* 'he hears', BS G 37, 24b5 *ṣṇavaṇa-*; 2 sing. imperative, v 333, 27r1 *pyū*, BS G 37, 24a2 *ṣṇu*; v 349, 13a4 *pyū*; I 137, 45r5 *pū*; I plur. III 141v3 *bajāṣa ne pyūvāmane givvau jsa* 'we do not hear the sounds with our ears', BS *karṇau me na ṣṇonti ca*; Bcd 50v4 *dā pṇāne aharṣṭa* 'may I hear the dharma-doctrine uninterrupted'; 2 sing. II 18, 7a3 *khu parau pva* 'when you hear the command'; 2 plur. II 26:32-20 *khu parau pūrau* 'when you hear the command'; preterite, v 118, 67v5 *pyūṣṭe* 'he heard', BS *ṣṇutivā*; I sing. fem. K 45:23 *aysa tta pyūṣṭām* 'so I heard'; 3 sing. fem. III 70:124 *ca tū pyūṣṭāyā da ṣirkā* 'what you have heard, beautiful one' (ibid. 70:132 *hvāyā* 'she spoke'); K 46:43

pyūṣṭā 'sbe heard'; I sing. masc. v 216r3 *pyūṣṭemā* 'I heard'; III 59:31 *aysa pyūṣṭema*; 3 plur. K 66, 84v3 *pyūṣṭāmda*; I plur. K 5, 144v1 *pyūṣṭāndāmā*; participle, I 254v4 *pyūṣṭu u apyūṣṭu* 'heard and not heard' (Suv. ed Nobel 101:19 differt); I 251, 1v3 *ttina pyūṣṭāna dā(tāna)*, BS *anena dkarma-ṣṇavaṇena*; infinitive, Z 14:97 *pyūṣṭe*, Manj. 123 *dū pyūṣṭa hā ne ne tsve* 'he did not come to hear the dharma-doctrine'; adjective, v 108, 31r2 *pyūvāka-*, BS *śrotar-*; noun, v 69, 8r2 *pyūṣṭamata*; v 113, 35r3 *pyūvāmata kṣamiyā* 'he would wish to hear', BS *śrotu-kāmo bhavet*; v 349, 14a2 *pyūvamate*; v 304, 2b4 *puge jsa*; adjective of the abstract, v 109, 31r4 *dāti pyūvāmattīṅgye pūvātīṇe ūce jsa* 'with cool water of the hearing of the dharma-doctrine', BS *dharma-ṣṇavaṇa-salila-udaka-*, = v 112, 34r5-6. *pyūvāmattīgye*. From **pati-gauṣ-*, Sogd. Bud. *ptyuṣ-*, *ptyuṣtk*, Yavn. *duyūṣ-*: *duyūṣta*; M.Parth.T. *ngwṣ-*, 'zgwl-', 'bgwṣ', M.Pers.T. *nywṣ-*, Pahlavī Psalter *nydwṣṭy*, Zor.P. *niḡōṣitan*, N.Pers. *niḡōṣāk*, *niyōṣidan*, to Av. *gaōṣ-*: *guṣta-*. IE Pok. 454 *ghous-*, O.Ind. *ghoṣati* 'echo'. See also *hamgū*: *hamgūṣṭa-*.

pye 'father', see *pāte*.

pyairā 'thinking, desire', III 42:11 *sa khu jā nūṣṭyai pyairā* *bīrā jśā hatsā* 'just as he is bound by the leash of thought', followed by 13 *aysmū nūṣṭārā* 'they are bound as to mind'. With *pere* = *pyairā*, Manj. 39-41 *sa khva pere bīra (jśa?) nāṣṭa uysānā hīvi drauna* 'just as by the leash of thought they are bound through the grasping of the self (=BS *ātman-*, for *ātma-bhāva-* 'body'), see *drau-* 'grasping' (=BS *grahaṇa-*). Here *pyairā*, *pere* correspond as renderings of III 42:10 (and 12) *tṛaiṣṇījai bīrā jśā* with the leash of *tṛṣṇā* 'thirst, desire', the BS *gardūla-* Pali *gaddūla-*. See also verbal *pyer-*, K 50:5:9 *ttaraṇḍarā aga pyerīme* 'I think of the limbs of the body'. Hence *pyair-*, *pyer-*, *per-* from *pati-kār-* 'think of', beside Tumšūq *pyer-danu* 'deliberately' glossing BS *saṇcintya* (BSOAS 13, 1950, 663) to Av. *kar-*, *čarakarābra-*, Zor.P. *uskārtan* 'to think out', M.Parth.T. *wd-sg'r* 'with evil intent', N.Pers. *sigāl* 'thought'; IE Pok. 530-1 *kar-* 'praise', O.Ind. *carkarti* 'mention with praise', *kīrti-* 'praise, information', Got. *hrōþeigs* 'famous'. 'Binding of the mind' is in Pali *paṭibaddha-citta-*.

pyerīme 'I think of', K 50:5:9 *ttaraṇḍarā aga pyerīme, nā hamāṇde ma ttanā pauṇana* 'I think of limbs of the body, may they (the *kīra* = *karma* acts) not arise for me by this merit (ibid. K 50:4:6-7 *ttani pauṇāna... kalyāṇi-mittri hamāṇde* 'by this merit (BS *puṇya-*) may spiritual friends arise'). See cognates, s.v. *pyairā* 'thought'.

pyau 'swelling, overflowing', KBT 100:292 to base *pai-*: *pī-* 'to swell, overflow', and *pyā-*, with suffix *-va-*, Av. *pay-*: *pi-*, *payah-*, *paēnaēna-*, *paēman-*, Zor.P. *pēm*, *paēmavant-*, Zor.P. *pēmōvand*, N.Pers. *pīnu* 'sour milk, cheese'; O.Ind. *pāyate*, *pīnā-*, and *pyāyate*, *pyāta-*, Pok. 793 *pe-*, Lit. *papljusi kārve* 'cow yielding milk'. See s.v. *pāyā* 'fat'.

pyaukala 'bitter(?)' (disordered text, probably exercise in writing), III 119:40 *hvaṇḍa vara pyaukala hamyi*; ibid. 41 *bisadārā pyaukala hamī*; ibid. 45 *hvaḍa vara pyaukara hamya*; ibid. III 120:62 *bisadārā pyākara* 'men became bitter', 'householder became bitter'. Variant *-kala-* and *-kara*, note suffix *braukala-* 'brow', *caukala-* 'goat'.

Possibly *pyau-* the older form of *pau* 'onion' as the 'hitter' vegetable. The *-kara* could replace older *-kala-*. See cognates s.v. *pau*.

pyauca 'counteragent, check', three listed in III 63.134-5 *cu maistye dai pyauca šā ra mista utca cu mistye uca pyauca šā cu bāysā šara hauvi cu gūysā kāsīya līye pyauca šā cu beysām dā* 'what checks a great fire, that is great water, what checks great water, that is good strength in the arms, what is check for the sorrow of parting, that is the Buddhas' dharma-doctrine'. Parallel BS *pratiśaraṇa-* (a list Śikṣā-samuccaya 207, translation 200); *pratikriyā*; *pratipakṣa-*, Tih. *gūien-po* 'counteragent', V 123, 19v4 *gga pyauca ggañjsā* <jsa palisā> 'counteragent to foulness, {freed from} fault', BS *khila-* 'hardness of mind', parallel to Saddharma-puṇḍarīka-sūtra 94.2 *khilāni kṛtvā* 'having shown harsh attitude'. A list of *pratipakṣa-* quoted D. S. Ruegg, JAOS 87, 1967, 158 *maitrīvihāra* against *krodha-* and *vyāpāda-*; *karuṇā* against *vihimsā* and *paraduhkha-prīti-*; *muditā* against *irsyā* and *para-suhha-prīti-*; *upekṣā* against *kāma-*. Note also III 63.133 *saṃsārū gesā vaska pyauca* 'cure for saṃsāra-migration'; V 66, 23a13 *dukkhāṇi pyaucaṃgāra kṣamattā šta* 'counteragent to sorrows is favour'; Manj. 3.10 *arvyau jsa gūiha rrū āsta lūšā pyaucai vahaišai arvai* 'from medicaments, cow-butter and the rest (=āstamma) 80 remedial sedative medicines'; V 65.5 *dukkha* <va> *pyauca* 'cure for sorrow'; K 112.364 *tty(e) va pyauca* 'counteragent for that' (or *tty(ā)* 'those'); Huntington folio r8 *tcahaurā rraštī pyauce* 'four proper counteragents'. See also *pārṣṣa-* 'antidote', dyadic with *agada-* 'non-poison'; M.Parth.T. *pd'yb* 'acting against', Av. *paiti.āpam*; Sogd. Bud. *ptt's'r'k* 'contre-poison', Zor.P. *pātsahr*, N.Pers. *pāzahr*, Pāzand *pādzahr*, Arah.-Pers. *fādzahr*, *bādzahr*, Lat. *bezar*, Georgian *p'azar-i* 'bezoar'. Hence *pyaucā-* (nom. sing. *pyauca*, plur. *pyauce*) from **pati-āfčā-* 'working against', beside *vyauca* **abi-āfčā-*, *avyauca-* 'irremediable', Tih. *mi bsad-pa* 'intolerable', with variants *avyauchā*, *avatca*. To have *ap-* 'to work', Av. *lv-apah-*, *lvāpah-* 'working good; good work', *xvāpara-*, *havapanha-*, Zor.P. *hwāp*, N.Pers. *xūb* 'good', Sogd. Bud. *γwp*; Man. *xwp*, Zor.P. *xvāpar*, Parsi-Pers. *xvāpar* 'creator', to O.Ind. *āpas-*, *apās-*; IE Pok. 780 *op-*, Lat. *opus*, *operāre*, O.Engl. *efnan*, OHF *uoben*. M.Parth.T. *pd'yb* could fit here rather than to *ap-* 'water'. See also *pinapaka-*.

pyaujsa 'before', K 24.92 *pyaujsa jsā lādrā* 'in front of the hunter' (BS *ludraka-*), but possibly read *pyamtsa*, = K 16.148-9 *pyatsa vara lāmdrī*.

-pyauutta, K 17.175 *parāpyauutta* 'turned' = *paribyūta-*, BS *viparyasta-*.

pyauce, see *pātām-* 'to obscure', *pātaunda-*.

pyaura 'cloud', see *pyaurā-*.

pyaura-ttraumai 'crossing into calamity', III 44.61 *haiysdai mūkūvāsai hada pyaura-ttraumai* 'woe has reached him within the entrance to calamity'. From **pati-āra-* to Av. *paityāra-* 'misfortune', *paityārō.tama-* 'most unlucky', Zor.P. *paityārak*, Sogd. Bud. *pty'r* 'adversity', Armen. lw *p'at'erak* 'hewitched (by evil eye)', Georgian lw *p'at'erak*-i 'misfortune'. Second component *trām-* 'to enter, cross'.

pyausāka 'hud(?)', III 34.13 *spyakīnai pyausāka aiheja aysbanakvā* 'the flower's hud is checked in the channels', III 46.22 <s> *pyakīnai pyausāka iheja aysbanavāi*. The rendering 'hud' is conjectural but it is clearly part of a flower; elsewhere for 'hud' the lw BS *sphojaka-* occurs as *spūlaka-*. Connexion will then be **pati-āuśya-* > *pyausā-* with *-āka-* or *-aka-* suffix with *-k-* retained. For *-auśa-*, see s.v. *pūhara-* 'vegetable', and for *-auśya-* > *-auśa-* see *durauśa-*. For *py->by-*, note also *byaurīnai* 'of clouds' to *pryaurā-* and the reverse *parāpyauutta-* = *paribyūta-* 'turned'.

pyausā 'flower(?)', III 40.16 *panāyidī* (read *-idī*) *pyausā khu bīnā škīdā astāṃdi* 'the flowers sound as they touch the harp in tuning it', = III 36.7-8 *panāyidā spyakyā khu ja bīna astāna* 'the flowers sound as one tunes a harp'. Hence *pyausā* variant to *spyakyā* 'flower'. Possibly **pati-auśa-* (with retained *-s-*) beside *pyausāka-* 'bud', see **auśa-* s.v. *pūhara-* 'vegetable'. Note also *-s-* and *-ś-* in III 40.17 *khaśa-* 'heverage', = III 47.62 *khaśa-*. An alternative would see here *vaxš-uxš-* 'to grow' > *-auś-* (see s.v. *lvāśsa-*).

prākuya 'to be strewn over, sprinkled over', III 78.15 *prākuya hamdryi va* 'among the medicinal things to be strewn over' followed by musk, honey, molasses, sugar, hence to set with III 86.96 *bīndai šikarā parkūnāna* 'upon it sugar is to be sprinkled (strewn)'. Hence **parā-kau-* 'to cover over', to have IE Pok. 951-3 <s> *keu-* 'to cover', see cognates s.v. *parkūn-*. In form *prākuya-* is from **parā-kuya-* 'to be covered over, strewn over' rather than **parā-kuta-*. See also *khauca* 'covering', and KT VI 428-9 *heinā-khoca*. The words *prākuya hamdryi va* render unidentified Chinese *tcū civa ha: da dī*.

prākṣivīdi 'they reject', K 61, 41r4 *ci ttu sūtra prākṣivīdi u draya raṃna avajsaṃya yanāṃdi* 'who may reject this sūtra-text and treat the triratna three jewels with disrespect'. From **parā-xšaub-* (or *pari-*) see s.v. *prākṣautta-* 'rejected'.

prākṣautta- 'rejected', SuvP. 64v1-2 *cu dā prākṣauttai ime, avaraṃjsā rraštā abvīya*, 'I who have rejected the dharma-doctrine, the favourable, the right, being ignorant', BS *sad-dharmaḥ prakṣiptaḥ syād ajānanta me sadā*; V 105.4 (right half now lost) = N 158.34 *paṃjsa ananttanarya yudāṃdā idī u dāru prakṣauttāṃdā* 'they have committed the five anantarya-sins and long time rejected (the dharma-doctrine)'. From **parā-xšaub-* (or *pari-*), see cognates s.v. *kṣāv-* 'to toss'.

pratarā-, *prarā-* 'nature' rendering BS *prahrīti-* and *svabhāva-*, N 90.27 *pratare jsa ttuśā*|||, Suv. ed. Nohel 248 *prahrīti ca śūnyā*; V 155, 185b2 *hamaggā pratarā*; *ihid. 5 tvā pratarā āraugyādā* 'they have honoured this nature' (BS *ārāgaya-*); K 8, 306v3 *hivī aysmvi pratarī vasvatte jsa* 'his own mind, with purity of nature'; frequently in later form *prara*, *prara* (inflected *-i*, *-e*, *-ai*), Sid. 7v2 *prara*, BS *prahrīti-*, Tih. *ran-bśin*; second component *-vrrara-*, Sid. 7v2 *bīṃna-vrrarā* (*-īm-* = *-ai-*), BS *vāta-prahrītika-*, Tih. *rlun-gi ran-bśin-čan* 'having nature of wind'. Adjective, Z 10.8 *pratārstu bādāna rrāsa vasuta kāde tsāšta utāra pāškālsta ārsta saṇyau jsa dhyāna-pārāmata bvāna* 'the dhyāna-meditation pārāmāṭa-perfection is to be known to be naturally in time in control,

pure, exceedingly calm, exalted (BS *udāra-*), distinctive, full-grown with plans'; K 54, 15v2 *prrarasta ttūṣāttā* 'voidness by nature', BS *prakṛti-sūnyatā*; Manj. 158 *prrarasta sūnyatta*; Manj. 288 *prrarastye raṣṭe*; Manj. 301 *prrarasta sūnyatta*, Manj. 391 *prrarasta sūnyatta raṣṭa* 'natural sūnyatā-voidness, right', = Z 9.15 *svabhāwāna sūnyā abhāvi*. From **parā-karā-* or **pari-karā-* 'active around or for', if Iranian, but possibly NW Prakrit **prakar(d)ā-<** *prakṛti*, see *-rr-* in *parramā-* 'image' from Prakrit **pardimā*, BS *pratimā-*. Written K 38.143 *prirā* 'state of affairs', = K 30.209 *prara*.

prranama 'reverent', v 33, 13b1 *prranama hwaḍa* 'reverent man' (gen. sing.). From **pari-nama-* 'respectful'; for *pari-* 'possessing', note A *pairi.aojastara-* 'possessing more force', *pairi.dahyu-* 'being around the land'. With *nama-* 'bowing down', see base *nam-*. For *pra-* see also *prarakuya-* and *prranava*.

prranava 'of fresh grass', v 222a3 *āṣārya-t-i prranava mastānā pajimḍā* 'the teachers (BS *ācārya-*) demand from him the fresh fodder' (SDTV 79). From **pari-nava-* 'possessing or consisting of new grass' (*pari-* as Av. *pairi.aojas-* 'having strength', see s.v. *prranama*) with *nava-* 'new stuff, new growth', to Oss. D. *nāūā*, I. *nāū* 'green turf, new ploughing', plur. *nāūtyty mānāū fegūxti* 'the wheat in the new ploughing throve'. See *nava-*, s.v. *navaka-*, *nauha-*.

prrabautta 'transformed', K 63, 79r4 *pajsa ge satva gvaḍa prrabautta ide* 'the beings in the *panca-gati* five stages are changed, transformed' (emending studies in honour of W. Norman Brown, 1962, p. 19). From **paribyūtta-* 'changed', not lw BS *prabhūta-*, nor with *parbutta-*.

pramāṇda 'authorized', IV 26.7 adjective to BS *pramāṇa-* 'authority', **pramāṇavant-a-*.

prraysarye 'to send(?)', II 125.14 *ma jsā ma ṣikā ārā naiṣṭā, hūṇa ysira birrai ttā buḡuma-vinai vā-ṇi parya prraysarye* 'here indeed this fault is not mine; in my own heart I fear(?); deign to send me guidance(?) for discussion(?)'. Uncertain. Possibly infinitive from **parā-zar-*, to base *zar-* 'move, cause to move towards'. See BSOAS 23, 1960, 35 (with earlier references) for *zar-*, O.Ind. *jārate*, variant to *cāratī* 'move'. So here, rather than BS lw *pra-sar-* 'be stretched out', medial *-ys-* for *-s-*, as in *āysana-* 'seat', Prakrit *-s-*.

prraysinime 'I watch', III 106.34-5 *skāda yāna mūṣe mara hūsa mahā jsa prraysinime ṣṭau nūista* 'I will loosen secretly my girdle; sleep bere with me; I will bowever make great watch'. From **pari-zain-* to *zai:-zi-* 'he watchful', Av. *zānahrant-* 'watchful', *zāni-* 'lively', *zāman-* 'liveliness', *zānanhan-* 'watchful', Zor.P. *zēnāvand*; Av. *zāni.buḍra-* 'watchfully awake', Zor.P. *zēnāvand gufrāh* 'watchful, awake' (*-fr-<yr-*) glossed by *zēnūh xwapēt* 'he sleeps watchfully'; Parsi-Sanskrit *jāgarāṇa-* for *zāman-*; Av. *azinavant-* 'watchful' (epithet of Taxmō urupa). To Zor.P. *zēnahār*, N.Pers. *zēnhār*, Georgian lw *zenaar-i*, dyadic compound with *har-* 'to watch'. Base O.Ind. *je-*, not *he-*, see s.v. *ysinīta-* 'taken under care'. With *-me* (correcting printed *-re*). Note that Zor.P. has also *zēn* 'armour' (**sayana-*), Georgian lw *zein-k'al-i* 'smith' (**zēnahāra-*); *zēn* 'saddle' (**izaina-*).

pravā 'talk', II 68.7-8 *ttāguttayau jsa jampha pravā panata* 'with the Tibetans the discussions (and) talk arose'. Possibly **paribāta-*, base *bā-* 'to speak' (see also *būnā-* 'talk') with IE Pok. 105-6 *bhā-*, O.Ind. *bhā* of *sabhā* 'assembly', *bhānati* 'speak'; Greek φαμί, φημί, φάμα, φήμη, Lat. *for*, *fārī* 'speak', O.Engl. *bēn* 'prayer' (**bhā-ni-*), *bōian* 'to boast'; Slav. Russ. *baju*, *bajati* 'narrate', *basnī* 'tale', Armen. *ban* 'word', *bay* 'word', *bam* 'I speak', Tokhara A *pā-* 'beg'. For **bhau-*, see s.v. *būnā-*, Armen. lw *hambau* 'report, news'. This is preferred to BS lw *pravāda-*. See *bāma-* 'dumb'.

prravāsta- 'escorted', II 90.75 *hauda vā prravāsti rrispūra* 'seven escorted princes', v 212, 46a1 *u prravāstā ṣanūrā naraṇ(dā)* 'and the escorted Ṣanūra went out'; 'converted', II 106.132-3 *jaṭala-brramana khva prravāsta idai* 'when he had been able to convert the hair-matted brāhmaṇas', translation AM, n.s., 11, 1965, 106. Infinitive, v 387, 66 *biṣṭi rā pastā prravāste* 'he ordered to escort them all'. From *parā-* (or *pari-*) with *vād-* 'lead', see s.v. *bāy-*: *bāsta-*.

prrašvava 'nature(?)', Manj. 408 *prrašvava māttra salāva* 'talk is only nature(?)', following upon *nairmāṇa mātṭā kīre* 'karma-acts are only *nirmāṇa*-transformation'; K 111.362 *rū bajāṣa paṣve jsa pakyerma* 'form (BS *rūpa-*), sound outstanding by nature (=BS *svabhāva-*)'; Manj. 175 *ga rrū prrašvena pakyerma* 'mountain, the form outstanding by nature'; Manj. 327 *prara buāra prrašve jsa hamaga* 'they know the nature; equal to nature'. From *parā-*, *pari-* or *par-* (*<fra-*) with base *ṣau-:ṣu-* 'move fast, make to move fast', hence 'driving force' as epithet of 'nature'. Since *-ṣva-* is palatalized by a preceding *-i-* from *-ṣva-* the word will derive from **pari-ṣutā-* 'driven around', see s.v. *ṣun-:ṣva-*, IE Pok. 954-6 *ḥseu-*, beside *skeu-*. This word may be a calque upon BS *prakṛti-* as 'making forward advance'. Hence *pratara* could be Prakrit, just as BS *grhasiṭha-* is replaced by Prakrit **gahaṣṭha-*, whence Khotan-Saka *gāṭṭhaa-*, beside the translation *bisadāraa-* 'householder'.

prrašagāra 'confidence', as equivalent of BS *pratibhāna-* 'readiness, confidence, quick-wittedness', K 19.227 *prrašta. hā prruhi tṭye vira prrašagāra* 'the *purohita*-chaplain spoke about him with confidence', = K 27.150 *pyesta hā pūhi tṭya vira paṣagagāra*, = K 35.95 *pyāsti hā brraṇmā tṭye vira prrabhānā* 'the brāhmaṇa spoke about him with confidence' (BS *pratibhāna-*). From **fraṣa-kāra-* to Av. *fraṣa-*, O.Pers. *fraṣa-* 'conspicuous', see Zoroastrian Problems ed. 2, vii-xvi, Parsi-Persian *fršgr*, glossed *zāhir*. See also *aurta*. For *prraša-*, note also *phaṣavatā-*. Translation BSOAS 29, 1966, 511.

prrastharmadā 'spread (cloth)', III 51.68 (*-am* III 51.71; 74; 78) followed by *hālai aurga* 'with reverence towards'. From **pari-star-* to 'spread around' (or dialectal *prra-<fra-*), elsewhere various preverbs, Sogd. Bud. *pr wš'rn prštrn w'd* 'on rug, blanket, bed'; *prštrn* 'carpet', *pr'yštrn* 'mat', Sogd. Chr. *fstry* 'table-cloth', Oss. D. *listān*, I. *lystān* 'felt-bed', Balōči *pastark* 'saddle' (**pati-staraka-*), Parāči *wīṇanō* 'bedding' (**abištara-naka-*), Armen. lw *pastar* 'carpet', N.Pers. *bīstar* 'bed', Pašto *brastan* 'coverlet' (**upa-starani-*), Wanetsi *brēštān* 'bedding', Av. *upastarāna-*, Kroraina Prakrit

vastarna, vastarana-, Pali upatthara- 'carpet'. See āṣṭāre, biṣṭara-, baṣṭarra-; base star- 'to spread'.

praha 'dew', III 29, 42b1 *saṃ khu praha gīsai nauhya bakā burā āstā u pītā* 'just as a dewdrop stays a short time on the tip of grass and falls', = Manj. 269 *sa khu praha gīsai nūṃhya ba burai ja āsta khu pītā*. See pruha.

prahāl- 'open', *prahā-*, *prhita-*, Z 22.192 *nirvānā kantho prahūlā* 'open (2 sing.) the city of nirvāṇa'; Sid. 14r1 *rīṣā prahāje* 'excites appetite', Tib. *yi-ga hbye-bar byed-la* (hbye 'open'); II 98.163 *padā prahājā* 'opens the road'; Sid. 19r4 *cu nāṣṭā ga baūtte ttu prahūje* 'which binds the faeces, opens it', Tib. *phyi-sa hgags-pa dan sel-čin*; I 179, 98v4 *kāryi gva prrahāji* 'opens deaf ears', BS *bādhiarya-*; preterite, Z 22.263 *avāyi paṇḍa prhite vaysiṇa nirvānā prhīyā* 'he opened the way to ruin (BS *apāya-*)', now he has opened nirvāṇa'; II 74.36 *ṣacū vāṣṭā paṇḍā prrihīye* 'the road to Śaṭsou opened'; II 91.101 *prrihīyāṃdā* 'they opened'; II 124.9 *prrihīye*. Inchoative, II 99.205 *ṣa-m pada prrahīṣṭa*, = II 11.43 *ṣa pada prrahīṣṭā* 'the road is open'; I 149, 59r2 *tcimmañt (-im-=-ai-) prrahīṣṭa vijaiṣṭi* 'his eyes open, he sees'; Sid. 152v4 *tcinañai vasasīdā u prrehīṣṭā* 'his eyes are cleansed and open', Tib. *miḡ blta-bar hgyuro*. From *parā-ṭarg-*. See *thramj-*. See also *praihi*.

prahoṇā 'dress', Z 11.36 *cu vara jiye prahoṇā* 'what there perishes, clothes', Z 3.44 plural *prahane*, Z 5.31 *pamā pruhone* 'be put on clothes', Z 2.63 *prrahaṇā śṣārku prahaṇṣṭe* 'he put on fine clothes'; SuvP. 72r3 *prrahauna*, BS *vastra-*, SuvO. 68v5-6 *surau prahaṇu prahaṇṣṭā* 'dressed in clean clothes', BS *śuci-vastra-prāvṛta-*; III 105.15 *pamyē śara vāṣṭa prrahauna* 'he wore fine dress, clothes'; SuvO. 53v5 *prrahaunāna pamātāna*, BS *vastra-prāvṛtēna*; III 3, 9r5-6 *kurkumīnā surā prahaunā paṇṣṣāṇa* 'clean saffron clothes are to be donned'; K 63, 78v3 *śara-ṣṣṭa prrahauna* 'well-made (*ṣṣṭa-*) clothes'; Manj. 284 *ārva prrihauna mvaḍai* 'he puts on (burned=) clean clothes', see *ārva-* 'burnt, clean', and *mvaḍai* from **mūṣḍe*; Manj. 71 *prrahāna*, Manj. 424 *vāṣṭa prraiḥāna*. As second component, *-vrahaṇa-*, Z 14.34 *āṣṣiṇa-vrahoṇe* 'blue-garbed', Z 22.309 *rrusta-vrahaṇa* 'red-garbed', v 42v5 *ṣṣya-rrrahaṇā* 'white-garbed', K 41.51 *rrusti-rrrāhām satti* 'red-garbed being', = K 43.168 *rrusti-rrrihāve satti*, K 47.42 *ṣṣya-rrrāhā satta* 'white-robed being' (like II 118.151 *ṣṣ-vāṣṭa* 'white-clad'); II 76.2 *yumāñā-rrrahaun kāmhi thau* 'hemp cloth for winter dress'; II 76.2.4 *hamāñā-rrrahaun kāmhi thau* 'hemp cloth for summer clothing'. Kuei Sanskrit *parhūṇa*, *parhyaṇa* (P. Bagehi, Deux lexiques sanskrit-chinois I 325; II 1267). See *prahauy-*.

prahauy- 'to wear', *prahoṣṭa-*, v 113, 35v7 *thauna prahauyāna* 'the garments must be put on', BS *vastra-prāvṛta-*; SuvO. 5r6 *prahaṇe prahauyāna*, BS *prāvṛtya*, SuvO. 36v2 *thauna prahauyāna*, BS *vastrūṇi prāvaritavyāni*; v 329, 13v2 *prahoṇā prrahaṇṣṭe*, 'he wore the clothes', BS G 37, 11a4 *uttarāsangaṇ kṛtvā*; K 135.859 *śau sva cīvarā prahaṣṭe* 'he put the robe on one shoulder', Z 23.169 *pruhoṣṭa-*, Z 3.82 *pruhaṣṭa*; irregular, K 28.177 *prrahaṇṣṭā* 'she put on', = K 37.118 *prrihaṇṣṭe*, = K 20.1 *prrahaṇḍya*. Base *prahau-* and *prahau-ṣ-*, beside O.Pers. *xauda-* 'hat', Waxī *skūd* 'bat' (**skauda-*) and

khoca 'covering', to IE (s)k(h)eu-, (s)k(h)eu-d-, see Pok. 951 (s)keu- 'to cover'. For *auy-* see also *saury-* 'rub'.

prāma- 'canopy, awning', Z 23.164 *balysi prāmi budāndā* 'they carried the Buddha's canopy'; Z 5.96 *prūma ṣkī-māṃdu evāte vīri* 'they were to raise awnings over the streets', parallel BS *vitata-vitāna-* 'having stretched awnings'; adjective, Z 5.97 *prāmuja* 'persons carrying canopies'. Note also Sogd. Bud. VJ 19b sy⁴ *kh prō-ytēh* 'canopy stretched out'. From **pa(ti)-rāma-*, base *ranu-* 'support', Av. *ranu-:ra-*, *xva-nirāḥa-*. See *ram-*, *raṃph-* 'to support', IE Pok. 864 *rein-*. An alternative would be a suffix *-āma-*, as in *baṃgāma-* 'cuirass' (*var-* 'to cover'), Zor.P. **varšamak* in Armen. lw *varšamak*, Cborasmian w⁵ *myk*, N.Pers. *vāšamah*, *bāšamah* 'woman's beaddress'. Georgian *varšanag-i*, *varšamang-i* 'linen kidaris'. Then *par-:pr-* 'to cover', **parāma-* 'awning'. See *par-* s.v. *pādaka-*, *peṃbara-*; for *pr-*, see *prūva-*.

prārū 'grasping', K 50.5.8 *cu prārū āhārā ṇasā, nā tīmā haiṣṭai kṛa* 'what is the contemptible seizing, grasping, may I not really go to the karma-acts'; K 51.6.2-4 *cu prārva satvām bīṇda, dūkha ṣṣūrā kṣṣṭi mara... nūṣṣṇā yinūme* 'what are graspings upon the beings, woes, sorrows here... may I quieten them'. From **parā-ā-raupa-*, base *raup-* 'rob, seize'; here *prārū*, plur. *prārva* dyadic with BS *āhara-* 'grasping'. See base *raup-*, s.v. *rrūv-*, *burūv-* 'remove'.

prārā 'he spoke', K 19.227, parallel to K 27.150 *pyesta*, = K 35.95 *pyāsti*. Either graphie fault for *pyāste* 'he spoke' (base *pātāy-*) or a different preverb **parā-ād-* (or dialectal *pra-ād-*).

prār, K 73.35, *prārīya* K 74.70 incomplete *aṣṣara* syllable for *brār*, *brārīya* (but 73.33 *prra* in *prara*, and 74.63 *pra* in *pracaina* rather similar). Translation in Volume in honour of I. B. Horner.

prārī 'in service', III 79.1-2 *a ṣṣṭām maṃ prārīṣa ṣṣṭānā paṣṣa paṣṣṣe* 'I on my part here in service do honour'. Possibly loc. sing. to *paṣṣa* 'service'.

prārī- 'conceal', *pārsta-*, Z 24.387 *kho ye ratanu nūsta u dī ṣṣāṇḍau prārīḥā* 'as one should take a jewel (BS *ratna-*) and hide it under the ground', simile of the *tathāgata-garbha*. See *pārsta-* 'hidden' above. Form like *hambrīh-*, *hambrīsta-* 'to spare' from **ham-raiḥ-*; and *ārīh-*.

prū, see *prūva-*.

prūī 'loving', III 94.35a *pvāisū ttā nira mūvara iysāṃgyan śva prūī* 'I greet you my wife (and) mother the *alysūṅyā*-lady with whole love(?)'. Line 36 *prūī* repeated three times. Possibly dialectal for *friya-* 'beloved'; *śva* to *śsau* 'one, whole', as in *śau-kṣīra-* 'the whole land'. See *brārī*.

prūya 'a measure; piece', the measure for *rūṇi* 'oil' giving quantity to be drunk; I 183, 103r4 *rūṇi... dvī dvī drrīm drrīm (-im-=-ai-) prūya* 'oil... of each two (and) three *prūya*-measures (to be drunk)'; Sid. 100v3 *rrūṇ... drrai prūya kṣṣṣṣṇā* 'oil... three *prūya*-measures to be drunk'. For 'piece', III 80.24 *nīṣi jṣā prūya* 'cuts it to pieces', K 36.111 *rrīysāyaṇi paṣṭū sā prūyai hvīḍi* 'he cooks the elixir and eats one piece (or measure)', = K 28.169 *raysāya paṣṭa u sā prūye hvīḍa*. Other passages refer to *rūṇi* 'oil'. Possibly **pati-raugā-* 'breaking up', to IE Pok. 686 *leug-*, *leug-* 'break', Av. *uruxti-*, Oss. D. *lux*, I. *lyg* 'cut off' (or Pok. 869-70 *reuk-*, *reug-*, *reugh-* 'tear away').

prūva- 'fort, post', nom. sing. *prū*, plur. *prūva*, IV 3v5 *mara haṃdīra prū haurānī* 'to be delivered here at the Inner Post', II 17, 3a10 *haṃdīra prū tsue* 'be went to the Inner Post'; IV 51a2 *hadīra prūvāṣṭa* 'to the Inner Post', V 199b4 *netca prūvāṣṭa* 'to the Outer Post'; plural, V 26, 49v5 *o balsānu, o cīyānu, ci vā kṣīrā prūva* 'or stūpa-monuments or caitya-shrines or what are forts of the city'; K 99:235 *bīsa prūva ysīmā* 'bouses, forts, covered posts (**zarmya*-)'. With *-aka-*, K 37:125 *prūvaki ji pa-sse vari yikṣā samautta* '500 guardsmen *yakṣa*-goblins there appointed'; *prūva-*, K 21:10-11 *prūvū hīṣṭa varūe pa-sai yakṣa samautta* 'he comes to the guardsmen there, 500 appointed *yakṣa*-goblins', parallel to Divyāvadāna 451:11 *gulmakam*, 457:1 *gulmaka-sthūnam* 'guards' post', Tib. *gṣan-pahi gnas* 'place of men of the narrow pass'; BS Mahāvīyutpatti 3803 *gaṇmika-h*, Tib. *la-gṣan-pa*. Kroraina lw *pirova*, *pirova*, *piro* from older form of Saka *prūva*. From **pati-raupa-* 'raised place', Sogd. Man. *ptwip*, *ptwipw* 'fort' (W. B. Henning, BBB p. 93), to base *raup-rup-* 'to raise'. For O.Ind. RV *rip* 'raised place', see Liebhenthal Festschrift, Sino-Indian Studies 5, 1957, 9-10. The same base is in *ārūva-* 'refuge', BS *śarapa-*. Khotan Saka *-ūva-* is ambivalent, here either *raupa-* or *rauda-* would give *-rūva-*, older *-rōva-*, the Sogdian may decide. For *rauda-*, note Balōči *rōḥ* 'steep bank', N.Pers. *ka-rūd* 'well with steep bank', O.Ind. *rōdhas-* 'bank'. Possibly Oss. D. *buru*, I. *bru*, *byru*, gen. sing. *byrujy* 'enclosure', whence Inguš *bru* for 'Vladikavkaz', belongs here with either **abi-raupa-* or *b-<p-*. See BSOAS 13, 1951, 924-5 for *prūva-*. For 'Inner Fort' note the *Icān Kala* of Khiva.

prūśavā 'ethnic name, Burusho', gen. plur., II 55:8 *teṣmyai haḍai prūśavā hīyai bāḍi biṇḍā hīṣidā* 'on the fourth day they reach the land of the Prūśava-', Tib. *bru-śa*, *hbru-śa*, *gru-śa*, *bru-śal*, *hbru-śal* 'Gilgit', SDTV 72. For *p-* see also s.v. *purṣa*.

pruḥa 'hoar-frost, dew', Z 6:15 *khu stūrā ttāmārā hho ḡyā pruḥa ciro hūni kho bāteva* 'like stars, timira- eye disease, like māyū-illusion, dew, lamp, dream, like lightning', parallel BS Vajracchedikā 32 *tārakā timiraṃ dīpo māyā-avaśyāya-budbudam svapnam ca vidyud abhram ca*, as types of transiency; V 217, 2a3 *ā khu khuyśmūla ūca ā khu prūha* 'or like bubble in water or like dew'; III 29, 42b1 *saṃ khu praha ḡṣai nauhya bakā burā āstā u pītā* 'just as dew rests on a grass tip for a short time and falls', = Manj. 269 *sa hlui praha ḡṣai nāmhya ba burai ja āsta khu pītā*. Similar Tokhara B Udānālamkāra 3b3 (translation p. 3) *wriyeṣṣe pāltakwā atyaṃts akentasa* 'like a drop of water on the tips of plants'; parallel BS Lalita-vistara 214:8 *osa-vindūpamā-* 'simile of the dew-drop'; Prakrit Kālidāsa, Vikramorvaśī *tanagga-laggam iwa avassā-salilaṃ* 'like dew-drop clinging to the tip of a *tṇa-* grass'. From **pruṣā-*, base *parṣ-*, Av. *parṣuya-* (glossed Zor.P. *kataṣik* 'of a water-channel'), Oss. D. *purx*, *purxā*, I. *pyrx* 'spray; besprayed', Parāči *phīṣ-* 'strew' (**prṣaya-*), N.Pers. *pāšidan*, Paštōpūz 'sprinkling'. See for the base *par-*, above s.v. *usphūr-*, IE Pok. 993-5 (s)p(h)er-.

praiysge 'covering', II 59:3 *u śaca-praiysge bira sā* 'and silken-covering garment, one'. From *pa-* (*pati-*, (*a*)pi-)

with base *razg-*: **pīrazg* > **pīrizg* > **praiyzg-*, see *razg-*, s.v. *lāysgūrya-*, N.Pers. *rayzah* 'kind of woollen cloth', Yidya *rosy* 'woman's cloak'. Quoted also s.v. *bira-* 'to be worn'.

prev- 'attain', *proda-*, V 190, 3a3 *prevāte* (no context); K 7, 148r2, 2 sing. conjunctive, *balysūṇavūysānu hūya pāga prrevū* 'you may get the bodhisattva's power', Tib. *byan-čhub sems-dpahi stobs bcu thob-par gyur-čig*; K 3, 139v5 *b(u)ddha prrevāte*, Tib. *byan-čhub thob-bo*, translation Lamotte 241, *deviennent...pratyeke-buddhia*; preterite, V 340, 80r2 *proda-phārrā* 'having reached the fortune ('good stage')', BS G 37, 75a3 *srotaāpanna*; V 335, 33r3 *īye proda-phārrā* 'of one who has attained the stage', BS G 37, 30a4 *ekasya srotaāpanmasya*; III 9, 17v1 *prroda-phūrra gyasta* 'deva-gods attained the position'. This compound is equivalent to BS *prāpta-* with *pada-* 'position', but BS has the different metaphor *phala-* 'fruit', see s.v. *phārra-*.

From **parā-ap-*, base *āp-*, *ap-* 'reach', see s.v. *āh-*, *peh-*, *byeh-*, *byev-*, with *-ev-<-āpaya-*, beside *-eh-<-ūfya-*. For *proda-*, see also *auda-* and *aunda-*, *byauda-*. With *fra-*, M.Parth.T. *pry'b*:*pry'ftn*, *pryft* 'reach', Yazg. *fərip*:*fərap* 'reach', Rošāni *fīrap*:*fīrept* 'reach', *fīrept*:*fīrept* 'make to reach', Šuynī *fīrāp*:*fīrēpt* (**fra-āpaya-*); with *pari-*, Yidya *prāvam*:*pārōtām* 'find', Waxī *parvē(y)*:*parvet* 'attain'.

prraihi 'opened', Manj. 412 *prraihi dāvinai tce* 'the opened eye of the dharma-doctrine', = Z 5:87 *teḡimāni ttīyā prhīyā*. See s.v. *prahlīj-*.

pryaura 'cloud', III 29, 43a4 *hārvaidā pryaurā prabhāvana* 'they grow by power of the cloud' (BS *prabhāva-*), = Manj. 275 *hārvēda prraure prrabāvana*; K 109:323 *sa khu vinā pyaurā āśā* 'like sky without clouds', parallel BS *vyābhre yathā vigata-valahake nabhe* 'as in cloudless sky without valāhaka-clouds' (Kāśyapa-parivarta 43); Manj. 425-6 *khu pyaurai dajai pala tvarai* 'many standards, banners (=BS *dhvaja-*, *patākā-*) like clouds', see s.v. *tvarai*; Z 24:475 *pūyaura*, Z 4:107 *pyaura*, Z 23:158 *pāyore*, Z 23:148 *pyore*, Z 2:176 gen. plur. *pyaurūnu*. From **pari-abra-*, Sogd. Bud. *pr'yβ'h*, Man. *pryβyy*, M.Parth.T. *bybr'n* 'clouds'. For *abra-*, see s.v. *ora-* 'sky'.

pvā 'hear', 2 sing. conjunctive to *pyūy-*, IV 24:3, II 18, 7a3 *parau pvā*, beside plural II 35:74 *khu parau pūtrai* 'when you bear the order'. But possibly **patigauṣata* > *pvā* 2 plur. present.

pvāna 'fear', see *puvāna-*, *puvād-*.

pvānavīya, V 388, 19r4 *pvānavīya salāva* 'terrifying words', BS G 37, 14a2 *vākyam mahābhayam*. See *puvāna-*.

pvana 'arrow', Manj. 413 *thīyā ttīyā ysaira vī ṣṭāna styūda kīdeṣinā pvana* 'you pulled out the firm arrow of kleśa-afflictions in their heart', = Z 5:89 *thīyai mā ysārū vātā ṣṭānā styūdu klaiṣināu pūru* 'you pulled out the firm arrow of kleśa-afflictions in my heart'. See *pūrna* 'arrow'.

pvās- 'ask', V 32:13 *pvāsī* 'I greet', see *puls-*.

pvastū 'terrible', Manj. 60 *maista pvastū tvare* 'great exceedingly terrifying'. See s.v. *puvad-*.

pvah- 'strike', 3 sing., Manj. 353 *na ṣīda na vā pvāitta* 'he does not strike nor does he beat'. To *pvāha-* 'stroke', *pvēha-* 'stroke'; with *-ah-*, 3 sing. *-aitta-*, participle *-asta-*, see *hwaittā*, *hvaista-* 'beat', *hhaittā*, *khasta-*

'occur'. From **pa(ti)-vah-* 'strike upon', to Pašto *wah-* 'to strike', *wahai*, past *wn-wāhah*, noun *wahanah*; to IE Pok. 1172 *ues-* 'to pierce' O.Ind. *nivāsita-* 'killed', *nirvāsana-* 'killing', *parivāsayati* 'cut around', Celtic O. Ir. *fennaid* 'flays', OHG *ort* 'point, corner', O.Engl. *ord* 'point, beginning', Lit. *usnis* 'thistle'.

pvā 'at the feet', loc. plur. to *pā, pai*.

pyāka- 'listener', K 60, 38v1, see *pyāy-*.

pvāca 'cool', fem. to *pavāta-*.

pvāñā 'to be smeared upon', Sid. 124v2-3 *kaṣāṃ jsa amga bijsāñā, pvāñā, pvātām hvarām lihā, arvām jsa, amga pisalyāñā* 'with decoctions (BS *kaṣāya-*) the limbs must be poured over, must be besmeared, with cool sweet electuary medicaments the limbs must be smeared', BS *sekālepā-himā*(..) *madhurais ca virecanam*, Tib. *khuba-la sog-pas lus-pas bhuṅs-pu dan, sman bsil-bahi lde-gus bsku-ba dan, sman mgar-dag-gi bkru-sman btan-ro*. Hence *pvāñā* renders BS *ālepa-* 'smeasuring'. Base *pau-:pu-* 'to smear', see s.v. *pvāna-*. For *liha-*, BS *leha-* 'electuary, syrup'.

pvāta-, *pvāyi*, I 137, 46r3 *pvāyi ucana* 'with cool water', see *pavāta-*.

pvāttyām 'skin-diseases', gen. plur. I 171, 86v3-4 *kaṣṭhā u ranikām biṇḍa pisalyāñā, pvāttyām va pīrmāttam* 'to be smeared upon the *kaṣṭha*-disease and the *ranika*-diseases; it is best for the *pvāttya*-diseases'. BS *kaṣṭha-* (rendered *ranika-*) is used for skin-diseases. The phrase *va pīrmāttam* follows names of diseases (see I 145, 54v1; I 151, 61r2; I 157, 67v5; I 155, 65v3; I 165, 80v1). Here then *pvāttyām* equates with BS *kaṣṭha-*, Khotan Saka *ranika-* 'skin-diseases'. Hence base *pau-:pu-* 'to cover, form a skin', in O.Pers. *pavasta-* 'envelope', Zor.P., N.Pers. *pōst* 'skin' with suffix *-āta-* agent-adjective (with *-ti-* preserved as *-ti-*, see *gaisātta-*, *parbutta-*, *paṣatta-* above) giving **pavāta-* 'skin' whence adjective *-iya-* for the disease **pvvātiya* > **pvāttya-* of the affected part, the skin. See s.v. *pūstya-*, and *pvāna-* 'cosmetic'.

pvāna- 'smeasuring stuff, cosmetic', Z 21.13 *pvānāna skanphaina bātčūsātāndā* 'they beautify with ointment, with lac'. Base *pau-:pu-* 'to smear' from 'to cover'. See s.v. *pūstya-*, *pvāttyām*, *pvāñā*.

pyāne 'I hear', I sing. conjunctive, see *pyūy-*; Bcd 50v3; 51r1; 50v4, BS *otari*.

pvāyi, see *pvāta-*, *pavāta-* 'cool'.

pvāysā- 'fear, danger', v 23, 2r5 (=Z 19.17) *stāmo karyo pvāyso yande* 'causes strain, exertion, fear'; II 128.55 *pvāyse phirākhyi štāre* 'there are many dangers' (translation AM, n.s., 11, 1964, 19); K 65, 82r2 *avāyivā* (BS *apāya-*) *drayvā kūṣṭha pvāysā bvaīysā* 'in the three ruins where fears are long'. From **(a)pi-šād-* 'press upon', see s.v. *puvaṇa-* 'fear'; suffix *-zā-*, see also *kaṇṇāysa-* 'side'.

pvārye 'drawn out', K 108.291 *tta-vu pvārye rraṣṭa ttu vnsva baysā dā byehīda* 'so to them he prophesied right; they attain that pure Buddhas' *dharma*-doctrine'. From *pvār-* (beside *pver-* 'draw out, take away') to **(a)pa-par-*, base *par-* 'rob, take' (see s.v. *pūda-*). Probably a calque on BS *vyākārayati* 'prophesy'. Here *tta-vu(ṇi)* 'so to them'.

pvāśā 'of a pig', gen. sing., III 91.221 *pvāśā tcāra* 'fat of a

pig', Sid. 9r2 *pāṣi gūṣṭa* 'pig's flesh', = v 318, 58 *pvesā gūṣṭa*. With intrusive *-v-* after labial *p-*. See *pāsa-* from **palsa-*, Lat. *porcus*.

pvāśa 'autumnal', K 25.125 *pvāśa bāda* 'autumn time'; K 34.76 *pvāṣi bāda*; N 75.38 *draya pvāśe*, BS *trayaś ca śaradam* (ed. Nobel 178), variant to v 56.115 (without *pvāśe*); II 85.6 *pvāśai kālai bāda* 'autumn time' (BS *kāla-*). See *pāśa-* 'autumn'. Here adjective with *-ā-*, with intrusive *-v-* (see also *pāsa-*, *pvāśā* 'pig').

pvāška- 'cool', SuvP. 66v4-67r1 *ysinājīde muha bayya, muṣḍje ūci jsa pvāṣkye* 'may the Buddhas bathe me with cool water of mercy', BS *māpayantu ca māṇ buddhāḥ kāruṇya-salila-adakaiḥ*; SuvP. 69r1 *aysdaīmāda pvāṣkāna bāyīnai jālāna* 'they cool with cool net of rays', BS *prahlādayan muni-nisākara-raṣmi-jālaiḥ*; noun, Sid. 125v3 *pvāṣkai kṣīme* 'desires coolness', BS *ṣṭa-icchā*, Tib. *bsil-ba hdoḍ-pa dan*. See *pavāta-*.

pvāse 'you feared', JS 32r2 *beṣe bāde pvāse *ka* (MS *da*) *na dukhya hamāre* 'all the time you feared lest they become unhappy'. Possibly to read **pvāyse* < **pvāysita-* to *pvāysā-* 'fear'.

pvāha- 'stroke', III 75.231-2 *pastā vā pvāha*; *na śaṇḍya* 'he fell at the stroke to the ground'; III 74.207 *pvāhna*; *varaira* 'they tore with a stroke (noise?)'; K 102.60 *kāsi pvāhna* 'with stroke of drum'; see III 114, 6r3 *kāśā pāhi* = v 250.795 *kūśā pāhe* 'he strikes the drum'. Verbal noun, SuvP. 62r4 *ttye kūśā pvāhāme jsa* 'with striking of the drum', BS *anena ca dundubhi-ghoṣa-nādinā*. See *pāha-*, *pveh-*. Pres. 3 sing. Manj. 353 *na jstā na vā pvāitta* 'he does not strike nor does he beat' (bases *jsan-* and *pvah-*). See cognates s.v. *pvah-*.

pvāḥa 'abode', II 2.27 *tcaurvāḥ sāmvaḥ pvāḥa kijsanā bvaīysā* 'with four mouths (entrances) a long enclosed dwelling' (SDTV 25). See *gvaha-* 'abode'; base *vah-vas-* 'dwell'; IE 1170-1 *ues-*.

pvi 'steps', K 72.25 *cada pvi jsā mara jsāvi* 'how many steps he walks here'; K 72.25 *paṇi pvi vaska kha byihi jabuva ystra* 'if for every step he should get jāmbunada-gold'; see *pū*; *puvā-* 'step'.

pyiñāñā 'it must be burnt', Sid. 126v5 *biṣṭāna pacadaī pyiñāñā* 'in every way it must be burnt by him (yi)', Tib. *thabs rnam-pa sna-čhogs-kyis bsregs-la*. From **pati-dagnaya-* denominative to *-na-* participle, through **puyyāñ-* > **puyiñ-* > *pyiñ-* 'cause to burn', but *pandis-* from *pata-dag-ś-* (*pañ-* as in *pañtsa-*). To Xūfī *paḍays-paḍid* 'burn' intr.; *paḍin-*, *paḍid* 'make burn', Šuynī *pīdis-*, *pīdid*; *pīdin-*, *pīdid*, Yazg. *paḍays-:paḍad*; *paḍāy-*, *paḍayd*; Yazg. *paḍus* 'firebrand'; M.Parth.T. *pādyn-* 'make burn'; Waxī *pīdis-*, *pīdin-* 'burn' intr., *pīdiṅg* 'flame', see *paḍajs-* and *pinapaka*. Uncertain connexions (see G. Morgenstierne, Shughni Group 55). M.Parth.T. *pādyn-* 'to kindle' has been traced to base *aid-* (A. Ghilain, Essai 84).

pviys- 'cover', participle *pvīsta-*, causative *pvīṣ-*, noun, Sid. 149v1 *pvīysakā bañāñā* 'the covering must be bound on', Tib. *phur-te* (*phur* 'wrap'); II 85.30 *pvīysakā strīyai hvāṣṭa viṣāmālai jsa kūṣṭā* 'the woman's covering well-prepared, excellent, from the *viṣāmālaka-* plant'. For this unidentified plant, note II 86.45 *vaṣāmāle spū(la)ka* ('bud'). Participle *pvīsta-*, Sid. 136v3 *rīma jsa pvīsta*

'covered with filth', BS *malina-*, Tib. *dri-mas g-yags-pa*; III 71·134 *pvistā rahāsā*; III 98·27 *carau pēstā* 'covered lamp', III 58·1-2 *rrihāsā kādī mistā tvārī pēstai arthū* 'very great mystery (BS *rahasya-*); its meaning exceedingly secret'; Sid. 1 bis 14 *arve pvistyedā* 'medicines were hidden'; Manj. 24 *tyau jsa ra pūsta* 'with them (the skeleton) is covered'; K 63, 79r2 *kamacām pvistā* 'covered with *kamaca*-cloths'. Causative, Sid. 146r5 *surakā vāsti haṣkalakā jsa tciṃ pvistānā* 'the eye must be covered with a clean cloth', Tib. *ras dkar-pa gčan-mas g-yogs-pahi sten-du*. Since *-rī-* is replaced by *-lī-* in *hālīti* 'spear', but by *-lī-* in *malsta-* (see s.v. *malys-*), and *-rīd-* by *-lysd-* in *mulysdi* 'favour', in *pvist-*: *pvista-* the *-lī-* may have replaced *-rī-* either as variant after long vowel (beside *-rī-* preserved) or dialectal *-lī-* > *-st-* (familiar in West Iranian, southern *-st-* against northern *-rī-* preserved, as in *frēst-*: *frēst-* 'to send'). The base is then *pvais-* (from *puv-*) **pati-vais-* (or *paiz-* or *baiz-*, but the *-v-* would suit labial rather than *k-* or *t-*). IE Pok. 1120-2 *uei-* 'to wrap, wind round', with increment *uei-g(h)* would give Iran. *vais-*. The Armen. lw *vēš* 'covering' can come from **vaij-*, or (if the *-š-* is N. Iranian from *-z-*) from *vais-*. The *vaij-* would mean IE *uei-g(h)* beside *uei-g(h)* (a common variant form). See also *patiṣu* 'coming' or 'covering'?

pvirau 'you may hear', II 26·32·20 *khu parau pvirau* 'when you hear the order', II 35·7·4 *khu parau pvirau*; III 120·59 *cū ama pvirau* 'what you hear', III 120·64 *cū ama pvirau*. See *pyūy-*.

pviryau 'you may hear', SuvP. 75r3 *amai vaña pviryau* 'may you now hear it'; I 173, 91r4 *tta ttā pviryau* 'so you may hear'; Manj. 153 *pviry(au) ttāṣṭa* 'listen', =Manj. 154 *pū* (2 sing.). See *pyūy-*.

pve 'footsteps', see *puve*, *pvi*, *pū*.

pve 'blown up(?)', II 47·102-3 *khu viña tta pve kamācū bādā hamāte biṣā hā haṃdara bādā-dṛṣā nūvara uha:va u bīrūka nūndā* 'when now the Kan-ṣou state is so distracted, all the other state-holders, *ūgās* and *buiruks*, are settling'. From the context of disturbances in Kan-ṣou, *pve* is a pejorative adjective or participle. See earlier SDTV 112-3. Hence possibly 'inflated', see above *puta-*, Z 20·35 *hāysā daundā putā* 'skin blown up, inflated', like BS *vāta-pūrīta-* 'filled with wind'.

pvai 'I hear', II 115·29 (and 30); II 99·198 *pvai*, and II 11·35 *khu ra tta pvai* 'when I hear so'. To *pyūy-*.

pve 'learned(?)', Manj. 309 (of a man maddened by *graha*-demons) *ā bu hvāñai salāva pahaiṣida satva pve daittā gūmā paitta-krra ida* (and a cure follows) 'or the *bhūta*-demon utters the words; the beings flee, the skilled scholar sees, he applies the treatment for bile' (BS *pitta-kriyā*). A meaning 'physician' would fit. Elsewhere *vijā* (BS *vaidya-*) is used, named as the 'possessor of *vidyā*', that is, 'medical knowledge'. Here participle *puta-* 'trained, learned' (dyadic with *gumāta-*). Hence possibly IE Pok. 827 *peu-* 'to investigate, be intelligent', Lat. *putāre* 'reckon', Greek *πιτυτός, πιτυμενός* 'intelligent', O.Slav. *is-pytū, pytaje, pytati* 'investigate'.

pveca, **pvaica** 'covering', II 78·44 *yaragaka va pvaica* 'a covering for a (Turkish) *yaryaq* ('pelt')'; II 76·3 *padāya pvaica* 'a covering for the road(?)'; II 78·41 *ṣṭyām*

pvaicām jsa jsā yadama 'a (Turkish) *yalma* ('raincoat') with white coverings'; II 110·8 *pajsa pveca* 'five coverings', taken as *bema* 'woven stuff' by the *āṣi* (*āryikā*) nun; II 9·156-8 in a list *ttu vai ysyai pvaica sā haiysdai kaumadai śai u haḍa baista chā u civarau phaurthaka sau būṣṇai sā pvaica āra* 'that of his he carried off, one covering, to hand, one trousers and twenty feet of a cloak and robes (BS *civara*, -u 'and') and one *phaurthaka* (BS *phuṭṭaka-*), one *pvaica* of byssus cloth in value (*āra-* 'price' **arga-*)'; II 51·95 (confused miscellany) *baista pvaica* 'twenty coverings'; II 77·24-27 (list sent to officials) *ttāṣṭkau kāḍara sau drrai śaca āra u pvaica dvī u baicakama dva u pūna drraya u dvī bōrūkau u sā pyatsausiṇa u tvanakau hīyāi ttarkana vaska pvaica haiṣṭe* 'he despatched coverings (*pvaica*) both for two *buiruk*-officials and one woman attendant and the *tarkan*-official of the *Tvanakas*(?) (consisting of) one *Tāzik* sword, valued at three *śaci*-silk pieces, and two coverings and two *biṣkam*-knives and three coats' (not *pūna*, *pūrna* 'arrow'). The syllables *-aica*, *-eca* are like *haṃbeka* 'summary' from older *haṃbirsta-*, hence possibly **pati-vrsta-* to *vart-* 'to cover' (see s.v. *pūlsta-*). But possibly rather to base *pau-* 'to cover' (see s.v. *pūstya-*) to Zor.P. *pōst* (**pavasta-*) 'covering, skin', hence **pavastya-* > *pveca* (for *-c-*, note II 100·215 *pacai* 'he ordered', older *paste*, *parste*). With *ni-* see also *nyūd-*, *nyūltte* (**ni-vartatai*).

pveṇa 'fear', see s.v. *puvga-*, K 150·16 *pilā mara āchai pveṇi* 'calamity (BS *pīḍā*), death (*marāṇa-*), disease, danger', III 55·5 *pveṇa harīysa* 'fear, trembling', K 155·50 *pvaṇa naṣḍi* 'fear quietened'; K 58, 29v4 *cū burai pveṇa harīysa īdī ttai biṣa naṣḡmāre* 'whatever fears (and) tremblings there are, all are quietened for him'; K 29·205 *pvaṇa jsa* 'with fear', with negative K 28·180 *apvaine*. See *puvaṇa-*.

pvagitta 'he beats', Manj. 353 *na jsida na vā pvagitta* 'he does not strike nor does he beat', to bases *jsan-* 'strike' and *pvah-*, *pvāh-*, *pveh-* 'to beat'.

pvaidā 'they fear', III 25, 25a3 *ni pvaidā ni harīysāri ni trāysā byelūdā* 'they do not fear, they do not tremble, they do not suffer alarm' (BS *trāsa-*), BS *navuttrasiyanti na santrasiyanti na santrāsaṃ āpatsyante*. To *puvga-*.

pvaimā 'I fear', SuvP. 66v2, BS *bhayāmi*. See *puvga-*.

pveṇe 'hearing', v 304, 2b4 *gai pveṇe jsa* 'with hearing of the bell'. See s.v. *pyūy-*. For the form, see ibid. 2b3 *dyeme* 'seeing'.

pvaiya 'a kind of disease', II 120·191 *cvai va pvaiya āchai yai* 'who had the *pvaiya* disease', translation BSOAS 30, 1967, 97. For *-aiya*, note *khaiya-*, *hḥeye* 'contusion', BS *toda-*, *naraiya* 'hernia', *paīya* 'long after', *haiya* 'former', *daiyā* 'he sees'.

pver- 'remove', Sid. 2v5 *spārṣā pverāna* 'removal of touch' (BS *spārśa-*), BS *bhūta-* 'demon', Tib. *gdon bsal-ba* (*gdon* 'evil spirit'); Sid. 142v5 *ysu u kṣauṣṭā pverāne va* 'for removal of pus and serum', Tib. *ruag dan, ḥhu-ser bsal-bahi thabs ni*; Sid. 127r2 *krra nva dyāme pverānā yinānā* 'treatment must be made according to seeing, to be removed', Tib. *cho-ga ji-lta-ba bṣin-du bsal-bar byaho*. Verbal noun, K 148·60 *pverāṣṭa naraumāṣṭa hamāve* 'removal, issuing may occur'; K 100·281 *āchanakau āchai jsa pverāṣṭa hamāve* 'the freeing of invalids from

- disease may occur'. Base **(a)pa-pāraya-* 'carrying away', Zor.P. *appurtan*, see s.v. *pūda-* (*par-* rather than *bar-*). See also above *pvārye*.
- pvais-* 'ask, greet', K 38·130 *jsāmnākye štā pvaisā ysirastā* 'humbly he asks from the heart' (Sudhana questioning the birds and beasts); note the phrase K 29·190-1 *brrašṭa ysirasta*. See *puls-*; *pvaisā* optative (=durative) to present *pulstā*.
- pvešā* 'pig's', gen. sing., Sid. v 318·58 *pvešā guṣṭa* 'pig's flesh', = Sid. 9r2 *pāṣi guṣṭa*. See *pāsa-*.
- pvaisai* 'asking', K 29·186-7 *hāṣṭa pvaisai thauṇa* 'in case of his asking', = K 21·13; K 37·127 *hā pvaisai thauṇya* (BS *sthāna-*, Prakrit *thāna*), K 27·161 *pvaisyara mahā sūdāna jsa* 'take leave (2 plur.) of Sudhana for me', = K 36·105-6 *pvaisyari hū mahā sūdhanā jsi*. See *puls-*.
- pvaiskyāṃ* 'of faeces', gen. plur., see s.v. *pulske*.
- pvaishka* 'a food' in a list of foods, III 117r01 *hūlām pvaishka hvaṣi*; possibly from *pūva-* and suffix *-iskha-*, to O.Ind. *apūpā-*, *pūpa-* 'cake'. Possibly base *pau-* beside *pā-* 'to feed', as Av. *bā-*, O.Ind. *bhā-* beside Greek *φαυ-* 'to shine'. See *paṇḍai* 'cake'.
- pvesta-*, *pvesta-*, *pvaistai*, see *puvād-* 'to fear', JS 18v3 *pvesti* 'you feared' (2 sing.); III 123·60 *pvaistai*, BS *baya karayati* (= *bhayam kārayanti*).
- pveb-* 'strike', see *pvāh-*, III 70·107 *pveha: jsa* 'by the stroke'; 3 sing. Mānj. 353 *na jsida na vā pvaiṭṭa* 'he does not strike (*jsan-*) nor does he beat (*pvah-*)'. See *pvah-*.
- pha* 'much, many', by loss of final syllable from *pharu*, first component *phara-* (as *mara* > *ma* 'here', *pācā* > *pā* 'later') K 48·2·7-8 *cva byāva ide pha, avamāta tta cvaṃ nā byāta* 'what (acts) by me (*cu-a(m)*) are remembered many, uncounted what are not remembered'; K 52·7·4-5 *cu yuḍi pha ṣaḍe* 'who did much good'. See *pharu*, *pharā*, *phara*. (JS has *pha* 7 times, *phara* 6 times.)
- phaj-* 'collect', JS 38r2 *ca-m naṣphajāṇḍe mamī puṇa avamāta* 'what merits (BS *puṇya-*) uncounted are accumulated for me'. See also *hamphāj-* 'wrap up'. Possibly base *bag-* 'get a share', with *-ph-* as *hamphuta-* 'bowed down' beside *hambujs-*. For *bag-*, cognates s.v. *būṣ-*. Incohesive *hamphūṣ-*, Sid. 130r3 'join, mix', Tib. *shyar-na*.
- pbaja* 'oven', Sid. 153v1 *u phaja vēstānā* 'and to be placed in the oven', Tib. *me mar-mur-gyi nan-du bčug-la*; Sid. 152v1 loc. sing. *u phajiṇa viṣṭānā*; III 86·95 *ṣi pau phaji pajsānā* 'the white onion to be cooked in the oven'; III 89·158 *phaji-vaha pau* 'oven-cooked onion'; III 93·251 *ṣi pau, phaji pajsānā* 'white onion to be cooked in the oven'. Base *phaji-*, like *ttāji-* 'river', *bāji-* 'tribute, tax'. Possibly *phaj-* beside *pajs-* 'to cook', hence *phaji-* 'cooking-place'.
- phajsai* 'his rump', of the *aśv-n-ratna* 'horse-jewel' of the Cakravartin-emperor, Z 22·145 *kāḍe nysnāta batysga* 'his rump greatly raised, high', parallel BS *kaṭi*. From **phajā-* to O.Ind. RV acc. sing. *sphigyām* with suffix *-yā-* (as *āsyā-* 'mouth', and *pājasyā-*, parts of the body). Hence *-a-* secondary from *-i-* (see also *spavi* 'spine', and *nata-* 'deep') to IE Pok. 983 *sp(h)ei-* 'be pointed', O.Ind. dual *sphijau*, *sphicau*, *sphigī* 'hip, buttock'.
- phaṃṇā* 'connected with the paunch', adjective plural, Sid. 100r1 *cu ṣpaijai āchanai ṣṭa-v-i arva, phaṃṇā garṣva*, *ū bāṇā ṣavara* 'who is ill in the spleen (*ṣpuljei*), this is his medicament, (bezoar-)stones of the paunch, and plant *bāṇā ṣavara*'. From **pakana-* > *phaṃna-*, to IE Pok. 789 *pank-*, *pang-* 'to swell', Lat. *pūnus* (**pank-no-*) 'swelling; ear of millet', *pantex* (**panc-to-*) 'belly, intestines', O.Slav. *počiti se* 'be inflated'. From *pantex*, O.French *pance*, *panche*, Mod. French *panse* 'paunch'. Here adjective suffix *-ya-ka-*. For *-akana-* > *-aṃna-* see also *satana-*, *saṃna-* 'dung', like *lvatana-*, *hvaṃna-* 'Khotan'.
- phattanai* 'palate of mouth', with *-tta-*, not *-ta-* (see facsimile BSOAS 36, 1973, plate 1, opp. p. 226), III 81·178 (corrected number) *phattanai*, gloss to Turkish *ev* 'broad part'; Sid. 156v1 *paṣṭā phaṃnai* 'palate at the back' (see *pulstī*), BS *tālu-mūla-*, Tib. *rhan-gyi phug* (*phug* 'end, innermost part'), III 130, 123 *ci phaṃnai spalāte* 'whose palate twitches'; I 177, 95v3 *cviṃ phaṃni hūṣṭi* 'whose palate becomes dry', BS *tālu-ṣoṣa-* (with *-i* for *-iṃ* = *-ai*). From *paṭhana-* 'broad', base *paṭ-* 'expand', Av. *paṭhana-*, Zor.P. *pahan*, *pahanāḍ*, N.Pers. *pahan*, *palm*, *pahnā*, Balōči *patan*, Oss. DI. *fātān*, Sogd. Bud. *pōkw*, *pōkwy*, Man. *pōkwy*, *pōn'y*, *pōnyh*, Yidya *paṣṭay* (**paṭhaka-*), *parvaṣṭin* 'knee-cap' (**pari-paṭhana-*), Paṣto *plan*, Orm. *pan*. IE Pok. 824 *pet-*, Greek *πετάσσειν*, Lat. *pateō*, O.Norse *fadmr* 'embrace, fathom', Lit. *petys* 'shoulder'.
- phan-* 'move', with preverbs, see s.v. *paphan-*; without preverb Yazg. *fin-:fud* 'descend' *fadag*, like *sin-:sud*, participle *sadag* 'ascend' (without preverb also Yazg. *ṣaw-:ṣod*, *ṣadag* 'revive' from *jva-*, see s.v. *būjve* 'be revives'). For the meaning note also base *nam-* 'bend up or down', Orm. *nimyeḥ* 'to descend'. To RV 4·40·4 *ānu āpnīphaṇat* 'moving along', and RV 8·69·13 *āphāṇayat* (quoted KT VI 214), T. Burrow added *phana-*, *phanā* 'serpent's hood' (BSOAS 35, 1972, 538).
- phaysdve* (*phaṃysdve?*) 'vessel', III 38·41-2 *spyakyau ājsava beysa habāḍa phaysdve jastūṇe khaṣā va isphiraciṇa hāysaiṇa*, = III 47·62-3 *spyakyau ājsavā bveysi habāḍa phaysdvā jastūṇe khaṣāna asphiraci(ṇa) hāysaiṇa*, = III 40·17-3 *spyakyau ājsavā bvaiysā habāla phaysdyai jastūṇai khaṣā jśā asphiraciṇa hāysaiṇā* 'decorated with flowers, filled with *bveysa*-drink, the bowls, celestial beverage splashing up in the fountain(?)'. From **fazduka-* (formed like **xanduka-* Oss. D. *xāndug*, I. *xāndyg*, N.Pers. *kandūk*, *kandū* 'large jar for grain', Armen. lw *k'andouk*) to Armen. lw *p'as* 'pitcher, jug' (5-8th century), variant *-s(t)-* with *-zd-* (note Oss. D. *mārzdug*, I. *māstāg* 'compact', Armen. lw *mazd* 'thick, compact', Av. *myazda-* 'solid sacrificial food', Zor.P. *mēzd* 'table', s.v. *mastāna-* 'fodder(?)').
- phar-* 'disturb', present *phir-*, *phūr-*, participle *phiḍa-*, II 112·45 *ṣi tteye bādā phirāme hīvi parau ṣte* 'there is order about the disturbance in that country'; II 111·8 *khu kamācū u ṣacū ṣūjaṇa bādā phaiḍi* 'since the state of Kan-ṣou and Sa-ṣou is mutually distracted'; ibid. 10-11 *tteyi-hyāṇi: hīvi aurāsā ā si kamācū u ṣacū ṣūjaṇa bādā phaiḍā* 'information of the Tai-uang has come (reporting) that the state of Kan-ṣou and Sa-ṣou is mutually disturbed' (translation A.M., n.s., 11, 1964, 2; 12). Causative *pher-*, see below. With preverbs *ā-phar-*, *haphar-*, *ṣapher-*. Base *far-* 'distract', Av. Yasna 49·1 *pafrē* 'has

opposed(?)', O.Ind. RV *par-phar-*, IE Pok. 992-3 *sp(h)er-*, O.Ind. *parpharāyate* 'moves violently to and fro', Greek σπάρω 'jump', Lat. *spērō* 'thrust away' (see s.v. *āspara-*, *usphīr-*).

phara- 'pot', also *pharhya*, K 29.195 *rañja phara bīdēda* 'they carried jewelled jars', = K 38.133 *raññijī pharhye gauṣṭā baiṣi haṃaṃgā* 'jewelled jars in the hand of each equally'; K 29.196 *phara kūṣḍā vīrāṣṭa byauttai* 'to convey jars to the palace'; K 29.197 *na hagrāutta yūdā sve baidā phara* 'sbe could not lift the jar to her shoulder', = K 38.134-5 *na śtām haṃgrāṃṭti yūdā sve baidā pharhya*; K 29.202 *sūdāna hā maista phara sva baidi ṇaiste* 'Sudhana placed the large jar on her shoulder', K 29.203 *ttu pajūṣṭa pharaṇa dīṣṭe* 'he threw that finger-ring into the jar', = K 38.138 *ttāṇai hā phariṇā pañjūṣṭi nīṣāve* 'he threw the ring into that jar of hers'; parallel to BS *ghaṭa-* 'pot' in the tale in the Divyāvadāna 457-8 (found also as lw in v 383, 028 *pāṇa-galā* 'water-jar' from *pāṇiya-* 'water' and *ghaṭa-* 'pot'); v 125, 1024 *śau hīṣanai pharhyau* 'one iron pot'. Hence *phara* with *-hya-* second component (become suffix) as *banhya-* 'tree', Av. *pancō.hya-*, *saire.hya-* to base *hai-:hi-*, Av. *haēm*, Zor.P. *hēm*, Armen. lw *xem*, N.Pers. *xēm* 'character'. See above *pāra-*. IE Pok. 804 *pel-* (of vessels), O.Ind. *pālavi-* 'vessel', *pālī* 'milk-pail', *pāla-* 'alms-bowl', Greek πέλλα 'milk-pail', Lat. *pēluis* 'plate', O.Norse, O.Sax., O.Engl. *full* 'beaker' (**pl-na-*).

phara- 'much, many', Z 5.76 *phara varata pracyā tśindā* 'there the causes (BS *pratyaya-*) are many', = Manj. 233 *pharai vara prracā tśida*. As first component, Sid. 7v5 *phara-purai* 'having many sons', BS *supraja-*, Tib. *bu man-du*; SuvP. 69v1 *dukhīṇā phara beṣa* 'many whirlpools of woes', BS *duḥkhāṇavapaṇi* 'ocean of woes'. Compound, v 164, 113r4; v1 *atāphara-hvarātā māsta rre* 'great king eating too much ('glutton')'. Elsewhere *pharu* uninflected; inflected forms are from *pharāka-*. Later *phara*, and *pha*. Z 9.24 *parijāte śśo śśau balysi pharu anābhoggāna satva* 'do you each Buddha save the many beings without effort' (BS *anābhoga-*), = Manj. 403 *parijarai śā śā baysā phara anābhauga satva*; III 27, 36b2 *bīhi pharā* 'very many', BS *bahu*; with plural verb III 125b5 *ne mara pharu tśindā* 'not many come here'; Manj. 129 *phare bāda* 'many times'; compound v 40, 63b4 *pharā-siya* (tt) *himāri* 'they become polymaths', III 126.1 *phara-śī bōmāya hajū* 'polymath, intelligent, wise'. From *paru-* O.Pers. *paru-*, Av. *pouru-*, *pauru-*, fem. *paoirī-*, Zor.P., N.Pers. *pur*, Oss. D. *fur*, I. *fyr*. See also *bryau*. To IE Pok. 800 *pēlu-*, *plū-*, O.Ind. *pulu-*, *purī-*, Greek πολύς, Got. *filu*, O.Engl. *fela*, *feala*, *feola*. Comparative Av. *frāyah-*, O.Ind. *prāyas-*, superlative Av. *frāṣṭa-*, Greek πλεῖστος, O.Norse *fleistr*.

pharā- 'speech, language', Bcd 48r2 *jastūṇe phari u nāvānye tti* 'with language of gods and nāgas', BS *deva-rutebhi ca nāga-rutebhi*; Bcd 48r2 *phara*, BS *rutāni*; Bcd 48r3 *pharyau jsa*, BS *sarva-ruteṣu*; Sid. 4v2 *u tti jsāṇi āṇi vā phara naṣpaṣḍe* 'and likewise produces speech', Tib. *nag hbyun-ba byed-pa dan* (nag 'speech'); K 59, 34r3 *hivānye phara jsa* 'in (his) own language', parallel Pali *sakāya niruttiyā* (see s.v. *hivāma-*); III 72.166-7 *phara bustā ttriyaṣūṇāna* 'he knew the speech of

animals' (BS *tiryag-yoni-*); III 70.110 *phara vā yaṃde* 'make speech to us, tell us'; III 70.113 *pharai na busta* 'did not understand his speech'; III 122.33 *phara* 'language', BS *vacana-*; v 300.07.2.5 *khvai tta phara bōirau* 'if so you know his speech'; Z 14.81 *hāvyo pharo pyūyāre hivya gāmu salāva* 'they hear their own language, their very own words'; Z 23.10 *gyastūṇe phare jsa* 'with language of deva-gods'; with named languages, Sid. 1 bis r2 *tāgūttau phari jsa* 'in Tibetan language', III 4, 10r2 *hvaṃnye phari jsa* 'in Khotan language', II 49.2 *ṣi burā cingāna phara* 'this is Chinese language' (see also s.v. *hau* 'word'); Sid. 1 bis r2 *iḥīye phara jsa* 'in foreign language'; Manj. 58 *phara-m* 'their speech', of the Rākṣasas. Adjective, Manj. 64 *baiṣa pharīnye parvāra* 'all speech accessories' (BS *parivāra-*) of delusions. Verbal *pher-* 'to speak', see below. Derived Z 19.93 *aysū tceima-ñinu pharātau ju yādaimā* 'I have made for you (-ñ) speech of eyes', for *-ātau*, note also above *amatau* 'distress' from base *am-* 'to use violence'. Possibly to Oss. D. *āppālun*, I. *āppālyn*, *āppāld* 'praise, boast', to IE Pok. 985 (s)p(h)el-, Greek ἀπειλή 'threat, promise, boast', Armen. *araspel* 'proverb', Got. *spill*, O.Engl. *spell* 'speech', Let. *pelt* 'abuse', Tokhara AB *pāl-*, *pāl-* 'praise'.

pharāka- 'much, many', v 69, 8r6, *pharākā*, BS G 37, 11b6 *bahutaraṇi*, Tib. *man-du*; v 333, 27r4 *pharākā*, BS G 37, 24a4 *bahūni*; v 330, 13v4 *pharāka*, BS G 37, 11a7 *bahu*; SuvO. 56v2 *pharāka-padya* 'of many sorts', BS *anekāni nānāvidhāni*; K 46.24 *pharākī vīvā yadai* 'makes for him much ripening' (BS *vīpāka-*). From *pharu* with *-āka-* suffix. See cognates s.v. *phara-*.

pharrā 'oppressed', v 87, 50r3 *pharrā ysera dukhauṭta* (triadic), BS *paripīḍita-*. Possibly from base *phar-* 'disturb', **phar-na-ka-* > *pharraa-*, or **phṛna-ka-* (since *karna-* > *kārra-* 'deaf', but *tṛna-* > *ttarra-* 'herb').

pharīnye 'of speech', see s.v. *pharā-*.

pharṣavatā- 'an official title', probably 'judge' as the 'official in questions', *pharṣata*, *pharṣava*, *pharṣṣa*, *pharṣa*, Tib. script *phar-ṣa*, *par-ṣa*, *pa-ṣa*; Z 19.95 *pharṣavata parste pīde ysambastā* 'the official Zambasta ordered to write', Z 11.78 *pharṣata ysambastā parste pīde*, Z 14.106 *pharṣava parste pīde ysambastā*; II 13, 121 *pharṣa bara*, II 13, 124 *pharṣa barāna*, II 69.1 *tya pharṣavata vaṃṇa muha jsa amanā ma yanā* 'may the official now not act unfriendly (BS *amanaāpa-*) with me'. For Tibetan II 28, 36b5 *phar-ṣa*. Hedin Tib. document IV 5; 6 *pa-ṣa*, *par-ṣa* (facsimile BSOAS 36, 1973, plates VI-VIII); Chinese transcript *p'o-ṣa* < *p'uā-ṣa* (K 721.15; 846.1).

No bilingual evidence has been found, but the judge is known in Tibetan texts *khṛim-bon*, *khṛims-dpon* (v 196, 29a1 *khṛraṃbānā* has either *khṛam* 'farm', or possibly *khṛim* 'judge'). The judge is questioner; so in Tokhara B *prekṣanta*, A *prakṣānt*, O.Ind. *prāḍ-vivāka*. Hence *pharṣavatā-* contains **fraṣa-pati-* with metathetic *pharṣa-* (-s- < -ṣṣ- < -ṣṣ-) and final masculine *-ā-* stem derived from older *-i-* stem (as also *spāta*, later *spā*, Tib. script *spa*, from **spādavatā-*, older *spāda-pati-*, parallel to BS *senā-pati-*, rendered by Tibetan *sde-dpon*). The Iranian *fraṣa-* is present also in NW Prakrit *praṣaṃḍa* (see *pāṣāda* above) corresponding to Greek οἱ πρεῖ ἐσρέ-

βειαν διατρίβοντες, and κατά πάσας τὰς διατρίβας (see BSOAS 14, 1952, 427–8; K. R. Norman, JRAS 1972, 113) for Prakrit *sava-pāsaṃdānaṃ*. Avoiding the illusion of a 'pure' dialect at the Middle Iranian stage, *pharṣa-*, *pharṣa* is an inner Saka replacement of **phraṣsa-* (note the variation *-ra-* and *-ar-* in the base *dras-* 'to load', see *draysa-*, *dāls-*). As an extra-Saka loan-word it would require either a loan-word ending in *-i-* (replaced in Khotan Saka by *-ā-*) or a foreign word with masculine *-ū-* stem. For *fraṣ-* see s.v. *puls-*: *braṣṭa-*, and for *phr-* see *phrrūma-*.

pharhya 'jar', see *phara*.

phalau 'dish(?)', K 100.295 (obscure text), *khāyṣa ttauṣai u ttūra phalau šau* 'food sour-stuff and cheese, one dish (?)'. See s.v. *ttūra* and *ttauṣai*, base *tau-* 'be sour', cognates s.v. *ttavamāya*. Possibly *phala-* lw from Greek φῆλη, φῆλη, Mykenaeen *piōra* 'flat dish or bowl', through **fyala-*, loss of *-y-* as in *ḥāta-* 'opened' (**viṣātaka-*). The *-au* may be either *-okam*, or *-āva-*. See, for another Greek word for 'dish', *lakāna* lw from Greek λεκάνη, λακάνη (III 89.175). But N.Pers. *paiyālah*, *piyālah* from **patigāla-ka-*, see *pai*.

phast- 'move', Z 5.38 *ku phastāri padamāna* 'where they move with the wind'; III 35.25–6 *podamyau phastāra brre garṣa mirāhe* 'the pearls on the beloved's neck move with the winds', = III 37.21 *padāmyū phastāra*, = III 46.38 *padamyau phastārā*; participle present **phastonda-*, III 80.26–7 *bimila phastadā sagā* 'rocky rolling stones'. Causative *phaṣt-*, Z 13.113 *biṣā phaṣṭiya gyastā bolysi* 'would the *deva* Buddha move his tongue?'. With preverbs, Z 20.3 *haphastāre kāde padamāna* '(the creepers) are greatly shaken by the wind'; causative, III 6, 132.2 sing. imperative *ma ma naṣphaṣṭa* 'do not drive me away'; Z 29.1.6 *vaphastāte* 'it makes to tremble'. From (s)p(h)and-, (s)p(h)ast-, with the present with *-t-*, *phast-*, causative *phaṣt-* (**fastay-*), to Z 4.72 *sphan(d)-*, BS *spand-*. IE Pok. 989 *sp(h)ē(n)d-*. Present *-t-*, see *ñyūṣt-* 'wrap' (**niyauṣt-*), Zor.P. *gōḥtet* (see Chr. Bartholomae, Indogermanische Forschungen 38, Arica 17; for N.Persian, P. Horn, GIP II 318). IE Pok. 989 O.Ind. *spandate* 'twitch', Greek σφενδόνη 'sling', σφενδόνη 'twitch, move violently'.

phastā 'part of a name(?)', v 306.2.3 ||| *phastā budadotti haṃtsa tye āṣirina pīmā pu(ḍā?)* '... *phastā*, to him Budadatta with the teacher (BS *ācārya-*) Pīmā offered. ...

-phāj-, see *hamphāj-* 'wrap'.

phāta 'pleasures', Z 273.27 *pārḥāna-dhorma ṣṣu hvōnde kau šuvātā phāta pharā(ha)* 'the *parihāni-dharman* man is so called (in that) he diminishes many pleasures', parallel to Abbidharma-kośa (ed. L. de la Vallée Poussin, VI 261 n. 4) *yaḥ parihīyate dṛṣṭa-dharma-sukha-vihāre bhyaḥ sa parihāna-dharmā* 'if he withdraws from enjoyment of present *dharma*, he is *parihāna-dharman-*'; Vyākhyā 584.5–6 *parihāna-dharmā yaḥ parihātuṃ bhavya iti* 'the *parihāna-dharman* man is he who is happy to withdraw'. Base *phā-* or *phāk-*, *phāg-*, participle **phāto-* or **phāxta-*, possibly to base *spak-* in M.Pers.T. 'spax' 'feast', Mir. Man. 2.14 *iṣpaxr vīrāst* 'he prepared a feast'; Zor.P. (DkM 554.18) *sp'h! *spaxr nē kunīšn* 'he must not make a feast', N.Pers. *āēn ī siparxi* 'ceremony of a feast'.

A different *fāk-* is in N.Pers. *fāxtah* 'dove'. See also <ham>*phāta-* (v 41, 56v1). The word may have survived also in Oss. D. *fagā*, I. *fag* 'satiety' (rather than *pāka-* 'ripening', see G. Morgenstierne, NTS 12, 1942, 267).

phāna 'dust, mud', v 155, 123 *šā ggoṣṭā phānā nīssūte* 'he put one handful of dust', parallel Divyāvadāna 366.6–10 *eko 'gra-kulika-putro dvitīyaḥ kulika-putraḥ ca pāmsv-āgārāḥ kṛīdataḥ... pāmsv-anjalir bhagovataḥ pātre prakṣiptaḥ*; Z 14.48 *saṃgga uysma phāni* 'stones, soil, dust'; loc. sing. Z 24.422 *phānā ggaḍāre* 'they roll in the dust'. Adjective, II 107.171 *šau phāninai sthūpa* 'a *sthūpa*-monument of mud', parallel Chinese *t'u* 'soil' (K 1129.1). Playing in mud, Jaina Mahārāṣṭri *saha-paṃsu-kīlyāo*. From (s)pan-, Oss. D. *funuk*, I. *fānyk* 'ashes', Av. *paṣnu-* 'dust', Parāḥi *phunē* in *yā-phunē* '(dust) wind'. With *s-*, Sogd. Bud. (Vimalakīrti-nirdeśa 31) *ḍrt'yē sp'n'k s'y'h* 'manured ground', Man. *ḍrt'yē spnyy*, Chr. *ḍrt'yē spnyty* (W. B. Henning, BBB p. 102; E. Benveniste, JA 1955, 323). IE Pok. 807 *pen-*, O.Ind. *pāṃsu-*, *pāṃsu-*, 'dust', *panka-* 'mud', Got. *fani* 'mud', O.Norse *fen* 'swamp', O.Engl. *fenn* 'swamp, moor', *fyne* 'moisture', Lit. *paniā*, Let. *pane* 'puddle, slough', place-name *Pannonia*.

phāra 'disturbance(?)', v 210, 3823 (SDTV 93), no context. See *ūphāra-*, base *phar-*.

phāmrā, see s.v. *phara*.

phārra 'fortune, (high) position', Z 13.16 *tcōloro phārra* 'the four stages (of the Buddhist career)', Manj. 126 *tcāhaurvā phārrvā byauda* 'attained to the four stages'. v 149v2 *paḍā phārrā* 'first stage', BS *srotaḍpanna*; v 335, 335 *ṣātu phārru*, 'second stage', BS *sakṛd-āgāmin-*, v 335, 33v2 *dādu phārru* 'third stage', BS *anāgāmin-*, v 335, 33v4 *tcūramā phārrā*, BS *arhant*; III 23, 171 *sroutāvaṃṣiā phārrā* 'having attained the position of *srotaḍpanna*', III 23, 17b2 *sakṛtāgāmā phārrā byaudā*, III 23, 18a2 *arahāṇḍauṇā byauda* 'having attained *arhant*-status'. These stages are termed in Sogdian *prn* **farna-*, Turk. *qut* 'fortune', Tokhara B *perne*, A *parām* rendering BS *lakṣṇī* 'fortune' (B 2, 531a1) and adjective A 24b1 *parnont* *ṣotreyāntu* 'auspicious marks', BS *mangaliya-*. For *-arra-*, note *kārro-* 'deaf', Av. *karəna*; *pārra-* 'feather', Sogd. *prn'k*, Av. *porəna-*; *arra-* 'guilt', Av. *arəna-*, hence *phārra-* normally from **farna(h)-*. For *farnak-*, see Zoroastrian Problems, ed. 2, 1972, xvi–xix.

phāhā 'cough', Sid. 101 *phāhā*, BS *kāsa-*, Tib. *lud-pa*, III 85.82 *phāhā*, III 86.94 *phāhā*, III 92.240 *phāhā*; to base *faḥ-*, *paḥ-*, *pot-* 'to eject, shoot'; verbal *phēh-*, Sid. 1 bis v5 *huṇa phēhāme hīvi piṣkalā* 'chapter of ejecting blood', Tib. *khrag lud-pahi lehu*. Noun, Sogd. Bud. p'88, Yayn. *pot*, *pos*, M.Parth.T. *p'h* 'arrow', Yazg. *peḥ*, Suyni *pōḥ*, Yidya *pīḥ*, Munjāni *pūḥ*, Rōšāni *pūḥ*, *pūḥ-ṣed* 'shooting', Oss. DI. *fat* 'arrow' as the 'ejected missile', to IE (s)p(h)et(h)-. Possibly Armen lw *npatak* 'aim, target' as the 'thing ejected towards'. See also *phēha*. For *panḥ-* see s.v. *nuvanth-*.

phīda, **phīdo-** 'disturbed', see base *phar-*, K 23.71–2 *ājūā va satvo pharo phīda* 'for their livelihood the many beings are distraught', = K 15.121–2 *jvauma* (va?) *phīda* 'for living disturbed'.

phī(.), possibly *phīra-*, Z 24.520 *kho ye brīnṭhi vīri hvātu*

vāñite phī(rā?) 'as one tosses upon the wind well-tossed the ears of corn', that is, 'winnows'. See above *uysvāñātā* 'he tosses up'. The cognate participle with *hu-* is archaic, as O.Pers. *hufrastam prs-*, O.Ind. *subhṛtam bhar-* (J. Wackernagel, BSOS 8, 1935-7, 823-6) to base (s)p(h)ei- 'be pointed' from **spkairā-*, Oss. D. *āferā*, I. *āfsir* 'ear of corn', Zor.P. *spēk* 'sprout', Orm. *ispēk* 'barley'. IE Pok. 981, Lat. *spica* 'ear of corn', O.Engl. *spīr* 'stalk, sprout'. See s.v. *pīysgyau*.

phij- 'escape', III 63·138 *saṃtsārā jsa phījūma* 'escape from migration'. See also *phīs-* 'avoid', with cognates.

phīysgāna- 'urinary bladder', Sid. 121v2 *phīysgām*, BS *vasti-*, Tib. *čhu-so*; loc. sing. Sid. 122v4 *phīysgūna*; I 143, 52r5 *phāysgāna*; III 88·148 *phēysgānā*. Adjective, I 157, 69r2 *phāysagānā āchā* (or loc. sing.?). From **misga-dūna-*, Sogd. Bud. *βsm-δ'ny*. For the initial, note also *mīysai*, *bīysma*. Cognates s.v. *mīysai*.

phīr- 'splash', see *usphīr-* 'spurt, splash', IE (s)p(h)er-.

phirai 'speech', see *pharā-*, II 126·21.

phīs- 'avoid, turn aside from', *phīy-*, SuvP. 72v4 *phīstide akṣaṇa haṣṭa* 'may they escape the eight misfortunes', BS *bhuvantu aṣṭā-akṣaṇa-vyativṛtitāḥ*; SuvP. 70v4 *phīstīme asaidāna hirra* 'may I escape the evil thing', BS *viwarjajeyam khalu pāpa-karma*; III 25, 22b1 *biṣau saṃnau jsa phīstānā* 'he must avoid all *saṃjñā*-concepts', BS *sarva-saṃjñā viwarjayitvā*; K. 72·28 *akṣaṇau phīstī ysiyai* 'be will in being born escape the misfortunes' (translation Buddhist studies in honour of I. B. Horner 16); Manj. 110 *akṣaṇau phīste ysatka* 'be will escape the misfortunes in birth'. With preverb *naṣ-*, see above. With *phīj-*, the base has final *-k-* or *-g-*, but the *-i-* is ambiguous from *-ai-*, or *-a-* with *i*-umlaut, hence either (s)p(h)ai_k- or (s)p(h)ak- (or *-g-*). A base *spai_k-* 'to burst out from' is found in Zor.P. *spēč-* of sprouts; and possibly is connected here as 'issue from' and so 'evade' in *phīj-*, *phīs-* with ablative. This gives (s)phaij- > *phīj-* and **spuixs-* > *phīs-*.

phīs- 'strike(?)' or 'mark(?)', *phīsūna-* 'seal', L 95·1 and 95·36 *phīsūnāna* 'with seal', parallel BS *mudrā*; K 61, 39v4 *u ṣq-v-i prrattejñā phīsūm* 'and this is the seal of the promise'. Sogd. Bud. *pyz-* 'to strike', Av. *paīš-* (in *pištra-* 'wound'), O.Ind. *peṣ-* 'to crush, grind' with variant *-k-* > *phīs-* here. The alternative is *śś-phīsa-* 'white', BS *pāṇḍura-*, *paīs-* 'to mark'. The Sogd. Man. *t'p-* 'seal' may be from base IE *tep-* 'to strike', rather than IE (s)tep- 'to be expanded', see BSOAS 26, 1963, 84.

phīs- see II 104·69 *ūspīsaryān*.

phīsa-, see SuvO. 36v2 *śś-phīsa-* 'white', BS *pāṇḍura-*, base *paīs-* 'to mark', N.Pers. *pēs* 'white'. See *pīsai* 'painter'.

phūkā 'red berry of pepper', Sid. 107r1 *baṃdara phūkā*, BS *granthika-*, Tib. *pīpīlīn chen-po* 'great pepper'. The 'red berry' of the pepper indicates a colour name **fūka-*. Such a name is in Greek (from Homer) *φῦκος* 'seaweed; rouge, rouge-pot; orchil' ('red on purple from lichen'), Hebrew *pūk* 'eye-ointment, antimony' is also quoted. Foreign origin is proposed for both Greek *φῦκος* and Heb. *pūk*. Khotan Saka *phūka-* also could be a loan-word. But IE origin can be posited: Greek *φῦκος* (from Homer) is 'seaweed' and 'orchil' the dye, red and purple, from the lichen *roccella tinctoria*; N.Norse *fūki* 'rotten

sea-weed', and Armen. *hou* 'purulent blood' (with many IE words for 'pus', as Lat. *pūr-* (*pūs*, *pūris*), O.Ind. *pūya-*, *pūti-*, Greek *πύος*, Lit. *pūliau*). This rottenness of red colour could thus give a colour name, red or purple. IE (s)p(h)eu- would provide *φῦκος* 'orchil', and Khotan Saka *phūka-* 'red berry of pepper'. From this same (s)p(h)eu- then derives also Greek reduplicated (to a base *phu-r-*) *πορφύρα* 'purple-colour'; Homeric adjective *πορφύρεος* as a colour-name (for a base in *-eu-* giving *-eu-r-*: *-ur-*, note O.Ind. *kora-* 'bend, joint', Av. *kurit-* 'neck-guard'). The isolated Hebrew *puh* **pūk* 'eye-paint' rendered 'antimony (black)', but perhaps rather 'rouge', may be a loan-word, as hinted in Driver, Hebrew Dictionary, and hence from Media.

Oss. D. *fugā*, plur. *fugātā* the name of a shrub rhododendron caucasicum derives from **fūkū-* or **pūkū-*; its flower has clusters of white petals with red tinge.

phūj-, *phūs-*, see *paphūj-*, *hamphuta-*, *hamphūsīde* 'join'.

phūda 'hollow', JS 6r2 *tta khu bāṣa ysamgarā phūdū bahyā pasūste* 'as in a wood an old hollow tree burns'; v 287, 8r1 *phūdye baṃhyā* 'of a hollow tree'. Similar Tokhara A 94a6 *āsu trunkāts stā(m)* 'dry hollow tree', Tokhara B *tronkise stām*. Base *phur-* 'be hollow', with **pkurta-* > *phūda-* (see *pkūde* 'food' base *phur-*), with *phora* 'hollow part (belly?)' to Armen. lw *p'or* 'hollow, valley, belly'. Hence a base *fōr-*: *fur-* possibly dialectal to *kau-* 'be hollow' through *xuar-*: *xur-*.

phūde 'food', II 86·35-6 *phanā-kvanā kīye phūde* 'the *phūdā-s* of the Pan-kuan official', a Chinese title *p'an-kuan* (K 689·4; 447·1) 'accountant', see IV 108. From base *fur-* 'eat, drink', **furti-* > *phūdā-* 'food' in a context of *khuysam* 'feasting' (**xazana-*), to Sarikoli *fūr-*: *fūr-t*; Šuynī *fur-*: *furt* 'eat with a spoon', Iškāšmī *fār-* (G. Morgenstierne, Etym. Voc. of the Shughni group p. 32: possibly dialectal to *hvar-*), translated by Russ. *zlebatī*.

phūm- 'blow', III 45·9-10 *phūmīdā (st)ā diṣa vī bravīya padāmaka*, = III 40·4 *phūmīdā ṣṭān diṣa vīrā jāstūnā padāmaka*, = III 36·51-2 *phūmīdā ṣṭān diṣa vī bravīya padāmaka*, = III 34·3 *phūmīdā ṣṭā diṣa vī bravīya padāmaka* 'the pleasant (variant celestial) breezes blow around' (BS *diṣū*). Base *pu-*, *fu-* 'to blow' with increment *-m-*, as *khūm-* 'open'; *rū-*, *rūm-* 'pull out'; *tsūm-* 'go'; Sogd. Bud. *ptsrwm-* 'to charm'. For base *pu-* 'blow', see s.v. *puta-* 'blown up'.

phuva 'rotted', Z 20·12 *khu h(u)ṣ(k)ā bankhyā handarna sūstā phuva* 'as a dry tree burns rotten within' as a cliché, see BS parallel Sūtrālamkāra-sūtra 345 (transl. Huber) 'tree rotten and devoured by fire'; O.Ind. *antaḥ-prasṭa-dahano jaram iṣa vanaspatiḥ* 'like an old tree entered by fire'; *dahaty antar-gataṣ caiva śuṣka-vṛkṣam iṣa analaḥ* 'burns like the fire entered into a dry tree'; note also BS *antaḥ-pūti-*, Pali *anto-pūti-* 'rotten within'. See also *phūde-* 'hollow'. To base *pau-* 'rot' see s.v. *puva*, *hambūta-*.

phusta 'driven out', JS 29r3 *maram māñande phusti gesane dūmī* 'its whirling smoke poured out like death'; II 40·26 (defective text) *phustā*. See *vaphūste*, *naṣphusta-*, *naṣpūste*, base *paud-* 'move swiftly'. For *gūraphusta* JS 2r1, see above, from base *fraud-*. To II 40·26, see SDTV 120.

phaiḍa, phīḍa-, phūḍa- 'distracted', see base *phar*-.

phaidāla 'pained (by *kāma*- 'love')', III 43:20-2 *sūjaba āstaṃnā avāmāvā avātstīrai... pajsāsa kṣaṣṭā ysārā caista phaidāla pajsaisgau māstā ttrāmīdā hada baṃhyau phairīdā* 'Śacipati (husband of Śacī= *Sūja*, epithet of Indra) and the rest, countless *apsaras*-nymphs... fifty, sixty thousands, youthful, love-sick, enter in groups, intoxicated; they converse among the trees'. Base (s)p(h)ei-, if with Zor.P. *pēm* 'pain', O.Ind. *pīyati* 'grieve; reproach', *pīyaru*-, *pīyū*- 'scornful'. IE Pok. 792-3 *pē(i)*:-*pī*-, Greek *πίπτω* 'ruin, trouble', Got. *faian* 'blame', *fijan* 'hate', *fijands* 'enemy', O.Engl. *fēon*. Hence *phaid*- from **fiyant*- > **find*- (like *khiṇḍa*-), with suffix *-ala*-, or *-ila*-.

phema 'name of a city', frequent in documents; v 262, DRoI, a1 *phemā kṣrā* 'in Phema city'; adjective, v 304:05, 1a3 *phemai ttāguttina* 'from the Tibetan of Phema'; II 97:128 *phaima maṃ pīrākā* 'the writer here in Phema'. Associated with legend of a flying image as if suggested by a connexion of *Phema* with *pema* 'image' (from Prakrit to *pratimā*). Adjective *-āna*-, IV 24:3 *phemāna kimtha* 'in Phema city'. Marco Polo *Pein*. (See J. Hamilton, T'oung Pao 46, 1958, 118.)

pher- 'to speak', III 68:74 *ttie jsa va būṇakya pherde* 'be talked there in conversation with her'; III 43:22 *hada baṃhyau phairīdā* 'they talk among the trees' (see s.v. *phaidāla*). Verbal to *pharā*- 'speech', IE *spel*-.

-pher- 'make disturbed', causative to base *phar*-, see *ṣiphera*-.

phera 'distress', K 155:53 *dārabaikṣa hīyi phera* 'distress of famine' (BS *durbhikṣa*-). See base *phar*- 'disturb', from **fārya*-.

pheb- 'eject', see s.v. *phāha*-, *phali*-.

pheha 'bad state(?)', K 45:22-3 *ṣi pheha tta tta hīstā khvau vaṇa ṣte* 'this fate will so occur, as it now is for us'. To *pheh*- 'eject', as 'state of rejection', like BS *apāya*- 'going away to ruin, perdition'. See s.v. *phali*-.

-phauṇḍa-, -phāmṇḍa-, second component in the plant-name Sid. 137v2 *aśa-phauṇḍā*, Tib. *saptaparna*; Sid. 111:3 *aśphāmṇḍa*, BS *sapta-parṇaka*-, Tib. *ba-hgal* (*mgal* 'jaw-bone', *ba* 'cow'). Hence *phauṇḍa*- < **funda*-, **punda*- 'part of a horse's body'. The similar Pašto *pūnda* 'hcel' is derived from **pāṣṇatā* (NTS 12, 1942, 264), see above s.v. *pārā*- 'hcel', and 'fetlock of a horse'. Note for the form *muṇḍa*- 'lump' from **nurgant*-. BS *sapta-parṇa*-, -ka- is rendered by *Alstonia scholaris* and *Mimosa pudica*. Possibly **puṣṇ*- variant to *ṛṣṇ*- in *bunū* (as variants *m*-, *b*-, *ph*- see s.v. *mīysai*).

phora- 'external part of the human body', Sid. 100v5 *peṇḍai padīmāṇā phoraḥ biṇḍā bañāṇā ṇaheje* 'a poultice (BS *paiṇḍaka*-) must be made; it must be tied on the *phora*-part; it removes (the disease)'; Sid. 100v5 *vīmaustā phoraḥ biḍā bañāṇā vīna jidā* 'it must be tied upon the painful *phora*-part; it stops the pain' (BS *vedanā*-). Here *phora*- derives from **phaura*- from older **fāura*- (or (s)p(h)aura-) to base *phur*- in *phūḍa*- 'hollow', and Armen. lw *p'or* 'hollow, valley, belly', *p'orak* 'valley' (**faura*-); for this -o- note also below *solāte* 'creeps', if this is connected with Armen. *sol*- 'to creep'.

phaura 'part of a medicament', III 85:73 *hamārnai phaura dva bāga* 'two parts (BS *bhāga*-) of this medicine'; III

88:155 *saunai phāmṛā, namōmje uci jsa pāchai* 'this medicament to be boiled in salt water'. Not identified. Possibly connected with *phora*-. See *saunai* 'powder(?)'. *phaurthaka* 'cloth', II 9:157 *cīvarau phaurthaka sau būṣṇai sā pvaica* 'garments (BS *cīvara*-) and (-u) *phaurthaka*-cloth one, of byssus one covering'. Possible lw in Divyāvadāna 29:7 *phuṭṭaka*- 'an inferior cloth'. A connexion could be envisaged with **farva*- 'thin skin' (Oss. D. *p'arūā*, *p'arā*, I. *xārv*), see BSOAS 20, 1957, 49-50, through **faur*- and suffixes **farvaḥa*-.

phyada 'friendly, loving(?)', II 114:15 *māvara eysauja phyada samana bvaijsyā haphyau sūra pūṇūda rauma kheṇḍa* 'loving the mother the lady (*alysāmgyā*-), seemly, with virtues, valiant, meritorious (like *Rāma*'. Laudatory epithet, possibly dialectal *Saka* (or archaic) **friyant-a*- participle to *frai*:-*fri*- 'love, be friendly', see cognates s.v. *brya*-. See also *phrrina*- 'love, friendliness'.

phyasta 'shines', K 72:46 *gara ysarni* (-i=-im=-ai) *phyasta* 'the golden mountain shines'. From *fyas*- to *pais*- 'be marked', *ṣṣi-phīsa*- 'white'. For the form note *mais*- 'to mix', beside *myas*- (see Av. *myas*-). Not with *pyasta* 'visible'.

phyasti 'pointed peak', K 36:113 *gi(ri) byāṣṭi phyasti bīma u ttrairkhye* 'he will tread the mountain, peak, rocks and sharp tops' (BS *tikṣṇa*-). Here *phyas*- from *fyas*- beside *pais*- 'be sharp' (Greek *τῆκρός*) to IE Pok. 794-5 *peik*-. See also *phyasta* 'sbines' from *fyas*- beside *pais*-. For the meanings 'shine' and 'pointed', note also *taig*:-*tig*-.

phyaste 'brilliant', III 80:23 *gvagye baysgyā hvālai phyaste* 'hills compact both brilliant'. See s.v. *phyasta* 'shines'.

phyiṣ- 'evade' (with ablat.), see *phīṣ*-.

phrramaina 'colour name', II 60:22 (SDTV 15) *phrramaina kabala sā* 'one *kambala*-blanket of silver-gilt (colour)'. Tib. *phra-men*, *phra-myen*, *hphra-men* 'silver-gilt' (see Acta Orientalia 30, 40). R. A. Stein BEFEO 41, 1941, 444 *phra-men yi-ge-pa* 'lettres de pierres précieuses'; M. Lalou, JA 1955, 195 (not translated). Possibly Iranian **framēn* 'lucky', like O.Ind. *peroja*- 'victorious', from Iran. N.Pers. *pairōzah* for 'turquoise' and *rājāvarta*- from Iran. *lāṣavard* 'lapis lazuli', to M.Pers.T. *prmyyn* 'luckily, happy' (and *framēn*- verbal 'be lucky'). G. Tucci, The Tombs of the Tibetan Kings, 79, has the meaning 'silver-gilt' with the Chinese equivalent.

phrrinā 'love, friendliness', III 41:28 *ṣūjānāṣṭā phrrinā paṣidā saisai vaskā* 'they give out mutual love for amorousness'; like III 41:32-3 *ṣūjānāṣṭā nāsa paṣidā jūhai udāṣāya*. Here *phrrinā* parallels *nāsa* 'tenderness'. From *frina*- (or *frīvana*-) with dialectal or archaic *fr*-kpt, see cognates s.v. *brya*-. For *fy*- < *fry*-, see also *phyada*-, and *bryau*, *byau*.

phrrūmā 'thickened milk', Sid. 20v5 *cu ṣvīdā haṃdarye paryāyā jsa, phrrūmā churba vī bure, tte garkha-gvācha* 'what are from another sort (BS *paryāya*-) from milk, such as the thick milk (Tibetan) *phyur-ba*, they are heavy to digest', BS *vikārās ca kilāṭādyā guravah*, Tib. *ho-ma-las sna gān-du bskyur-ba, phyur-ba-la sogs-pa ni lā-ba yin-te*. BS *kilāṭa*- 'inspissated milk', Dardic *ṣiṇā kirāri* 'milk product', Khovar *kiṭāl*, *kiṭāri* 'cheese', Paśai *kirār* (> Yidya *kirār* 'cheese'), Romani *keral*, *ciral* 'cheese', Nūristāni *Kati kilēr*, Aškun *cela*, Waigali *kilā*, Burušaski

kilāy (see TPS 1955, 69–70), Tib. *phyur-ba* (*čhurba*), *čhur-la* 'a decoction from boiled butter-milk' (Jäschke Dictionary), 'a kind of cheese or curd from boiled milk' (Das Dictionary); Mahāvvyutpatti 5691 **kilāṭaḥ* (MSS *kilāṭam*, *kilāḍaḥ*), Tib. *čhur-ba*, Chinese *tsi* 'liquid, gravy, juice' (K 876.3). Hence *phrrūmā* 'thick milk', is from base *frau-* beside *frau-š-:fruš-*, Zor.P. (Gr.Bd TD 2, 110.11) *plwšk* in the phrase *štr plwšk komānāḥ* 'like milk, thickened (beestings)', Pahl. Texts 113.6 *štr ut panir afrūšak ut māst* 'milk and cheese, thick milk and curdled milk', M.Pers.T. *prwšg* (see W. B. Henning, BSOS 9, 1938, 86; BSOAS 11, 1946, 719 *frwšk*: not to Armen. *hroušak* 'sweetmeat', N.Pers. *farūšah*); G. Morgenstierne, NTS 5, 1932, 55 Pašto *wuršā*, N.Pers. *harāš*, Sarikoli **rašč* (**frūšaka*). The Armenian *hroušak*, *xroušak* is a 'sweetmeat of flour, butter, honey or sugar', N.Pers. *farūšah*, *afrošah* 'a sweetmeat of flour, butter and honey'. From a base *frau-*, *frau-š-* a word for both 'thick milk' and 'thickened flour concoction' could be made. Hence a base for *frau-* would be IE *pel-*, *per-* with *-eu-* (whence *-eu-s-*). This could be IE Pok. 802 *pel-* words for 'flour', O.Ind. *pālala-* 'mush', Greek πῶλτος 'mush of flour', Lat. *pult-*, *puls* 'thick mush of spelt flour'. Absence of a subscript hook excludes *frauš-* in *phrrūma-*. The *phrr-* for *fr-* is dialectal or archaic.

-phve, see *hamphuta-*, *paḥve*.

phvai 'spade, shovel', III 74.194–5 *aḍā āṇi naḍa na vijsya ā, nva kharām šau phvai dīstā* 'do you not see another, a man, come, after the asses, a spade in his hand'; ibid. 195 *šī mahā šau phvai dyū* 'he will strike me with a spade'. From **fvāya-*, **fvaya-* (or with intrusive *-v-*), to Waxī *pēi*, Yidya *fīa*, Munjānī *fīyo* (**fayaka-*), N.Pers. *fiḥ*, Suynī *fe*, Rōšānī *fay*, Sanglēčī *fī*, Parāčī *phī*, Tališī *hiya*, Yidya *fīyiko* 'small wooden spade', Oss. D. *fijjag*, *fijjagā*, I. *fijjag*, *fijjag*, *fijjāgtā*, *fijjag* 'spade, shovel'; with *xw-* Pašto Wazirī *xwai*, *xwaiyē* (**fuai-*) 'wooden shovel' (NTS 12.264), Pašto *xwai*, N.Pers. *xwyh* **xōyah* 'shovel, oar'. IE Pok. 981 (s)p(h)ei- 'pointed', O.Ind. *sphyā-* 'splinter, spear, rudder'. See also *pīysgyau*, *pīysa-*, *phī(r)ā?*, *spava-*. This connexion indicates that the *-v-* of *phvai* is secondary.

ba- preverb <*upa-*, see *baštarrda-* 'spread', *bahauji*. For *b-* note also *benda* **upāntai* 'upon' but *vīra* **upari*; *pa-* to nouns as *pakūšda-*, *pasāla-* rather O.Iran. *pa-*, Lit. *pa-*, O.Slav. *po-*.

ba 'small', *baka-*, *bata-*, *bataka-*, Manj. 269 *ba burai ja āstai kku pitta* '(the dewdrop) remains a short space when it falls', =III 39, 42b1 *bakā burā āstā u pītā*. See *bata-*.

bg 'poison', first component, Manj. 74 *ba-vāḍa rakšaysa* 'poison-covered *rakšasa-* demons'; ibid. 76 *be-vāḍa*, see *bg-*, *bei*.

baṃ 'bundle', plur. *bana*, v 17.41 *aysdāṃ 10šēm hvamḍā gūñā 1 baṃ 1* 'aysdāṃ-grain, ten men 1 sack, 1 bundle'; ibid. 43 *īresa gūñā 1 baṃ 1* 'īresa (gave) 1 sack, 1 bundle'; plural ibid. 2 *vikausa gūñā haudi 3 bana 3* 'Vikausa gave 3 sacks, 3 bundles'; ibid. b1 *māmattī gūñā 3 bana 3* 'Māmattī (gave) 3 sacks, 3 bundles'. From **banda-* 'binding, bundle'. See cognates s.v. *bañ-* 'to fasten'.

baṃ —?, v 59, 129v3 *vašte harbišī baṃ cu halci i|||* (Sūtra text) 'places every... whatever it may be...'.
baṃhya- 'tree', see *banhya-*, *bahya-*, v 26, 49v6 *bātānu o*

baṃhyānu ggariṇu nyātān(u) 'of winds or trees, mountains, rivers'.

baka 'small', from *bataka-*, *bata*, *ba*, III 76, 242 *baka kai drauta biystyā* 'when he seized her small hairs' (not *bakakai*); II 103.53 *baka misai štāna āchai* 'though only a small illness'; K 39.160 *bakyā pūñā iyi* 'may be small merit' (BS *puṇya-*); K 156.62 *bakyi va edre* 'defective faculties' (BS *indriya-*), parallel BS *vikalendriya-*; K 53.10.4–5 *pūñā haḍi bakya u bōamati nūvāška* 'but merits few (*-au=-a u* followed by *u*) and deficient knowledge' (*-ū* 'also').

bakala 'small', III 122.35 *bakala bōarai* 'they understand little', gloss to BS *kijatta alpa jsanattī* (= *kiṃcid alpam jānātī*); ibid. 36 *bakalaka bōarai*.

bagala 'vessel', I 145, 54r1 *bagala padvāñā* 'the vessel must be fumigated'; I 163, 78v58 *suñā bagalañā pyanāñā* 'to be covered in a clean (*sura-*) vessel', BS *bhāṇḍa-*; III 89.173 *bagala pyanāñā* 'the vessel must be covered'; ibid. 173–4 *bagala hīvī tturā* 'mouth of vessel'; ibid. 175 *bagalā pāstumpā vištāñā* 'the vessel must be turned up'; ibid. 176 *ttye bagala bidā* 'upon that vessel'; 176 *bagala bise herā* 'the things in the vessel'; I 161, 76v2=I 181, 99r2 *āysmāstāñā bagalañā* 'in a clay vessel'; a second loc. sing. III 89.178 *bagalā pyanāñā* 'to be covered in the vessel'. From base *bag-* 'to receive and give shares, receive, contain', see *baš-* s.v. *būš-*. Av. *bajina-*, second component *raēθwiš.bajina-* 'mixing vessel', glossed by Zor.P. *gumēčak baš* (Nirangastān 13519) and Vid. 14.8 *HLQWN* (**baš*), to receive the *hōm* from the *hāvan*-mortar, Armen. lw *bašak*, Aram. *baš*, plur. *baškyn*, *bašk* 'scutella' (S. Telegdi, JA 1935, 1, 234). See also below *bāškala*. Similar O.Ind. *bhājana-*, whence BS in Khotan Saka *bājana-*, *bājina-*. For *-g-* ~ *-j-* see s.v. *bajsi*.

bagala 'tree-trunk', III 96.7–8 *ašvagarbīnai bagala* 'the tree-trunk smaragdine', with *ašva-garbha-* variant to *aśma-garbha* 'emerald', see Hōbōgirin I 40 *ašumakaha*. Hence from **vana-ka-* (with *-la-* suffix) or **van-ga* (as Av. *asānga-* 'stone' and O.Ind. *śṛṅga-* 'horn', Khotan Saka above *kṛṅga-* 'cock') to *ban-* in *banhya-* 'tree'. For 'tree-trunk', see also *šaica* and BS lw *skandha-* (Z 2.114, Z 7.20; Z 13.153).

bagalagvā 'gallants (?)', II 85.16 (miscellany) *bagalagvā šīspaka-jšimma (-im=-ai-)* 'the gallants (?) with amorous (?) eyes'. Uncertain, but possibly *baka-* 'sure, heroic', M.Pers.T. *bg*, with negative M.Pers.T. *bg*, with *bag-* in Oss. inscription Zelenčuk πακαθαρ, Georgian Chronicle *os-baqai'ar* 'hero of the Assi', Oss. D. *bāgu*, I. *bāgū* 'surely', plur. *bāgūdārtā* 'heroic' epithet of the *Nartā* heroes; Qamberdiaty, Cin p. 24 *bāgūlāg*. Here *lagva-* would fit with Oss. DI. *lāg* 'man' and with I. *lāquān*, D. *lāppu* 'boy' (*qu>pp*). Hence *bag-* 'heroic' with *lagva-* 'youth, esquire'. For πακαθαρ, see Acta Iranica, Monumentum H. S. Nyberg I, 1975, 35. This connexion of *lag-* would be dialectal *l-<d-*, if the Ossetic and Ibero-Caucasian *lag* is from Iranian *dahaka-* (Khotan Saka, K 46.41 'male') as proposed in TPS 1946, 204; TPS 1959, 108 in citing *bagala-*.

Hence *bagalagvā* is not the loc. plur. of a derivative of *bagala-*.

bagila, loc. sing. to *bagala-* 'vessel'.

baṃkṣya 'crooked (?)', K 64, 81v2 *añānā baṃkṣya ttrīṣṭiṇa satva* 'ignorant (BS *ajñāna-*), crooked animal beings' (BS *tiryag-yoni-*). Dyadic with *tiryag-* 'crosswise', to base *vank-* 'bend'. See also *baji* 'horse (?)'. IE Pok 1134-5 *uek-*, *uenk-*, O.Ind. *vāncati* 'go crookedly', *vakrā-* 'crooked', with *-s-*, in O.Ind. *vankṣaṇa-*, *-ā* 'loins', *vakṣāṇā* 'belly'. Hence *baṃkṣya-* < **vankṣita-* or *bakṣya-* < **vaxṣita* (the subscript book being secondary?); IE *uek-* in Av. *niva-ṣtakō.sruva-* 'with crooked horns'.

baṃggāma- 'cuirass', Z 24.278 *haṣṭa śśākṣūvatā baṃggāmu padande* 'he made the eight *śikṣūpada*-commandments to be a cuirass'; Z 24.425 *samu nā baṃggāmyau āspāta* 'their refuge is just with their cuirasses'; III 44.41 *parāh(ṭ)ṇai bagau* 'the cuirass of *śīla*-morality', parallel to Pali Theragāthā 614 *silam kavacam*. In military orders, II 129.70 *kaṃgīnai baṃgām* 'a cuirass of hide'; IV 24v2 *baṃgām*; IV 21.5 *baṃgāmām*. Base *var-* 'protect, cover', hence **varka-* with *-āma-* suffix with differentiated *-r-* to *-m-*. For *-ūma-* note N.Pers. *vāšāmah*, *bāšāmah* 'covering, veil', Armen. lw *varšamak*, Georgian lw *varšamang-i*, *varšamag-i*, from *var-š-* 'to cover'. See *var-* in *baḥḥa-* 'cuirass', *var-t-* in *bgsa-* 'shield', *pūlsta-* 'hidden', possibly *pvaica* 'covering', Armen. lw *nouartan* (**nivartana-*) 'covering', quoted Acta orientalia 30, 1966, 37. To IE Pok. 1160 *uer-*.

bachadā 'embracing (?)', III 37.26 *bachadā baḥya karāṣa śūjāñṣṭa* 'the tree's creepers are embracing (?) one another', = III 47.44 *bachadā bohya, karāṣa śūjāñ(ū)ṣṭa*. See also *bich-*. From **ava-čya-* to base *čyā-* 'to rest' (see *tsāṣṭa-*).

baj- 'be injured, destroyed', causative *bajev-*, *bajautta-*, present, 3 sing. Z 24.47 *bajāte*; optative, 3 sing. Z 13.78 *ko baḥysi baji puṣṣo mīda* 'if the Buddha were injured, he would at once die'; v 76, 44r1 *bajātā*, BS G 37, 33b3 *naṣṭo*; oblique present participle absolute, JS 18v2 *dukhya bajattye ttūṇe tsum mī orga* 'to you sad, injured, I come, with reverence'; 3 plur. Z 24.395 *bajevindā*; adjective, SuvO. 27v6 *bajevāka*, BS *pranāṣaka-*; 3 sing. present II 36.94 *tta mau ṣṭā paryatī pīrṣtā khu ni bajaittā* 'so the mau-wine is, deign to keep it covered, so that it is not spoiled'; = II 37, 12a3 (corrected numbering SDTV 36; 39) *u ttī jsāṇi tta mau ṣṭā paryatī pīrṣtā khu no bojaittā*; III 24, 20b4-21a1 *baysānā sābhaugī ttarāṇidarā anauṣkājī kā(yā) na bajaitti* 'the Buddha's *sāmbhogika*-non-eternal body may not be injured' (BS *kāya-*); III 28, 41a3-4 *khu hā uysnaurāṇa buhumānā ni bajaitti ādarō hā yanāri o garkhuṣṭānā* 'so that the beings' esteem may not be harmed; do respect (BS *ādara-*) or reverence'. Preterite to *bajev-*, Z 15.9 *bajottāndā*; Sid. 20r2 *hvāṣā jsa bijautta* '(water) spoiled by vegetation', BS *śevāla-dūṣita-*, Tib. *ña-čig yod-de*; v 336, 34v6-35r1 *kye ka(nā hve) ce śina dastāna mahā-samudr bajauttu yonā* 'whoever is the man who can with one hand destroy the great sea', BS G 37, 31b6-7 *asti punaḥ sarvaśūra kaś cit satvo ya eka-pāṇi-tālena samudram kṣapayet*, = v 74, 41v4-5 *astā sarvaśūra ce hanā hve ce śāna dastāna mahā-samumdrū bajauttu yanā*; JS 14v1 *cu ra kṣīra bārā ni pastā ttīma bajautta*

'when also in the land rain did not fall, the seeds perished'. Sid. 135v4 *cve mau jsa cha bejette* 'whose skin is impaired by intoxicant' (see *bajaitti*), BS *madya-pāna-hata-oja-*, Tib. *chaḥ hthuas-pas mdans med-par byas-pa*. With *bī-*, present participle III 22, 13b2 *bijevomdai būda* 'in time of destruction', BS *vipralope*; present, 1 plur. K 36.98 *khvai bijevūm khū rā eṣṭe* 'if we destroy her, how will he continue (life)?', = K 19.231 *khu mī rūye jīvokai ra khu eṣṭe* 'if he lose her how will life continue for him?', = K 27.153 *khu mī tv(ā) rūya jiyakai ra khu aṣṭa*; adjective II 103, 46 *barojū bijāivāku* 'destructive of crops'; preterite participle II 99.178 *bijāṇitta yai*, = II 111.14 *bijauda*; noun, v 110, 32r2 *buvāna hūmāre, bajāmate* 'destructions occur (dyadic)', BS *vilopa-*. Causative v 117, 66r7 *bajevūmata*, BS *nāṣo*. Base *baj-* from **vi-ji-* 'perish' or **apa-ji-* (to *jin-* 'destroy') with **vi-jūvaya-* or **apa-jāvoya-* > *bajev-* rather than base *bak-*, *bag-* 'to break' or lw to Prakrit *bhajj-*. For *-ev-* see also Parāci *-ēw-*, Pašto, Orm. *-aw-*, Munjāni *-ōv-*, Yidya *-iw-*, Waxi *-ūw-*, *-əv-*, *-ev-*, *-əw-* as causative from *-ūvaya-*, beside N.Pers. *-ān-*, Sārikolī *-ān-*, Yaṇ. *-ān-*, Zor.P. *-ēn-*, M.Pers.T. *-yn-*, *-n-*, M.Parth.T. *-yn-* (rare), *-n-* to base in *-ā-*, Pahlavi Psalter *-n-*. If Waxi *w*, *v* is secondary, the ending could be *-āpaya-* (like O.Ind. *kṣināti*, *kṣayayati*, *kṣapayati* 'perish, destroy'). For *ba-* > *bī-*, see also III 114, 6r3 *bijāṣā* 'noise', *bajāṣṣa-*.

bajāṣṣa- 'sound', v 342, 83v5 *hvyiāna bajāṣṣāna* 'with human voice', BS G 37, 78a4 *manuṣyakūm vācam*; Tib. *mīhi skad-du*; SuvP. 62r2 *bijāṣṣā*, BS *saṃpravōdita-*; dyadic Bed 44v3 *bijāṣa svarā*, BS *svara*. . . *ruta-*; III 114, 6r3 *bijāṣā*. Verbal *bajēṣṣ-*, Z 20.4 *bagyeṣṣōre*, Z 3.57 *bajēṣārā*; Sid. 125v4 *bijēṣe*, Tib. *smra-ba*; Sid. 133v5 *ne bejese*; preterite *bajesy-*, *bijesy-* *bajēs-*, II 113.99 1 plur. *bijesyāmdūm*, 3 plur. K 60, 37r4 *bajesyāmdī* (with *-y-* < *-ita-*). From *-jaxṣ-* beside Av. *zaxṣ-* (*zaxṣōbra-* 'abuse'), Oss. D. *dzāyun*, *zāyun*, *zaxta* 'speak', I. *zāyyn* (both *j-* and *z-*), N.Pers. *zāy giriftan* 'to abuse', *zāy* 'crow, raven, rook' and 'abuse'. From IE *g(h)eg-* and *g(h)eg-* > Iran. *gag-* and *zag-* with *-s-* **gaxṣ-*, **zaxṣ-* (not *-ghs-*, hence not reduplicated **jo-ṣṣ* > *jaṣṣ-*, unlike O.Ind. *hāsoti*, *jakṣati* 'laugh'). The *-j-* of *bajāṣṣa-* would imply an earlier *-i-* before *-j-*. For variant IE *gh-*, *gh-*, see s.v. IE Pok. 429 *ghel-*, *ghel-* 'yellow'.

baji 'swift animal (?)', horse', II 41.8 (SDTV 116-7) *kuṣṭi sam vaysgede khu va baḥyā nā hamāve viri boji bañānā* 'just when they dismount, if there should be no tree, just there the horse (?) is to bound'. The riding animal of a courier is rightly given the epithet 'swift', hence to base *vak-*, *vač-* 'go swiftly', as O.Ind. RV *vocyāte*, *vonkū-* of the horse. From this *vok-* 'be swift' is Oss. DI. *bāx* 'horse' (formed like *tāx* 'stream' from *tok-* 'flow'). The horse is not a mountain animal and hence this Iranian **baxa-* was taken into Čečen *beq'a* plur. *boq'ij* 'foal', Inguš *baq*, *beq'ij*, Batsbi *baq*, equally with the cart Iran. *vartana-*, Sogd. *wrtm*, Oss. D. *uārdun*, I. *uārdon*, Čečen *vorda*, plur. *vordanaṣ*, Inguš *vorda*, *vordaṣ*, Abxaz *a-vardən*.

bajsa- 'part of a horse's body', Z 22.149 *bajsu viit īṣō niṣṭā* 'there is no hair-whorl on his groin' (*īṣā* = BS *āvorta-*), palatalised **bajfa-* beside non-palatalised O.Ind. *bhāga-* 'groin' (see G. Morgenstierne, Acta Orientalia 21, 1950,

26–32). For the *j*- beside *-g*-, see also *bagala*- 'vessel', Armen. lw *bašak*.

bajsiha- 'mortar', Sid. 146v3 *hišanije ā wū sāwīnje bajsiha haṃdri vya* 'in an iron or copper mortar', BS *āyase tānra-pūtre wā*, Tib. *zags-sam lāgs-kyi gtun-gyi nan-du*; Z 2.16 *kho ye siyato hwaittä bajsiha* 'as one brays sand in a mortar'; loc. sing. Sid. 146v3 *ttiña bajsihaña*, Tib. *snod de-nūd-kyi nan-du*; Z 4.65 nom. sing. *bajsihā*. Base *bag*- 'break in pieces, bray' with suffix *-iha*- beside *bajsvārā*- 'pestle' (**baja-kārana*-), to IE Pok. 114–5 *bhag*- 'break', O.Ind. *bhanākti*; *bhanga*- 'breaking', Armen. *bekanem* 'to break', *bek* 'broken', Celtic O. Ir. *bongid*, *bocht*, Lit. *bangā* 'wave, mass', *bengiū*, *beŋgti* 'to finish', *pabangā* 'end'.

bajsvārā- 'pestle', Sid. 146v3 *paṃjilīmai bujvārā jsa...* *kūṭāñā* 'to be crushed with a bell-metal pestle', BS *kūmsa-ghr̥ṣṭe*, Tib. *btun-bus... brdups-la*, Z 4.65 *bajsvārā māstā bajsiha* 'pestles, great mortars'. Also *bajsvārā* in the sense of 'club' or the like, III 66.34 *tta bajsāmna śaṃdā hvaste* 'he struck the ground with the club' (*-āmna* < *-ārna*). Possibly from **baja-kārana*- 'tool for braying'. See s.v. *bajsiha*- 'mortar', for *bag*- 'break'.

bañ- 'to bind', participle *basta*-, Sid. 102v3 *bañāñā* 'to be bound', Tib. *bñā-ba* ('bind'); Sid. 147v4 *bañāñā*, Tib. *phur-la* ('wrap'); II 116.41 *pranahānau ttāṣṭa bañū* 'I make a *pranādhāna*-vow'; III 104.28 *pranahānai vaska bañū* (with preterite, Sid. 1 bis 15 *pranahāna basta*); present 3 sing. Z 5.55 *baittā* (**badati*), 3 plur., Z 3.107 *baindā*; preterite, v 388, 19v1 *tcamana basta uysnaura* 'whereby the beings are bound', BS G 37, 14a4 *bandhanam*; Sid. 19r5 *cu basta ga hamāte* 'whose faeces are bound', Tib. *phyi-sa hgags-pa dan*; III 68.70 *brriye jsa basta vištāta* 'they became bound by love'; infinitive, IV 7v5–6 *pasti bani u pasti hwaṣti* 'he ordered to bind and ordered to beat', with which note, Z 22.158 *ahvasta ṣṭāna abasta uysnora* 'beings though not beaten, not bound'; noun, K 144, 2r3 *hišanvā āṣṣvā banāmai* 'binding in iron bonds (base *āṣṣ*-)'. Infinitive, II 104.84–5 *pranādhāna pastai baṣti* 'he deigned to make a *pranādhāna*-vow'; II 41.7–8 *linā-pamūhai haḍā baṣtā sve bidā baridā* 'a red-clothed robe to be fastened they wear on the shoulder' (emending Acta orientalia 30, 1966, 35). From *band*- > *ban*- with *-ya*-, beside *bad*-, Av. *band*-, *basta*-, *nivanda*-, Zor.P. *band*-, *bast*-, N.Pers. *band*-, *bastan*-, M.Parth.T. *bnd*-, *bst*, *bstg*, noun *bnd*, *bndg*, M.Pers.T. *bn*-, *byn*-, *bst*, with preverb *nwn*-, *pywst*, noun *pywn*; Sogd. Bud. *βynt*-, *βstk*, noun *βnt*, *βntk*, Yəyn. *vant*-, *van*-, *vasta*; Pašto *wandanai* 'sheaf-band, rope', *wand* 'dam, dyke', *wāsta* 'pond'; Oss. D. *bādtun*, *bast*, I. *bādtyn*, D. *dzubandi* 'talk' (**pačabandiya*-, to Sogd. Bud. *pčβnt*-), Šuyni *vīnd*-, *vīst*, Waxi *vānd*-, *vāst*, Yazg. *van*-, *vand*-, *vūst*, participle *vəstag*, Sarikolī *vīnd*-, *vīst*, causative *vandon*-, *vandond*; 3 sing. present *vīst*; *vandon* 'bound', IE Pok. 127 *bhendh*-, O.Ind. *bandh*-, *baddhā*-, Greek *παιθερός* 'father-in-law', *παιρα* 'rope', Got., O.Engl. *bindan*, Lit. *beñdras* 'sharing'. See also *bana*-, *bañdana*-.

baña 'near, in front', v 341, 80v5 *u ku nā vara ājumindā baña rrundā* 'and when they bring them there before the king', BS G 37, 75v7 *upaniya rājñak purataḥ*, Tib.

rgyal-pohi mdun-du (*mdun* 'forepart, face'); v 331, 21r1 *baña sumirā* 'before Sumeru (mountain)'; v 328, 7r1 *balysi patāna* with cursive *baña* below. From **upana*- adjective *-na*- to *upa*- (like Av. *apana*- from *apa*), see also *nāna*-. Parāčī *wanō* 'towards' (**wanaka*-) (if from *upa*-); and Zor.P. *apāk* 'with', N.Pers. *abā*, *bā* may derive from *upa*-. For *b*-, note s.v. *bendū*.

baña- 'imprisoned', K 103.96 *baña satva parsidi* 'imprisoned beings are delivered', = v 252, 829 *banya satva parsidā*, = III 115, 10r1 *banya satva parsidā*. Adjective to *ban*- 'to bind', see *bañ*-, *banya*-.

baña bind (?), v 355, TM b2 *gvahe u baña kharjā* (space) 'twist and bind on the thong', see s.v. *gval*- and *kharjā*-.

bañātā 'makes sound (?)', v 295v4 *ce baṣa gātqu bañātā* 'who makes bells ring at the sbrine (*balsa*-, BS *caitya*-, *stūpa*-)'. See below *ban*- 'to lament'.

bañcai 'with lament' (*bañca* with pronoun *yi*), Z 24.511 *erra nā nāte ṣṣāña erra suratū* (*-u* 'and') *ṣṣāña ṣṣṛṣaku bañ(k)ya* 'be took them in his arm; in one arm Śūrata and in one (arm) Śīrṣaka with lament'; Z 5.109 *u bañcai pā nāte* 'and with lament he took his (*yi*) feet'. With suffix *-u*- III 7, 14v3 *maysdyāne bañtve pyū* 'listen to the pitiful laments'; v 387.48 *strriya pharāka bañtve yāñda yūdā* 'the woman had made many laments'; JS 15r4 *bañtve yuḍi* 'be made laments'; JS 37r4–v1 *ysirūne bañtve maysdyāne anāha* 'grievous laments, pitiful, protectorless' (BS *anātha*-). From *ban*- 'lament' below (see also *bañātā*). The unvoiced *-c-* and *-t-* are due to secondary contact (since *-nt-* > *-nd-* and *-nč-* > *-nj-*), hence base *band*- 'to strike, injure, make ill, sad', with suffix *-atu*- (O.Ind. *edhatū*-, *tanyatū*-, Av. *fṣratu*-) and *-ačā*-. See *samañdva*- 'suitable' (*-ntuwa*). To Av. *bandaya*- 'make ill', Zor.P. *vīmārēnitān*, *bazda*- 'ill', Zor.P. *vīmār*, Zor.P. *bazak* 'evil', N.Pers. *bazah* (see s.v. *baṣdā*-) beside Av. *ban*-, *banta*- 'ill', *bañayən* 'destroy, corrupt'. IE Pok. 126 *bhen*- 'to strike', Got. *banjō* 'stroke, would', O.Engl. *benn*, O.Norse *ben*, O.Sax. *beni-wunda* 'wound', O.Norse *bani* 'killing', O.Engl. *bana* 'killer'.

baṭha- 'cuirass', Z 24.397 *ttye pūrā ysaiye baṭhāna hañtsa balondā* 'to him a son will be born with a cuirass, strong', parallel Chinese Aśoka-avadāna *k'ai-kia* 'mailed armour' (K 339.4; 344.1); Z 24.277 *prāmūḥṣa-saṃvaraḥ baṭhi māñāte* 'the *prātimokṣa-saṃvara*- (restraint of monastic rules) resembles a cuirass'. Base *var*- 'to cover, protect', *baṭha*- from **varθra*-, Oss. DI. *ūart* 'shield', Zor.P. *vartik*, *gurtik*, *gurtakih* (DkM. 427.12) 'defensive armour', Armen. lw *vert* 'mail', Alanian in Hungarian lw *vért* 'mail'. Base *var*-*t*-, Armen. lw *nouartan* 'covering' (**nivartana*-), Oss. D. *niuārdun*, I. *nūordyn*, *nordyn*, *nūorst*, *norst* 'to cover'; Av. *vārθman*-. See also *beṣa*- 'shield' (**vṛtsa*-). Other details, JRAS 1953, 110. For a portion of dress, Armen. lw *varti-k* 'trousers', *andra-varti-k* 'trousers', N.Pers. *gardah* 'wrestler's leather breeches', Pašto *niwārāi* 'belt of breeches', Yidya *wōro*, Munjāni *wēra* 'trousers', Sanglēči *wāl* 'trousers'. To IE Pok. 1160–1 *yer*- 'close, cover', O.Ind. *api-vṛṇoti* 'sbut', *apa-vṛṇoti* 'open', Lat. *aperiō*, *operiō*, Lit. *užveriu*, *vėrti* 'close', *atvėrti* 'open', *veriu*, *vėrti* 'to open', O.Slav. *za-vīrę*, *vṛěti* 'close', *otvoriiti* 'open'.

baḍ- 'turn', Z 24.503, 3 plur. *trāmu vara śsando dukhāna yseru badāri* 'so there on the ground they roll with woe, wretchedly'; Z 20.57 *biśā balite* 'the tongue rolls'. Base *vart-* 'turn, roll', derivatives *bāḍa-* 'time', *bāḍa-* 'country'. Preverbs *ni-*, *nyūd-*, *ham-*, *hambaḍ-*, *hambālsta-*, BS *saṃgraha-*. See also *baś-*, *bīḥ-*, *hambīḥ-*, *ābeisa-*, *beisa-*. To Av., O.Pers. *vart-*, Zor.P. *vart-*, *vaṣtan*, causative *vartēn-*, N.Pers. *gard-*, *gaṣtan* (or base *gart-*), Sogd. Bud. *wrtn* 'cart' (**vartana-*), M.Parth.T. *wrt-*, *wrd-*, *wšt*, 'mword', 'mwrt', 'mwšt', 'mwštg', 'zwrt-', 'zwošt-', 'whr-', 'whr-', M.Pers.T. *wrd-*, *wšt*, 'zwrd', 'zwošt', 'mword', 'whr-', 'whr-', Pahlavi Psalter *wld-*, Oss. D. *āūārdun*, I. *āūārdyn*, *āūārst* 'make turn, roll', *nymāt-uārdāg* 'rolling felt', D. *ūārdun*, I. *ūārdon* 'cart', Pašto *āwaxəm*, *āwuštal* 'turn, change', *ārawəl* 'overturn', Waxī *wert-* 'knead (clothes in wasbing)', *γwrt* 'pounding-stone' (**warta-*), *γwrt-* 'roll up'. IE Pok. 1156-8 *uer-t-*, Lat. *uertō*, O.Ind. *vārtate*, *vrttā-*, Got. *wairþan*, *frawardjan* 'destroy', Lit. *verčiu*, *versti*, O.Slav. *vritěti*, *vratiti*. For *gart-*, see *ggaḍ-*, *ggaltte*.

baḍa- 'captive', II 117.7 *cva-m jśām va stūra ya ttā-m jśām baḍa tsvāṇdā* 'what were their large cattle, they went, captured'; II 90.81 *drai-sse ula baḍa yuḍām(dā)* 'they captured 300 camels'; II 91.107 *aśa-m jśām biśā baḍa tsvāṇdā* 'all my horses were carried off'; II 91.117 *cva-m va pā kithi dūṇvām stūrā ya tta-m pā biśā baḍa yuḍāṇdā* 'what were the Dūṇvas' cattle, in the city, those of theirs then were all made captive'. Base *var-* 'carry off, capture', Av. *varata-*, *varata-* 'captive', Zor.P. *vartak*, N.Pers. *bardak*, M.Parth.T. *wrd*, *wrdg* 'captive'. IE Pok. 1144 *uel-* 'seize', Greek *φαλισκεται*, *φαλόντοισι*, *ἀλλοκομαι*, *ἐδλων*; *ἀλωτός* 'captive'; Lat. *uella*, *uaksus* 'bear away', Got. *wilwan* 'rob', Hittite *uallimi* 'figbt'.

baḍa 'you bear', II 94.27 *japha amq baḍa* 'you bring talks', = II 97.111 *japha amq baḍa*; II 71.7-8 *ttitī vā hiyau stūrām bida baḍa* 'then you bear it upon your own large beasts'. See *bar-* 'carry'.

baḍa 'in the time of, during', II 85.6 *ttye śirkye puṣṣai kālai bādā baḍa* 'in the time of the fine autumnal time (BS *kāla-*), period', with *baḍa* for older *beḍa* loc. sing. to *bāḍa-* 'time'.

baḍe, *baḍde* 'rides', Z 13.149 *kho rraha-bārai baḍde* 'as a chariot-rider is borne (rides)'; Z 2.95 *rre bimḍāyārā rro hā baḍe* 'the king Bimbasāra rides'. Middle to *bar-* 'be borne, ride'.

baḍye 'quail', Sid. 17r3 BS *vartaka-*, Tib. *bartaka-*, N.Pers. *vartij*, *vardij*, *vatak*, *valč*, Balōči *gwardāg*, Oss. D. *ūārdcā*, *ūārdcā*, *ūārdzā*, I. *ūārdc*, *ūārdcylā*; Pašto *mvaraz*, Yidya *warra*, Sangleči *worc*, Waxī *wolč*, *wōlc*, IE Pok. 1180 O.Ind. *vartikā-*, *vartaka-*, *vartira-*, Greek *ὀρνις*, *γόρνις*.

baṇāsīda 'in hole of a tree' (adjective, plural), I 161, 76r1-2 *prāṇdyau jsa paśā bi jīṇdā tta khu śaysdā baṇāsīda drvidā* 'it destroys poison emitted by breathing things (BS *prāṇin-*), just as snakes which live in holes of trees bite (sting)', BS *krmi-kīṣesu*. From **bana-kasā-* 'innermost part, hole of a tree', to *banāsa-*, with *-īda-*, like *-ūda-* (*pīrūda-* 'full of worms') and *-aḍa-* (*pajsamāḍa-* 'honoured') from *kṛta-* (*γṛda-*, *yīda-*, *yūda-*, *yūda-*, *īda-*). For variants *-n-* and *-n-*, note *ysānū*, *ysānū* 'knee'.

bata- 'small; reverse to good', SuvO. 5v4 *tterā batu jśiṇe pamāka* 'such a small measure of life', BS *evam*

parittam āyuh-pramāṇam; with compound, III 14.18 *ba-jśiṇya himāre* 'they become short-lived' (like *ibid.* 16 *muysga-jśiṇi*, *ibid.* 15.54-5 *muysga-jśiṇya*); Sid. 6v4 *kuṣṭa utci baka u bata bahya* 'where little water and few trees', BS *alpa-ambu-śākhū*, Tib. *chu ṇuo-śiṇ śiṇ ṇuo-bahi yul-na*; K 2, 137r5-v1 *bataku śā gyastavura dātā cu ānandā śamanā site* 'little, prince, is the dharma-doctrine which Ānanda the śramaṇa (ascetic) learned', Tib. *lhahi bu dge-sloṇ kun-dgal-bas čhos kun čhub-par byas-pa-na ṇuo-gi*; v 179, 1a1 *bate dyāte u bate pyū(śte)* 'saw little and heard little'. Later *ba-*, *baka-*, *bakala-*, *bakalaka-*, I 169, 85r1 *ba-hauva* 'weak', Sid. 2v2 *baka bvāka* 'understanding little', BS *alpa-medhas-*; I 141, 49v4 *baka-śaukrra*, BS *alpa-śukra-*; Sid. 7r5 *baka hova*, Tib. *ṇams-tobs čhuṇ-ba*; Sid. 145r2 *bakalaka*; II 9.144 *haira bakala hamyai* 'things became few'. Comparative, Z 1.45 *battara-*, superlative, Z 24.228 *battama-*. Contrast *bata-* and *śāra-* 'good', I 169, 85r1-2 *java-ttaramdara cūṇi (-im-=-ai) dahauṣta niṣta tṭyi śara hauva paḍimi* 'having an exhausted body who has no virility, it makes for him good strength', contrasting with I 169, 85r1 *ba-hauva śara-hauva paḍimi* 'makes the weak to have good strength'; Sid. 142r1 *beṭi-ysunamḍaita* 'with little flow', BS *alpa-sruti-*, Tib. *hdzag-pa ṇuo-śiṇ*. Note for 'small' and 'bad', O.Slav. *xudū* 'small', Russ. *xudū* 'small, weak', *xudōj* 'bad', Aškun *apalā* 'bad', O.Ind. *alpa-* 'small', O.Slav. *malū* 'small, few', *malij* 'small', Lat. *malus* 'bad', Got. *smals* 'small'; Armen. lw. *nouax* 'little, few; base, low', Greek *ὀλιγος* 'small, few', Alban *lig* 'evil, meagre'. Khotan Saka *bata-* 'small' can thus be connected with **vata-*, Zor.P. *wt* **vāt* 'bad', *vatak*, *vattar* 'worse', Armen. lw *vat*, *vata-baxt* 'unfortunate', *vatt'ar* 'worse', *vatt'arem* 'to make inferior', M.Pers.T. *wd*; *wtr qyrdn* 'to overcome', N.Pers. *bad*, Xurī *god*, Balōči *gwat* 'bad'. Here also O.Ind. RV 10.10.13 *batō batāsi yama* '(Yamī speaks) Bad you are, bad Yama', beside the exclamation of dissatisfaction Pali *vata*, BS *bata*. From a base in *-ā-*, a derivative *-ata-* may occur (as O.Ind. *vrata-*, Av. *urvata-* to base *vrā-*) hence *vata-* may be traced to *vā-*: *ū-* 'be defective', see s.v. *vāra-*. See also *vanda-* 'small'.

baṭta 'periods of time, revolutions' K 50.5.2 *khu buri tśmā satsārā myāṇa, budhasatva-cirye udaisi, drayi batta-m niṣamāṇde khva-m prrari tta tta vijsyaune* 'while I am moving in migration, for the bodhisattva's career, may three revolutions be calmed for me, so that I may see nature' (*prrari* = BS *svabhāva-*, and *prakṛti-*). From **vartata-* base *vart-* 'to turn' (see *baḍ-*), with suffix *-ata-*. Note *dri-bāḍva-* 'of the three times', to render BS *try-adhvan-*. For *-ata-*, O.Ind. *darśata-*, *yajata-*, *pacatā-*, Av. *γamata-*, O.Pers. *ṭakata*, Khotan Saka *siyatā-* 'sand'.

batsāga 'relief', Manj. 134 *batsāga by(e)ha dūkhya jsa* 'gets relief from pains', = Z 17 *dukhya bitsāṅgya*. Base *tsā-* in *tsāṣṭa-* 'quiet'.

bada 'binding', Manj. 145 *ne bada ne ja vā gūstya* 'not bonds nor escape'; Manj. 343 *śa sattsāra bada ttīma* 'this is the seed of the prison of migration'. Manj. 305 *cu nai byehi bada gūstya* 'who does not get freedom of bond'; Manj. 305-6 *nai bada nai ja gūstya* 'not binding nor loosing'; Manj. 287 *badaluṇa venā* 'bonds without blood'. Archaic **banda-* or dialectal, from **bandha-*, see *bañ-*.

- bada** 'continuance' (like *pabana-*), K 24.86–7 *ma vaña ājika bada baida* 'now he has come against course of my life'. See s.v. *jika*.
- badamjā** 'binding thing' in a list K 100.290, from **bandanači-*, to Pašto *wandanai* 'binding for sheaf', see s.v. *bañ-*.
- badana-** 'binding, prison', Manj. 41 *badana-sela* 'in prison', *bandana-* with O.Ind. *śālā-*, loc. sing. *śela*, or loan-word *bandhana-śālā*. See *bandana-*.
- badara** 'loaded with', second component II 15.3.1–2 *chaska-badara stūra ājīmyarā* 'bring the barley-loaded beasts (horses)'. See *band-* 'bind on', s.v. *bañ-*.
- ban-** 'lament', dyadic III 4, 10r3 *yserkā banāñā paradiwāñā* 'it must be grievously lamented' (BS *paridev-*); Z 24.516 *ṣṣamana banāre* 'the *śramaṇa*-ascetics lament'; K 24.107 (the sisters of Manobarā) *hvaura banīra*, =K 33.55 *hvarāka banīri*, =K 16.116 *hvarāka banīra* 'the sisters were lamenting'. K 17.173 *yserkha banīya* 'she lamented bitterly', =K 25.111 *yśairaka bunīya*. See *bette*. Base *ban-*, see *baṃcai*, *bañtve*, *banānu*, with cognates s.v. *baṃcai*.
- ban-** 'make, cause', K 35.84 *jaigā banīyi* 'he was causing ruin', =K 18.206 *jega baysīya* =K 26.135 *jaga bīysīya* from base *bays-*. Hence base *ban-* < **van-*, as Sogd. Bud. *wn-* 'to make, do', Yāyn. *von-*, *voñ-*, *vun-*, *vonta* 'finish, complete', Chorasm. *wn-*.
- bana-** 1. 'bundle', sing. *baṃ*, plur. *bana*, see *baṃ*; 2. 'bond', V 147, 131a1 *mārtiā bana dāma* (dyadic) 'bonds of *Māra*-demon', parallel Pali *nāra-bandhana-*; Z 20.14 *kha baṭā nvaṃṭte kōt brūškā thīṭti bani* 'as the load shifts where the rough fastening drags him'. From *banda-* 'binding', Av. *banda-*, *nivanda-*, Zor.P. *band-*, *patvand*. See s.v. *bañ-*.
- bana** (no context), V 12.2.4 ||*na bana* 20, see *baṃ*.
- bana** 'parts of a melon', III 92.242 *byārā bana* 'the *bana*-parts of cucumber, melon'. If *bana* 'rinds', it may derive from *kan-* 'cover', by **abi-kana-* **bikana-*, **batana-* > *bana-*. For *-akana-*, see *satana-*, Av. *akana-* 'quiver for arrows', Zor.P. *kn-tyl* **kana-tigri-*, *kan-tir*.
- banaa-** 'prisoner', Z 5.100 *banā puṣṣo harbiṣṣu ggūta* 'all prisoners are at once delivered'. Adjective, *banya-*, *bañā-*, III 115, 10r1 *pariloka banya sattva parsīda* 'in the other world (BS *paraloka-*) the imprisoned beings escape', =V 252.829 *pariloka banya satva parsīdā*. See also *bañā*. Base *band-*, s.v. *bañ-*. Without context also V 158, 6a3 *cei nā banye|||*.
- banaa-** 'sheaf', III 80.19 *varava ye kaista jsārā siyā kuṣāñi banai* 'there was planted corn, a sheaf of one hundred awns'. From *band-* 'to bind', Pašto *wandanai* 'band of a sheaf'. See s.v. *bañ-*. An alternative would be *bana* 'bands' with *yi* 'corn, its bindings of a hundred *kuṣa*-s'.
- banaji** 'scraping tool', Sid. 155v3 *cu lokṣā biṣṣā hame beṣṣā va darāñā banaji jsa* 'whose tongue becomes rough, his tongue (read *beṣṣā-v-(ṣ)*) is to be scraped with a *banaja-*'; =Sid. 155v3–4 *cu lokṣā beṣṣā hame beṣṣā darāñā banaje jsa*, Tib. *de-ltar lče bem-bem-por gyur-pa-la ni, lče bčar-šin*. Different Sid. 155v2 *beṣṣā-v-i darq ysīrrā* 'his tongue, thick, rough', Tib. *lče ril-gyis stug-pa bem-bem-por hdug-la yino* (*ril* 'round, whole'). From *nag-* 'gnaw, scratch, scrape', older *gnag-* or *gnāg-*:*gnig-*, Av. *aiwi-y-nixta* 'gnawed at', Vid. 7.30 *yēzi nasuṣ aiwi-y-nixta* 'if the

- corpse is gnawed', Zor.P. gloss QDM MHYTIVNT **apar ṣat* 'struck upon' (possibly *ṣat* replacing *ṣūt* 'gnawed', and then *ṣat* replaced by Aramaic MHY 'strike'), hence **apa-naji-* > *banajā-* oblique *banaje jsa*, *banaji jsa* 'with scraper'. The *-a-* of *-naji-* may be from IE *ghnegh-* or a secondary *-a-* from *-i-*, IE *ghnagh-*, Av. *ynig-* (*ynixta-*), to O.Engl. *gnagan*, *ginagan*, *nagan* 'gnaw' (IE *ghnēgh-*); IE Pok. 436 *ghen-*:*ghn-*, 'gnaw, scrape'.
- banāte** 'plum' (or 'pear'), Sid. 19r1–2 *kausiṃttaka u abrra u banāte u daṃda-ṣaṭha* 'koṣa-āmratāka and plums and *danta-ṣaṭha* (fruits)', BS *koṣa-āmratākaṃ dantaṃ ṣaṭhaṃ*, Tib. *koṣamamra dan, ṇoti dañ, dantaṣaṭha dan*; Sid. 18v5 *u gechane, u banāte u nālakerā hīyāra*, 'and bananas and plums and coconuts, fruits', BS *mocaṃ panasaṃ nālīkerakaṃ*, Tib. *chu śin-gi hbras-bu dan, panasa dan, nalīkera rñams-kyi śin-tog ni*; II 56, 17–8 *ttē nva ttāje tharkye hamāre banāve tti tta devadārā* 'along the river are walnut-trees, plums, likewise *deva-dāru*-pines'. Here *banāte*, *banāve* render Tib. *ṇoti* 'pear' (Jäschke Dictionary), BS *panasa-* 'a northern tree' and 'bread-fruit tree' (of the tropics), *āmratāka-* 'hog-plum, spondias mangifera' (with variants); Aśkun *āmar* 'pomegranate', cognate (if remotely) with Iranian Zor.P. **wlmwt* **urnūt*, N.Pers. *amrūd* 'pear', Kati *armrōw* 'pomegranate'. Assuming that *banāte* is identified with a 'plum', it is well-known that the 'plum' is named as the 'blue fruit'; so Oss. D. *āxsinc'ā*, I. *āxsinc'y* 'plum' from *axsaina-* 'blue'; Slav. Russ *sliva* 'plum', OHG *slēwa* 'sloe', O.Engl. *slāh* (with Lat. *liuidus*). Hence *banāte* is formed from the colour-name *van-* 'blue', older **vanāpā-* (> *banāwā-* > *banātā-*) cognate with Zor.P. *wn'pšk* **vana-ṣṣak* 'blue flower, violet', N.Pers. *banafṣah*, Vēs u Rāmēn 34.15 *gōnah ī banafṣah* 'violet colour'; Armen. lw *man-oušak*, Syriac *mnyšk-* **mənīšk-ā* (whence Armen. lw *manīšak*), Arab.-Pers. *banafṣaj*, *manafṣaj*. The base *van-* is attested in O.Engl. *wann* (Mod. Engl. *wan*) glossing Lat. *caeruleus* 'blue'. For the suffix *-āp-*, *-ap-* note also Lat. *cannabis* 'hemp', Zor.P. *k'nb*, and Lat. *gossypium* 'cotton'. See SDTV 72.
- banānu** 'abusive cries', V 111, 33r2 *kalahāryānu banānu haṃdrūṣṣānu lāstanānu* 'quarrels, mockery, attacks, disputes', BS *kalaha-ābhaṇḍana-vīgraha-vivāda-*; similar Saṃghāṭa-sūtra G 37, 75b3 *kalaha-bhaṇḍana-vīgraha-vivāda-*. Base *ban-* 'cry out, lament'. Parallel BS *kroṣ-*, *ākroṣ*, 'cry out against'; Av. *zau-* 'call; curse', Armen. lw *nozov* 'curse'.
- banāsa-** 'hole in a tree-trunk' Z 2.45 loc. plur. *banāsuto ṣṣaysde pharāka* 'in the holes many snakes' (see above *bañāsiḍa*); Z 20.33 *byūta banāsuvo ttranda puṣṣo* 'the owls at once entered the holes of the trees'. Parallel in Sūtrālamkāra 178 'snakes in their holes', ibid. 15 'owl in his hole by day'. From *ban-*, *bana-* 'tree' (in *banhya-* 'tree') and *kaṣā-* 'innermost part'. Cognates s.v. *banhya-*.
- bani** 'to bind', infinitive, IV 7v5 *pasti bani* 'he ordered to bind', see s.v. *bañ-*.
- banijā-** 'willow, or oak', III 93.257 *ttrahām padīyām banijām grūṣkyāñi hīvī kṣārā nauka arāñā* 'alkali of radishes, burnt willow (oak) barks to be ground up finely'; III 86.106 *caittrai hīya grūṣkā, banijām grūṣkyāñi hīvī kṣārā hamaṅgā viṣṭāñā* 'bark of *citraka*- (semicarpus

anacardium), alkali of willow barks are to be placed equally'. From *van*, *vana-*, *vanā-* 'tree', Waxi *wunuk*, Šuyni *wān* (**vanā-*), Bartangi *wanōč*, Sarikoli *wanūf*, Yazg. *waneg* 'willow'; Balōči *gwan* 'wild pistachio', Parāči *γān*, *γan* (**vanā-*) 'oak', Khowar *bānč*, Pašai *wanjī*. Sid. 10r2 *bī* renders BS *vanjala-*, Tib. *lčao-ma* 'willow'. Varieties of *salix* are used medicinally, but so also acorn of *quercus* 'oak' (Hindī *banjī* 'oak' RLT, Comp. Dict. 11209). See also s.v. *banhya-*. For *-jā-*, fem. adjective, note also *barija* 'crop', from *bara-*.

bamṭve 'laments', see *bamṭai*, *ban-*, with *-mṭ-* from *-mṭt-* secondary contact, see Z 23.30 *nvanṭte*, Z 5.46 *bihamṭte*, *-nṭ.t-*, *-nd.t-*; the conjunct *-mṭ-* arises only from *n+* dental in secondary contact with *-t-*. For the suffix note also *samaṇḍva-* 'suitable'.

bamḍa- 'vomited', JS 18r2, see *bam-*.

bamḍa- 'binding', v 341, 83r6 *bando* loc. sing. 'in prison', BS G 37, 77b6 *bamḍhanaṇi*, Tib. *bčon-ra*; III 81.169 (Turkish) *kyešā yūktī*, *paraškhārā bamḍa hame* 'the quiver strap is the fastening of the equipment' (BS *paraškhāra-*); v 126, 2b2 *bamḍāna basta uysānā* 'the self bound with bonds'; parallel BS Lalita-vistara 294.6 *bandhana-latā* 'creeper of bondage'. See also *bada-* from *bamḍa-*.

bamḍana- 'binding', Sid. 155r3 *u biṅga bamḍanvā vīnāṇ āstaṇna jedā* 'and destroys pains in the bands of the kidney', BS *kuksi-*, Tib. *mčhal-rked na-ba*; Manj. 415 *brāiyuna bamḍanyā gūva* 'escaped from love's bonds'. Here *-nd-* preserved (archaic or dialectal) as in *camḍana-*. Compound, III 113, 4v4 *bamḍana-śālvā* 'in prisons', Manj. 41 *dukhīmai badana-śela* 'in prison of woe', with BS *śālā-* and either indigenous *bamḍana-* or BS lw *bandhana-*. See *bañ-*.

bamḍarā 'pepper', Sid. 130v2 *bamḍarā*, BS *cavya-*, Tib. *dbyi-mo*, Sid. 10r5 *bamḍara*, BS *cavya-*, Tib. *dbyi-mon*, Sid. 101v4 *badarā hīye perā* 'leaves of pepper', Tib. *dbyi-mohi lo-ma*, BS *cavya-* 'piper chaba'; Mahāvīyutpatti 422b *dbyi-mon*, BS *camḍaḥ* (Prakrit **camba-*, Hindi *cāb*). **bamḍara-phūkā** 'red berry of pepper', Sid. 107r1, BS *granthika-*, Tib. *pīpiliṇ čen-po*, see s.v. *phūkā*.

banya-, see *banaa-* 'prisoner'.

banhya- 'tree', *banhya-*, *bahya-*, *bhahya-*, v 330, 20v2 nom. plur. *banhya* 'trees', BS G 37, 17v2 *vrkṣāḥ*, Tib. *šin*; v 263, 89r2 *bamḥhya*, BS G 37, 76b2 *vrkṣaḥ*; v 340, 80r6 *banhiyā*, BS G 37, 75a7; v 340, 80r4 *bamhyu nyālste* 'planted a tree', BS G 37, 75a6 *vrkṣaṇi vāpayeta*; Sid. 155v1 *bahyā*; II 103.59 *bahī*, K 146, 4r2 *bhiya*; K 146, 4r1 *śau bhahye*, ibid. 4r1 *tyai bhahyi śīṇa hīyāraṇa* 'in one fruit of that tree'; Sid. 144r1 *bamhyāṇi*; Sid. 143v5 *bahyā* gen. plur.; III 47.49 *bahvyūā* loc. plur. (not *-ha-*). See also *bagala-* 'trunk of a tree' from **vaua-ka-* or **vanga-*. From *van-* 'tree', Av. *van-*, *vanā-*, gen. plur. *vauṇm*, Zor.P. *van*! **vau*, **vun* and *bun*, N.Pers. *bun*, Oss. D. *bun*, I. *byn* (second component), D. *āxsār-bun* 'wood of nut-trees', *fārbun*, *fadqādbun* 'alder wood', *pašbun* 'wood, bushy place', *rāzbun* 'fruit garden', *c'āxbun* 'green herb'; I. *fadqādbun* 'hornbeam wood', *bārsbyn* 'birch-wood'; Sogd. Bud. *wnh*, *wnyh*, *wn'kh*, plur. *wnth*, Pašto *wana* 'tree', Orm. *wunū*, Balōči *gwan* 'wild pistachio', Parāči *γan*, *γāu* 'oak'; Yazg. *waneg* 'willow', Sarikoli *wanūf*, Waxi *wunuk*, Šuyni *wān*. IE Pok. (omitted); Mayrhofer,

Etym. Dict. 19.138, O.Ind. *vān-*, *vāna-* 'wood', Indian and Iranian (no IE source certain). Probably Indo-Iran. *au-:u-* 'to expand, extend, grow', O.Ind. *vy-unoti*, *vy-ōman-*, *u-* (glossed by *vistīrṇa-*), with *-as-*, Av. *avah-* 'fodder', Yasna 32.14 *saōčayaṭ avō* 'he made the plant pungent' (see above s.v. *durauša*); *avō.xvarəna-* 'manger' ('eating place of fodder'); RV *avasā-m* 'food', Aškun *au* 'bread'. With *-š-* O.Ind. *ōša-dhi-* 'plant, herb', Iranian Pašto *wašai*, Yidya *yūya* (**aušaka-*), Zor.P. *hwšk*, N.Pers. *xōšah*, Balōči *hōšag*, *inazan-hōš*, Chorasmian *wufyk* (*-f* < *-š-*) 'ear of corn'. To this the IE form could be either *au-* or *eu-* 'to grow'. From *au-:u-* was derived *u-en-* 'growing thing' like IE Pok. 78 *au-* 'moisten', *auē-*, *auen-t-* of river names, see Khotan Saka below *vañi*, Z 17.10 *vabēdā bārā vañi varūvāndā ggaryau* 'the rain pours down; the streams flow down [*ava-raud-*] from the mountains', O.Ind. RV *avāni-* 'stream'. Hence IE *au-:u-* to *u-en-*, Iran. *van-* 'tree' (or IE *eu-:u-*). For the ending *-hya-*, either suffix (IE *-syo-*) or second component is possible. See s.v. *pharhya* 'jar'. Without *-hya-*, see *banāsa-* < **bana-kasā-* 'hole in a tree-trunk'.

bam- 'to vomit', Sid. 17v5 *cu huñā bame* 'who vomits blood', BS *asra-*, Tib. *khrag lud-pahi nad*; Sid. 105v4 *cu huñā bame*, Tib. idem.; Sid. 16r4 *drām ttavai cu huñā bame tū jaidā* 'such fever that he vomits blood, that it cures', Tib. *khrag lud-pahi rims sel-što*; causative *bamāñ-*, Sid. 8r5-v1 *namvīje uci jsa jaišja haurāñā u bamāñāñā* 'it must be given boiled in salt water and he must be made to vomit', BS *lavaṇa-toyena chardinaṇ tatra kārayet*, Tib. *lan-čhva čhuhi nan-du skol-ba blud-de skyug-tu gšug-go*. Preterite, JS 18r2 *tye jsa bamḍa* 'from it was vomited'; Sid. 2r2 *bāma-* 'vomiting', Tib. *skyug-pa*; Sid. 10r3 *bamāme*. For *bamḍa-*, note also *damḍa-* 'tamed', base *dam-*. To Av. *vam-*, *aiwi.vantim*, Zor.P. *apar vamit ēstēt*, Av. *avi dīm vanta*, Zor.P. *apar vamēt*; *vamitan*, participle, *v'i'y* **vātāy* (s.v. *spāma-*); Oss. D. *ūmun*, *ūomd*, I. *ūāmyñ*, *ūāndton*, *ūomd*, *ūāmd*, *omd*. IE Pok. 1146 *uem-*, O.Ind. *udniti*, *vamati*, *vānta-*, *vamathu-s*, Grcek *ἐμέω*, *ἐμετος*, Lat. *uomiō*, *uomitūs*, O.Norse *vāma* 'evil', Lit. *veniuū*, *vėmti* 'vomit'.

bay- 'guide', II 77.16-7 *pada-bayai tāhāḥ hūdām dū* 'we gave a woven garment for travelling'. Compound, *pamḍā-* 'road', *bay-* 'to conduct, lead on straight lines', O.Ind. *vai-:vī-*, *pada-vī-* 'leader', *padavilya-* 'footstep', *vayīna-* 'line, frame'. So rather than *bāy-* 'lead' (base *vad-*) with shortened vowel, IE Pok. 1123-4 *uei-*. See s.v. *pada-*.

baya- 'fear', SuvP. 66v4 *gūchide mūhū ttina bayāna* 'may they deliver me from this fear', BS *mocayantu ca māñ bhayāt*; II 40.36-7 *avyāca baye haysgama* 'intolerable fear, grief'; adjective, *bayasta-*, III 5, 12r1 *bayasta haysgama* *pvastā satva* 'fearful, anxious, terrified beings'; K 65, 83r4 *bayastāṇi jīmāu āḍarau vaska* 'for the sake of fearful tormented ones (parallel BS *preta-*) evil-doers'; =K 51.5.10-6.1 *bayastāṇi jīmāṇi vaska*; K 64, 81v3 *cū vā šai jīmā āḍāda bayista* 'or who are even tormented ones, evil-doers, fearful'. Compound, v 164b4 *baya-bīya nysnora* 'beings involved in fear' (with *bīya-* variant to *-vīya-*). From base *bai-:bī-* 'fear'. To Av. *bay-*, *biwi-*, *niwyeiti*, *niwayaka*, Zor.P. *būm* 'fear', N.Pers. *bīm*, Balōči *bēm*, Armen. lw *aha-vir-k* 'terror' (TPS 1956,

38-90 *aha* < *aθa*-, dyadie). IE Pok. 161-2 *bhāi*:-*bhī*-, O.Ind. *bhāyate*, *bībhēti*, *bhiyas*-, *bhīṣ*-, *bhī*-, *bhīta*-, OHG *bībēn*, O.Sax. *bībōn*, O.Engl. *beofian*, Lit. *bijai*ſ-, *bijati*ſ-, *baijūs* 'causing fear', *bāime* 'fear'; O.Slav. *bojō*, *bojati* se, Lat. *foedus* 'ugly'. Here *baya*- Iranian, not BS lw from *bhaya*-. See also *bīrai*, *hambūlkā*-. For 'to fear', see *puvāq*-.

bays- 'move' in various ways (no longer specialized to a vehicle), Sid. 131r3 *neṣāmq vaska baysānā* 'it is to be practised for tranquillizing', Tib. *zi-bar bya-bahi cha-ga je byaho* ('increasingly practises method of tranquillizing'); JS 29r2 *dai*... *baysamḍai* 'rushing fire'; Z 4:46 *cī tcalco ggaṅgye o tcalco sāddhā baysāre* 'when they move to the bank of the Ganges or to the bank of the Sindhu'; III 43:14-5 *syai jsirauvā*... *hāṣṭā vāṣṭā baysārai* 'the geese, the ducks fly to and fro', = III 47:58 *baysāra*; K 38:142 *āṣkye baysirā* 'tears were flowing' (K 30:208 *āṣkyā jsa habadai* 'filled with tears'); V 355v2 *padā baysāre* 'they move first'; 2 plur. optative II 115:21 *tta tta ra baysīryau khwau na hamāra āchanā* 'so on your part (ra) act so that they are not ill'; Z 21:29 *daṣṭu baysīro hamggargya nvāya*, *kādā* 'very skilfully they practised songs in the assembly'; noun, V 312:22 (uncertain text) *baysāma*. Preterite, III 70:116 *ṣāmdā tsuā khāysā va baṣṭa* 'the raven went, she hastened for food' (see *baṣṭa* below). Compounds, *hamdarausya*- 'moving in the atmosphere', *bahoyana*- 'market' from *bahā*- 'price' and *vazana*- 'place of operation'. With preverbs, *gways*- 'separate', *paraus*- 'to sink', *hoṣ*-, *haṣ*- 'to ravish'. To Av. *vaz*-, *vaṣta*- 'move', *vazō.raba*- 'driving a chariot', Zor.P. *vazitan*, *vazē-nītan*, M.Pers.T. *prwz*- 'fly', M.Parth.T. *wz*- 'blow', *frwšt* 'fly away', *wzn* 'way', *r'št-wzn* 'way', *'ndrwz* 'atmosphere', *prwz*- 'make fly', *pdwz* 'following'; Sogd. *wz*-, *w'šk* with preverbs *ā*-, *ham*-, *ni*-, *apa*-, *pa*-, *pač*-, *apč*-, *fra*-, *parā*-. Armen. lw *p'arouaz* 'seam, patch', N.Pers. *parvāz* 'patch', *parvāz*, *parvāzah* 'flight'; Pašto *wazəm*, *watal* 'go out', *ālwatal* 'fly', *prēwatal* 'fall', Balōči *gwazag* 'pass', Orm. *yūz*-, *yūštuk*, *ywaz*-, *ywaštak* 'fall', Waxī *wāz*:-*wāšt* 'fall', Šuynī *wāṣ*-, *wēṣt* (= *wāṣ*-, *wēṣt*) 'fall', *riwāz*-, *riwuṣt* 'fly', *riwēz*-, *riwēzd* 'make fly', Yazg. *ṣawez*-, *ṣawūṣt* 'fly', Waxī *rawez*- 'jump', Oss. D. *uozun*, I. *ūzyn*, *ūzton*, *ūst* 'swing' *aūystaj* 'they rocked'. IE Pok. 1118-20 *uegh*-, O.Ind. *vāhati*, *ūdhā*-, Greek *φεχέτω*, *φεφε*, *ὄχος*, Lat. *uehō*, *uectum*, Got. *ga-wigan* 'move', Lit. *veši*, *vēšti*, O.Slav. *vezō*, *vesti*.

baysa-, **beysa**-, **beysa**-, see **balysa**-.

baysamj- 'seize', see **biysamj**-.

baysana- 'of the frontier', see **balysana**-.

bays(ā)n- 'awake', Manj. 293 *cū tte butte baysanāme thyau cū kṣamīde satva parrde* 'who understands the awakening, swiftly who desire to save the beings'; Manj. 222 *na ra baysanūda jaḍina* 'they no more awaken from ignorance' (late, or inaeurate spelling for *biysān*-.).

baysānya, loc. sing. 'window(?)', III 106, 20-1 *hairtha vīra baysānya sava* 'suddenly she (the girl) mounted to the baysāna- ('window')'. From base *vaz*- 'to blow (of wind)', **vazāna*- 'wind blowing-place', like BS *vāta*-*ayana*- (as in Divyāvadāna 315:9 *gavākṣa-vātāyana*-, dyadie).

baysūstā, see **balysūstā**.

baysga- 'thick, deep; many, large', Sid. 155v1 *u baysgai*

biṣṭ hame 'and his tongue becomes thick', Tib. *slo-slo-bor gyur-pa daw*; II 66:11 (and 13) *baysgyikabala* 'thick blanket' (BS *kambala*-.); JS 23r1 *ṣava-tsuka būva u kalaputtana baysgā* 'many night-wandering bhūta-demons and kalaputtana-demons'; III 71:136 *hīna hā bāyām baysga* 'we conduct a large troop'; K 49:4:2 *baysgi buṣūṃji pyaure* 'thick elouds, perfumed'; III 59:27-8 *spye bādūmdā buysgā* 'they rained down abundant flowers'; II 125:8 *baysgā hvaṇḍā* 'many men'; Z 13:23 *ūce ne butte ceri baysga nai bunu skote* 'of the water he does not know bow deep nor does he touch the bottom'; Manj. 57 *khuī vara baysga* 'the wave there large'; III 67:43 *baysgā pūṃminai bārā* 'a thick rain of arrows'. From *dbaz*-, *baz*-, Av. *dabaz*-, *baz*-'sustain', *baṣah*-, *baṣnu*-, *baṣvant*-, Sogd. Man. *ḍβ'nz* 'thick', *ḍβ'nzq* 'wyw' 'thickness', Yazg. *dovūz* 'thick', Sarikoli *divēz*, Yidya *livzin* 'felt cloth', N.Pers. *dabz*, Sangleči *vazōk* 'thick', Oss. D. *bāznag* 'thick, fat, fruitful', D. *bāzdā*, I. *bāzn* 'thickness', D. *bāzgin*. I. *bāzdžyn* 'thick, strong', Waxī *bāj* 'thick' (*ā* < *ā*), Balōči *baz* 'thick', *bāz* 'mueb'. IE Pok. 127 *bhengh*-, O.Ind. *bāṃhate* 'increase', *bāṃhayate* 'strengthen', *bahū*-, *būṃhiṣṭha*-, Greek *παχός*, *παχος*, O.Norse *bingr* 'heap', Let. *blezs* 'thick', *bleži* 'frequent' (Lat. *pinguis*?). Note also Armen. *bazoum*, *bazma*- 'mueh'. Iranian *d*-preverb, as *t*- in *tkaēša*-.

baysvi 'quenched', K 56, 20r4 *biṣvā idrvvā baysvi* '(the monkey) is extinguished in all his faculties'. See *buysve*, from **vi-zau*- 'to quench'.

bar- 'to bear', participle *buḍa*-, middle 'ride', V 388, 19r4-5 *kye haḍā ṣṣāru yindā ṣṣāruṭ biḍā* 'but he who does good, it brings good to him', BS G 37, 142 *yat karati subham karma sukham tasya bhaviṣyati*, Tib. *gaṣ ṣig dge-bahi las byed-pa, de ni dge-bar hgyur-ba yin*; V 388, 19v3 *māstā vīvāgā* (BS *vipāka*-) *barindā* 'then win great ripening', BS G 37, 142 *anantaṃ bhuyate phalaṃ*, Tib. *hbras-bu mthah-yas spyad-par hgyur*; 2 sing. K 29:198 *kūṣṭa ṣṭā bīra ṣa utca* 'where do you bear the water?' (*ṣa* with 2 person pronoun or possible *bīra* 'is carried', passive), = K 38:135-6 *cā bīri tvā utci amai* 'whither do you carry the water, old woman?' (*bīri*, not *bīdi*); V 388, 19r1 *dukha bera* 'pains are to be borne'; BS G 37, 13b6 *duḥkham anubhavitavyaṃ*; Tib. *sduḡ-bsoal myan-bar hgyur-ro*; 1 sing., III 5, 12r5 *aysā ulu jsa āṣpāta barūṃ* 'I get from you a refuge'; 2 plur. K 41:60 *bihayṣūya-ṃ baḍa* 'carry them to the market', = K 44:178 *bihayṣūya baḍa* (**barata*); 3 sing., III 23, 14b4 *nai na hamadā biḍā* 'he does not indeed carry it (the raft)'; K 41:56 *kimalai biḍa* 'carries his head'; 1 sing. optative V 64:40 *cū ṣi himāti strriya cū tvuā rakṣa bida bari na* (not *barina*) *ṣi tvā rādā ārādā* 'who the woman may be to whom I bring this protection (BS *rakṣā*), she is not evil-doer to the king' (*ārādā* = *ārragāḍa*-.). Z 2:95 *rre bimāysārā rra hā baḍe* 'the king Bimbāsara rides out'; Z 13:149 *kho rraha-bārāi baḍde* 'as the chariot-rider rides', infinitive, V 110, 32r6 *u hā ju haṃṣaṣṭa barāṇā* 'and thither he intends to ride' (not in BS). Preterite, Z 5:35 *tānu hā śākya buḍāndā* 'then the Śākya-folk rode out'; Z 13:33 *ttu kharā karā pāsu ne buḍu yindā* 'the ass cannot carry that load at all'; 1 plur., II 44:45 *buḍāṃdūṃ*; infinitive, II 22, 1723 *parya buḍā* 'deign to bring'. See also *ttuvar*-, *nuvar*-, *haur*-,

bāraa-, *bara-virñā*, *barbūrye*, *barbajiyām*, *rraha-bārai*, *uysnora-*, *-bara-*, *-baraa-*, *bara-*, *bīla-*, *bīda-*. To Av. *bar-*, *barata-*, O.Pers. *bar-*, Zor.P. *bar-*, *burtan*, *āḡarēt*, *parvarēt*, N.Pers. *barad*, *burdan*, *ūvurdan*, Sogd. *βr-*, *wy* 'βr-' explain', Yāyn. *var-*, *vurta*; M.Parth.T. *br-*, *burd*, "wr-, *wy* 'wr-' reply', *wy* 'wrd', M.Pers.T. *br-*, *burd*, "wr-, *wy* 'wr-' answer', *prwr-* 'nourish', Balōči *barag*, *burta*, Oss. D. *barāg* 'rider'; *barun*, I. *baryn*, *barst* 'weigh; grasp', D. *bārcā*, I. *bārc* 'measure of quantity'; Pašto *wram*, *wral*, dialect Afridi *rā-wram* (*r*, not *r*), Parāči *bar-*, Waxī *vīr-*, *vūr-* 'burden' (**bāra-*), Yidya *vīra* (**bāra-*), Yazg. *varag*, plur. *vargath* 'horse', *verj* 'mare'; *va(r)-*, *vag* 'to bear', 3 sing. *vard*, *vūr* 'fruit', Yidya *vory* 'fruit', Rōšāni *vār-*, *vūg* 'bring', *vūrfak* 'horse', Šuynī *vīr* 'crop', *vār*, *vud* 'bring'. To IE Pok. 128-32 *bher-*, O.Ind. *bhārati*, *bhṛtā-*, Greek φέρω, Lat *ferō*, Armen. *ber-*, O.Norse *bera*, Got. *hairan*, O.Engl. *beran*, Lit. *bėrnas* 'young person', O.Slav. *berę*, *bīrati*.

bara- 'crop', K 23-67 *dārabakša* (BS *durbhikṣu*) *pasta u bara pahī* 'famine occurred and the crop failed'; v 62-4 *bari hamdādi yidā* 'be can reap the harvest'. See also *barija*. From *bara-*, base *bar-* 'to bear', Zor.P. *bar* 'fruit', *barvar* 'bearing fruit', *apē-bar* 'without fruit', N.Pers. *bar* 'fruit, profit', Yazg. *vūr* 'fruit, seed' (*ū < ā*), Yidya *vory* 'fruit', Šuynī *vīr* (*bāra-*) 'crop'. See s.v. *bar-*, and *vargasta-*.

bara- 'behaviour, guise, way', JS 13r3 *makalñā barna* 'in monkey guise'. To base *bar-*, Armen. lw *bar-k*, gen. plur. *barouc* 'conduct, way of life'; as second component *-a-bar* 'in the way of'.

-bara- second component, *uysnora-*, *uysnaura-* from **uzana-bara-* 'bearing breath' (like N.Pers. *jārvār* 'animal'), see also *thamgaura-*, *paḍaura-*, *dastora-*.

bara- 'kind of clothes (?)', II 60-15 *šau bari khaucā pajsāsā sera* (sc. *āra* 'in price?') 'one hat to wear, (worth?) 50 *satīra-*'; see also *baraka-*.

-baraa- 'bearing', second component, II 35, 822 and IV 6023 *pādaka-barā* 'bearers of documents', II 35, 823 *jsāra-barā* 'bearers of corn', II 127-34 *draysi-barā stūra* 'large beasts bringing goods'; v 2223 *kapāysa-barai stūrā* 'large beast bearing cotton' (BS *karpāsa-*); II 26-31-7 *b(i)rra-barai*, with II 16, 441 *cu birrā barīdi*, II 36-10-8 *cu birri buḍāndi* (possibly **bar(a)nya-* 'cut crop', base *bar-* 'to cut'); III 45-16 *upajīva-barai*.

barā 'carrying thing', K 106-257 *habaḍa arvyau jsa barā tcaṣṭa tsinū vī bīda* 'boxes (?) bowls (?) were filled with medicines; he is carried upon the bed (?)'. See s.v. *tcaṣṭa* 'bowl (?)'.

baraka 'carrying thing', II 60-9 *nāmaya šau baraka* 'one bag (?) of felt'; ibid. b3-4 *būsāunām barakā šau habaḍa u ūla-kagā baraka šau* 'one bag (?) for perfumes, full, and one bag (?) of camel-hide'. See s.v. *namata* 'felt'.

bara-virñā 'bearing a son', Z 5-101 *bara-virñā bādāna bišī ysāndā* 'all the pregnant in due time bare young'; JS 8r2 *barbūrye gūysna ja va* 'for the pregnant deer'. From *bara-* (or *barat-*) governing compound with *pūra-* 'son' > *-vir-*, *-bīr-*, see s.v. *pūra-*. Similar M.Parth.T. *br-bwlr* 'pregnant', and Sogd. Bud. *βrpšh* 'pregnant', Chr. *βr-pšwvny* 'womb'; Pašto *varla* 'pregnant' < **baratī*; *brālba*, *blārba* < **bārb(a)rā-*; Waxī *varenj*, Sarikoli *varin*

< **baranačī-*; Sogd. Man. *z'tyβrčy* 'in the womb'. See *bar-* 'to bear'.

barija 'harvest, crop', fem. adjective to *bara-* 'fruit, crop', v 306-07, 1-2 *bišna ru hiysda barija aṣti 104 kūsa kha 9* 'altogether the crop is to hand, 104 kūsa-measures, 9 kha-measures'; II 103-66 *harbišām dāyau barijām sijāmai saba-jāmai ūdašāya* 'for the success (and) prosperity of all harvests of the dharma-doctrine' (BS *sidhya-* > *sija-*; *sambhajya-* > *sabaja-*, and *uddiṣya-*); II 71-3 *barenja vaska tta ādari yanīrau* 'for the crop so give care'; K 15-122 *baraijaja khāysa naišta* 'there is no food from the crops', = K 23-72 *baḍajata pamvaha naišta khuyisa tti jsā buga* 'there is not clothing from the crops, food, and also possessions' (BS *bhoga-*); II 103-46 *pyatsāṣṭa vaska baraijā bjaivāka upagūnttaka prracā hajsaišta prratāiṣṭa vastya ṣṭānūdai* (with the view to removing) for the future the devastators of crops, epidemic conditions (which) may be established, permanent, persistent' (translation AM, n.s., 11, 1965, 103), with BS *upagantuka-*, *pratyaya-*, *pratiṣṭhita-*, *vastuka-*; III 14-17 *bariji ni širi himāre* 'crops are not good'; ibid. 23 *u barijai ni širi hi(me)* 'and his crop is not good'; III 114, 6v1 *barijām sijāma* (BS *sidhya-*) *byehi tsā himi suhye* 'be gets success in crops, becomes rich (and) happy' (BS *sukhita-*); v 250-797-8 *harbišām barijām sijāma byehi tsā himi suhye*. Compound, III 14-21 *barija-kerai* 'sower of crops', ibid. 27 *barija-keri širai ni himi* 'sowing of crops is not good for him'. With short *-imja-*, v 61-3 *barimji hira vī* 'in wealth of a crop'. For *-ijā-*, note also *banija*, *rūkija*. Here *-imjā-*, *-ijā-*, *-aijā-*, *-emjā-*.

baraijaja 'crop', adjective, K 15-122, quoted s.v. *barija*, and *āysāja*.

baraucām 'official title', gen. plur. II 94-28-9 *ca-mi sam āra hagrrihāna hamāvai mihai baraucām parau ttai* 'what price precisely may have to be sustained, that is a command to us of the *barauca*-officials', repeated line 113. Context of signatures to a document. From *ba-rauca-* to **raud-čī-* 'commandant', see s.v. *rūkyām* gen. plur. 'rulers, commandants', base *rau-* and *raud-* 'to command', in *parau*. The *ba-* may derive from *upa-* 'sub-ordinate'. This is adopted in preference to *bara-* 'bearing' and base *vak-* 'to speak', see *nātūkyū-*, *pātūkyā-*.

barnei 'split', Z 24-378 *tterā khu samu barnei bišā kūsa vāstāta* 'so much that every drum became split'. Base *bar-* 'to split', adjective **barana-ka-*, with Sid. 131v4 *āstā-v-ī hatcyadā hamāre u berandā* 'bis bones become fragile and tend to split', BS *rug-bheda-*, Tib. *rus-pa grum-sin hgas-pa dan* (*grum* 'lame', *hgas* 'be split'); I 169, 85v5 *ci-mi auṣṭa birimda* 'whose lips split', BS *bhagna-*. See also *bīrāte*. IE Pok. 133-4 *bher-* 'cut, split'.

barbajiyām gen. plur. 'tax-men', II 87-9 *kamā-cū āna stanā-cū ā u barbajiyām hiya sūlya* 'from Kan-ṣou came Stanācū and the secretaries of the tax-men' (translation AM, n.s., 1, 1949, 33). From **bara(t)-baji-*, with *-iya-* suffix, with *bāja-* 'tribute, tax, payment (as ransom)', to base *bag-* 'share', see s.v. *būṣṣ-*.

barbūrye 'pregnant', see *bara-virñā*; from **bara(t)-puḍra-*. *bale* 'crane (bird)' Sid. 9r2 *bale hiya gūšta hamtsa maima ni kverai* 'flesh of crane is not to be eaten with mau-wine', BS *valyakam cāpi madyena* (with variant *valakam*), Tib.

chu-skyar-gyi sa čan dan lhan-čig-tu mi ōzah, O.Ind. *balāka-* 'crane', Udānavarga 17.3 *chu-skyar*, BS *kala-haṃsa-*, Pali *konca*. Beside *balāka-*, also *baḍa-*, *bala-*; possibly Lat. *fulica* 'water-bird'.

baloha- 'a cloth', Sid. 147v4 *surakā balohā haṃdrri vya* 'in a clean cloth'; Tib. *ras gčao-mahi nan-du*; Sid. 148r2 *sura balohā: hā vištānā* 'a clean cloth must be placed', Tib. *ras gčao-ma-la žen-par btab-ste* (*žen* 'desire', *hdebs* 'throw'); loc. sing. Sid. 149v1 *surakaṇa baloha:ṇa pviysakā baṇāṇā* 'in the clean cloth the cover must be fastened', Tib. *ras gčao-mahi nan-du phur-te* (*phur-* 'wrap'); Sid. 153v4 *balohaṇa ṇuṣṭāṇā* 'it must be wrapped in a *baloha*-cloth'. Note also II 130, 2469, 3 *pasti pīde pharāka ma balūṇṇā haura pasti haude* 'he deigned to write; many pieces of cloth to me (? or *mara* 'here') he deigned to give'. Possibly from **apa-lau-ṭha-* to IE Pok. 692 *lou-* 'to wash', Greek *λούω*, *λόω*, Lat. *lauō*, *lauere*, *lauāre*, *lautus*, Armen. *loganam* 'bathe oneself', if the 'bathing' or 'washing' cloth.

balte 'rolls', see *baḍ-*.

balysa- 'knower of ritual utterances', used to translate BS *brahman-*, *bhagavant-*, *tathāgata-*, *sarvajña-*; the abstract *balysūstā* renders *bodhi-*, *sarvajña-tattva-*; alone, or preceded by *gyasta-* 'worshipful', *balysa-* translates BS *buddha-*. The one who seeks *bodhi-* (*baṃsūstā kūṣe*) is called *balysūṇa-viṇysai* (*kūys-* 'to seek'), rendering BS *bodhi-sattva-*. Full references are given in KT VI 225-30. Note also III 128.6-7 *biṣi pīrmāttama baṃsāni baṃsūsti kūṣaṇi* 'we seek the all-supreme Buddhic bodhi-knowledge' and K 106.259 *salāvayau baṃsūstā kūṣe* 'with his words seeks *bodhi*-knowledge'; V 123, 19v1 *balysa-bajāṣṣā* 'Buddha-voice' to render *brahma-svara-*; III 134 b1 *balysūṇneina aysmūna* to render *bodhi-citta-* 'the mind towards *bodhi*-knowledge'. Later forms *baṃsa-*, *beysa-*, *beysa-*; adjectives, *balysūṇa-*, *balysāna-*, SuvO. 68r1 *balysānānu ṣṣāvānu* 'of Buddha's listeners', BS *jīna-śrāvakānām*, V 381, 3b2 *balysāni tcaṛīmi*, = V 332, 24v2, BS G 37, 21b4 *buddha-kṣetra-* 'Buddha's field'. Variant K 7, 147v1 *balysūṇe-viṇysū* (plur.), and K 6, 145v3 *balysū-ñevūysei*.

Tumšūq Saka (old orthography) *bārsa-*, later *bārzyenu* (gen. plur.), with *balysa-* from base *bars-* or *braz-* (as with base *dals-*, *draz-*, see *drays-*), to O.Pers. *brazmaniya-* (*br-* assured by Elamite transcription). The IE original of this Iran. *braz-* is highly ambiguous, but, by association with (possibly) Av. *bərəzavant-* (proper name), Βαρζαέντης and O.Ind. *brāh-*: *bṛh-* in *brāhman-*, *brahmān-*, *bṛh-*, may be traced to IE *bhlagh-*, see KT VI 230, a later proposal by W. Wüst, PHMA 8-11, 1966, 22i **blēghmen-* to *bel-* 'strong' is rather a retrogression.

balysana- 'limited district', *baṃsana-*, *baṃsna*, III 83.14 *baṃsna kṣīra yṣṇi nāṇdā* 'they took under their care the adjacent land', K 22.64 *dada rre baṃsaṇa rre* (*nvada maheddrasena* 'Dhana the king; in an adjacent land lived king Mahendrasena', = K 14.112 *dada rre bīṣanue mai* (he) *drasaina*. Adjective, III 16, 1v3 *balysāṇānu rruḍinu rakṣa* 'protection for the adjacent kings'; V 109, 31v6 *balysāṇi sānā rre* 'the adjacent enemy king', BS *sāmantakasya pratisātru-rājñah*; V 110, 32r2 *ttye balysāni rrundi*, BS *tasya sāmantakasya rājñah*, V 110, 32r4 *ttye balysāni*

sānā rrundi, BS *tasya sāmantakasya pratisātru-rājñah*; V 82.70v3 <ba> *lysanī sānā rrundā*. See also (uncertain) V 350.17, 2b5 *balysāṇīnu suhā jānāka* 'destroyer of pleasure (BS *sukha-*) of the adjacent people (?)'; and V 220.13.3 *saṃ baṃsānā ṣṭāre*; ibid. 5 *hamadā baṃsānauṣṭā ṣpāṣṭe* correcting IV 116.17-22. Note also BS *prātisīmā rājāna* (Manicūḍa-avadāna) and Tokhara B *lāntekālymīnī*. From base *varz-* 'to enclose', *varzana-* 'enclosure', Av. *varz-* 'to close off', *varzāna-*, *varzāna-*, O.Pers. *vardana-*, Zor.P. *vālan* ('w'ln'), N.Pers. *barzan* 'district of a city', Zor.P. *vālanān hamsāyākān* 'neighbours', Parsi-Sanskrit gloss *sva-pankṭiya*; Oss. *āriūz* 'herd'. IE Pok. 1168 *uerǵ-*, *ureǵ-*, O.Ind. *vrajā-* 'herd', *vṛjana-* 'enclosure', Greek *ἐργω*, *ἐργω*, Celtic O.Ir. *fraig* 'wall'.

balysga- 'high', Z 22.145 *phajṣai kāde uysnāta balysga* 'his rump greatly raised, high'; Samghāta, 8v1 *bulysdetā u tta balysgāttetā* 'length and also height', BS G 37, 7b6 *āyāma-vistāra* (unpublished fragment). For 'high', see *uska*. Base *bars-*: *bṛz-* 'to increase in size (height, length, force)', Av. *barzaya-*, *baraz-*, *barazant-*, *barazi-*, *barazah-*, Oss. DI. *bārzand*, Zor.P. *buland*, *burz*, *bālāḍ*, N.Pers. *buland*, *bālā*, M.Parth.T. *burz*, *burzyst*, Yidya *vān* 'long' (**barzān-*), *vānāyaro* 'high hill', Waxi *vāz* 'long', Sanglēcī *vāṣṭuk*, Šuynī *vūṣṭ*, Pašto *ūṣṭ*, Yazg. *vāz*. See also below *bulysa-*. IE Pok. 140-1 *bherǵh-*, O.Ind. *barh-*, *bṛhant-*, Armen. *berdz* 'hill', *bardzr* 'high', O.Engl. *beorg* 'mound', Lat *fortus* 'strong'. For *-ga-* note *mulysga-* 'short'.

balša 'in the monument', loc. sing. to *balsa-*.

balsa- 'monument', rendering BS *stūpa-* and *caitya-*, K 5, 143r3 acc. plur. *balsa*, Tib. *mčhad-rten* (= BS *stūpa-*, *caitya-*), K 5, 143r4 *balsānu* gen. plur.; V 29v3 loc. sing. *ce balša sau ṣpātau uysdiṣātā* 'who throws up one blossom on a shrine', parallel Divyāvadāna 467.22-5 *yo buddha-caityeṣu prasanna-citta āropayen muktaka-puṣpa-rāṣiṃ*; Z 11.55 *balšo*, Z 11.36 *balša*; V 14, 9v5 *ttiṇā balša āna* 'being in the shrine'; III 4, 9v3 *balša nyāṇā* 'he must sit in the shrine', V 296v4 *ce balša gaṭṭa baṇātā* 'he who makes bells in the shrine (rather 'makes to sound')'; V 298, dr2 *kṣye balsuṇ baṇātā* 'who in shrines makes (bells?)'; V 298, dr1 *ce balsu jṣāte* 'who goes to the shrine', later form, II 74.42 *bašā*, II 105.96-7 *bṣa bṣpājā* 'stūpa-monument and *gandha-kuṭi*-room'; gen. plur. III 51.67; 77 *besā hālai* 'towards the shrines'; K 72.16-7 *cū yī biṣā ttauda jṣāvā* 'who goes reverently to the *caitya*-shrine'; ibid. 19 *bāša*; ibid. 24 *biṣāṣṭi* 'towards the shrine'; ibid. 27 *ṣi cū biṣā ttuda jṣāvi* 'he who goes reverently to the shrine'. Adjective *-āna-*, possibly II 2.30 *baṣiṣṭiṃ bauspau-jaṇānu ranīnai stūpa* 'the jewelled stūpa-monument of the *gandha-kuṭi*-room'. The syllables *-alsa-* occur in *balsa-*, *halsa-* and **palsa-*, *paṣa-*, from **barsa-*, **harsa-* and **parsa-*. Here to IE Pok. 122-3 *bhelk-*, O.Engl. *balca* 'baulk', Greek *φέλκις* 'plank, baulk'.

bašā 'load', Z 20.14 *kho bašā nvaṇitte* 'as the load shifts'; II 37, 12a4 *baṣa baṣa hā gaysā nāṣāra* 'load by load put down the reeds', with parallel II 33, 3b5 *bāra bāra gaysā parya nāṣāta* 'deign to place down the reeds load by load' (SDTV 39). Base *vaz-* 'carry', Av. *vazya-* 'load', Zor.P. gloss *puṣṭak* 'back-load', Parsi-Sanskrit *bhāraṇam*; Oss. D. *ūāzā*, I. *ūāz* 'load, weight', DI. *ūāzrau* 'heavy', Šuynī *wīz* 'burden' (**vazya-*), *wīzdōr* 'porter', Rōšāni *wāzm*,

wazn, *wēz* 'load', adjective *wazmīn* 'heavy', Bartangi *wēz*, Yazg. *wāz* 'load'. IE Pok. 1118-20 *uegh-*. See *bays-* above.

bašīdi 'last (?)', IV 62a *šude salāna 5 kūsi-v-r haḍā bašīdi 7* 'from Šude Salā; 5 kūsa-measures, they last (?) for 7 days'. Possibly **ava-zai-* 'remain', base *zai-* to *zā-*, Av. *zā(y)-* 'send, let go', *ivizayaθā* 'you abandon', Oss. D. *izajun* 'remain', *bajzajun*, I. *zajyn*, *bazzajyn*. IE Pok. 418-9 *ghē-* 'fail; forsake', O.Ind. *jūhāti* 'leaves', *hīnā-*, Greek *κῑχάω* 'reach', O.Engl. *gān* 'go'. See s.v. *vašāre* 'they avoid' (Z 13.56).

bašūnaūna 'variety', Manj. 144 *paremārthyaī hamīra bašūnaūna gūnai nīsta* 'they would become possessed of *paramārtha-* ('supreme reality'), there is no mark (= BS *lakṣaṇa-*, *nimitta-*) of variety'. Abstract to *bištūna-* 'of all kinds' (*bišta-* with *gūna-*), rendering BS *vicitra-*.

bašjām 'sins', gen. plur., K 156.11 *dašau maištāu bašjām jsa parī pathīya* 'from the ten great sins he deigns to abstain', = III 64.13-4 *dašau maištām bašdām jsa pathīsām* 'we, abstain from the ten great sins'. See *bašdā-*.

bašti 'to bind', infinitive to *bañ-*, II 104.84-5 *pranāhāna pastai bašti* 'he deigned to make a *pranādhāna-vow*'; II 41.7-8 *baštā* 'to be bound'.

baštaka 'evilly (?)', Manj. 123 (*śakra...*) *jsīna jū baštaka pātca* 'then he lives an evil life', to later form of *bašdā-*, like K 111.345; 351 *mvaštai kaiṇa* 'for favour' (older *mūṣṭe*). See also *beštē* (K 98.217).

baštika 'evil (?)', K 153.19 *cu baštika patsyā satsārve bāsā* '(she, *Dhūpā*, personified incense) who renounced evil in the forest of migration' (BS *saṃsāra-*, with adjective suffix *-uva-*). To *bašdā-* 'evil'.

bašdā 'evil, sin', SuvP. 64v2 *bašdā*, BS *agaurava-*; SuvP. 63v4 *bašde*, BS *pāpa-*, Z 12.70 *bašdā*, Z 13.87 *bašdo*, Z 23.34 *bašdau*, Z 13.81 *bašdiye*, Z 13.70 *bašdye*, Z 11.68 *bašde*, Z 6.22 *bašdyau jsa*, II 101.12 *bašdām jsa*; K 39.160 *gaṇjsā byaudai ā bašdā maištā* 'I have committed a fault or a great evil'; v 246, 10a4 *bašde ide garkhye* 'sins are heavy', = K 98.217-8 *beštē ide garkhye*, see also *baštaka*; III 64.13-4 *dašau maištām bašdām jsa pathīsām* 'we abstain from the ten great sins', = K 156.11 *dašau maištāu bašjām jsa parī pathīya* 'he deigns to abstain from the ten great sins'. With *bh-*, II 55.34 *bhaṣṭe āyānyasa naṣāmdā* 'evils, troubles quieted'. Adjective, v 69, 8r5; 6 *bašdainei haṃbīsā* 'heap of sin', BS G 37, 11b3 *akuśala-skandham*, Tib. *mi dge-baḥi phun-po*; v 40, 56a4 *ttye nātā bašdainai js(ā)te numalsā* 'he follows that river of sin', with *-ainaa-* to *-ā* nom. sing. as *śāndā* 'earth', *śāndeinei* (from *-au-*, note also *āhvainaa-* 'fabulous' and *sarvainai* 'leonine'). Compound, *bašdaṇḡgāra-* 'sinner', Z 13.70 *kye bašdaṇḡgāre ttā rrundā* 'what sinners these kings', see *dīraṇḡgāra-*, *byanaṇḡgāra-*, *hāvaṇḡgāra-*. From base *band-*: *bad-* 'to strike, injure', Av. *bazda-* 'ill', Zor.P. *bazak*, N.Pers. *bazah* 'evil' (*-z-* < *-zd-*). In *bašdā* -*ś-* palatalised by *-y-* **bašdyākā-*. To IE Pok. 126 *bhen-* 'to strike', AV *bhanyān*, with *-d(h)-* *bhendh-*: *bhnydh-*. See also s.v. *ban-*.

baššā 'streams', Z 17.14 *ku vātco nyūltte kho baššā nyūdāre samu* 'where later it rolls down just as streams roll down'. Possibly connected with O.Ind. *vakṣu-* 'Oxus river'. The *-š-* may represent older *-xš-*, *xš-*, *-fš-* or *-š-* (variant with

hš). From base *vaxš-*: *uxš-* 'to pour out (water, or fire or dust), to moisten', Av. *vaxšyente vaxša* 'moisten with a flow', Yašt 19.50 *paiti uzuxšāne* 'I will gush out (with flames)', *ātra-vaxš-* 'under-firepriest' (either *vaxš-* 'make fire burn' or 'make fire increase'), O.Ind. *ukṣāti* 'moisten'. IE Pok. 1118 *uegʷ-* 'moist, moisten', O.Norse *vakva*, *vekkyja* 'pour out (blood)'; for 'dust' note also Yidya *parwaxšē* (**pari-vaxšaka-*) 'broom'. The name *Waxān*, *Waxī* is *Waxī wux* 'Wakhān' < **vaxšu-*. For 'moisten' and 'flow', note O.Ind. *unad-* (3 sing. *undāti*) beside Armen. *get* (gen. plur. *getoc*, *getic*) 'river', to IE Pok. 78-80 *aqed-*. The base Av. *vax-* is in meaning unsuitable for *bašsa-*. For the forms of the name *Vakṣu*, see BSOAS 13, 1950, 402.

baškhvā loc. plur. 'bushes', JS 25r3 *cu gaṇtsvā pasta garyau saṃgyau hvasta, khainuḍvā baškhvā* 'who fell in pits, beaten by stones from mountains, in thorny bushes'. Base *baš-* with suffix *-kha-* to *vaxš-* 'grow', Av. *urvara-nqm...* *vaxšā* (Vid. 18.63), Zor.P. *vaxšitan*, *vaxšēntan*, *vaxšak*, *vaxšīn* (of plants), Yidya *vaxš-* 'to grow' (of plants), *woxšē* (**vaxšaka-*) 'growing'. For suffix *-kha-* (adjective and noun), see *ggarkha-* 'heavy', *yserkha-* 'miserable', *ārkhā-* 'growth', *birkhā-* 'seat', Oss. I. *uārāx*, D. *urux* 'wide'. Possibly Ubix (Paxū) *bašxʷā* 'bay tree, wild vine' may derive from Alanian.

bašta- 'practise', participle to *bays-*, II 80.26 *na ja baštū aysa-m kūśala sājakya vaskā* 'I did not practise good deeds for them for the sake of learning' (= 'as learning required').

bašta- 'move, hasten', to *bays-*, III 70.116 *šāmdā tsvā khāysā va bašta* 'the (female) raven went, hastening, for food'; v 263, 89v2 *ttā hvataṃdā bašta* 'these men ran', BS G 37, 77a2 *iti tat-kṣaṇam pradhāvitvā*, Tib. *brgugs-te* ('having run').

bašta- 'urge (?)', II 8.134 *u dāda hā baštādū khu draiyau kaṇa parau pasta* 'and we urged so much that he gave an order for the three'. Base *bays-*. See SDTV 28.

baštarr- 'spread', v 113, 35v4 *spātyau baštarrānā* 'it (the earth) must be bestrewn with flowers', BS *puṣpa-reṇubhir abhikaritavyaḥ*; v 113, 35v5 *spātyau baštarrdyau* 'with bestrewn flowers' (not in BS); SuvO. 55v5 *dharmāysanā* (BS *dharma-āsana-*) *baštarrdā iyā* 'the seat of dharmadocctrine is spread', BS *dharmāsanam prajñaptam bhaviṣyati* ('will be provided'), SuvO. 54.4-5 *āysanā* (BS *āsana-*) *vištānā baštarrānā* 'the seat must be placed, spread'; SuvO. 68v1 *spātyau jsa śśando baštarrde* 'he spread the earth with flowers', BS *puṣpa-avakīrṇam dhāraṇīm*; v 381, 3a5 and v 332, 24v5 *āysana baštarrda*, BS *āsanānam prajñaptam*. Nouns N 176.10 (u) *pakāri kama jsa hvadā jvīndā khāysā āstaṇma pattarra baštarrā byūṇnā* 'service by which men live, the nourishment, food and the rest, spread things, delightful' (if *bryūna-* is understood); Z 3.41 *āysana baštarrgya kho gyastūnā samu* 'seats just as divine spreading' (= 'seating'); Z 2.49 *baštargyo nirnīte hulgo ttatatu pharu spāte vācātra* 'he created by magic a soft spread (seating), much wealth, various flowers' (BS *vicitra-*). See also *āštāre*, *paštarda-*, *bištara-*, *prastharmaḍa-*; cognates s.v. *star-*.

baštyāmda *ide* 'they blessed', K 137.907 *u khvā baštyāmda ide* 'and when they blessed it', Tib. *byin-gyis brlabs-pa-*

The Tibetan phrase translates BS *adhiṣṭhita* 'controlled (by super-natural means), blessed'. Hence a calque upon BS *adhi-sthā*-, by **abi-stay*- (see s.v. *ṣte*); the lw *ayīṣṭh*- is more usual.

basaka- 'calf', Z 5·94 *kho ju basaku kūsāte mātā* 'as the mother seeks the calf'; III 89·166 *nūvara-ysā basakā* 'new-born calf'; II 40·38 *hīrāsakā iystye basaka jsi mauñā(da) vīsa juhi jsa* 'as by a black frisky calf, behave through love' (emend SDTV 121). From **vasa-* 'calf', Zor.P. *vahik*, Parsi-Persian *vahū*, N.Pers. *bahī* 'kid', Oss. D. *ūās* 'calf', *ūāss*, plur. *ūāsītā*; *ūāsīdonā*, *ūāsdonū* 'stall for calves' (I. *rāūād*, rod 'calf'), Parācī *yasō* (**vasaka-*), Orm. *γusī*, *γuskak*, *γws*, Waxī *was̄k* (**vasyaka-*), Sarikolī *wīšk*, Sanglēcī *wosōk*, Yazg. *wīs* (*ū < ā*), plur. *wasab*. To IE Pok. 1175 *yet-* 'year', O.Ind. *vatsā-*, *vatsarā-* 'year', *vatsā-* 'calf', *savatārau* 'having same calf', Alban. *vjetē* 'calf'; Lat. *uetus*, *ueteris* 'old', *uitulus* 'calf'; Got. *wīþrus* 'lamb of one year'.

basta- 'bound', participle to *bañ-*, III 20, 4b3 *bastā palangā* 'fixed in *panyanka*-posture', BS *panyankam ābhujya*; JS 34v4 *dyūma-basta* 'intent upon ravening (lion)'; v 150, 4a5 |||*vātā bastā* 'bound upon'; K 67·174 *ham vi basti* 'always bound', =K 71, 8r2 *ha vi basta*; 3 sing. fem. K 47·57 *cala bastā* 'she bound clothes (on him)'; III 68·70 *brīye jsa basta vīstāta* 'they became bound by love'; Manj. 187 *hīrvā aysmva basta* 'mind bound in things'; Manj. 410 *basta*... *gūva* 'bound... loosed'; 3 plur. Manj. 124 *bastāda pade avāya* 'they closed the road to ruins' (BS *apāya-*); K 42·118 *hamtsai va sambaji bastādā* 'they formed a plot against him'; K 10, 9r5 *prañihāna bastāndā īndi* 'they made *prañihāna*-vows'; participle **bastaka-*, Manj. 241 *behi bastau tta khvī samvadrra* 'exceedingly continuous so as the wave in the sea' (BS *samudra-*); =Z 5·83 *pabasto khvīyā samudru*.

bastauda 'hastened (?)', 3 sing., II 100·218 *ṣa īra parāvai, u kūṣḍa vīrai bastauda u japhai āṣṭamḍa* 'he sold the (jade-) stone and hurried to the palace and began his discussion'. Possibly **ava-stap-* to Zor.P. *ōṣṭāp* 'haste', DkM 581·18 *ōṣṭāpēt*, Armen. lw *ṣṭap* 'haste, trouble', *ṣṭapem* 'to oppress', N.Pers. *ṣitāb*, *ṣitāftan*, M.Parth.T. 'wyšt'byšn 'aviṣṭāṣiṣn 'pressure', M.Pers.T. 'wyšt' b. Possibly to IE Pok. 1013 *step-*, O.Slav. *stopa* 'footstep', *stepenī* 'stairs', with nasal IE *stemp-*. O.Slav. *stopiti*, *stopati* 'to tread', O.Lit. *stapyti-s* 'to stay', Lit. *stēpas* 'apoplexy'.

bastā 'stuffed', Manj. 18 *habaḍa bastā* 'filled, stuffed', see *bāsta-*.

bahāysa 'hunter', see *bihāysa-*.

baḥi 'tree', II 103·59, see s.v. *banhya-*.

bahāṣṭa 'separated', K 9, 43r3 *tātāñe dṛṣṭe jsa bahāṣṭa* 'separated from that heresy' (BS *dṛṣṭi-*). See *pahāṣṭa-*.

bahau 'contempt (?)', Manj. 80 *cu ra bahau dīdāe hvāna* 'what also are contempt (?), degrading (*dīra-* 'low'), (evil) talk'. See s.v. inst. sing. *bahauna*.

bahauji 'seize (?)' (in a list of hostile acts), III 11, 20v4-5 *ma ma dīñā ma bahauji ma dārañā yana* 'do not overthrow (?) me, do not seize (?) me, do not treat me violently (?)'. Possibly to be taken with *hūjāte*, see *bāhūjōte* 'holds', parallel to BS *dhāraya-*. From **upa-haak-*.

ba-hojsa 'of little force', v 116, 65v1 *ba-hojsa dīra atica* (BS

akṛtya-) *gyāta-usā uysnaura* 'weak, low, inactive, powerless beings', BS *hīna-vīryāni satvāni*. From *bata-* and **hotajsa-*.

bahauna (inst. sing.) 'contempt (?)', in a list of ethically bad acts, III 1, 5v5 <d>*īde jsa, ā bahauna, ā tvarisce jsa* 'with degrading, or contempt (?), or exaggeration', =III 8, 16r5 *dīde jsa, ā bahauna, ā tvatariscāte jsa*. Hence *bahau* from *bata-* 'small, little' and *hau* 'word, speech'. See Manj. 80 *bahaa*.

bāhauya 'plant name', III 86·86; III 90·192-3 *ṣīya bāhauya* 'white (plant)'; III 85·68 *biḥāmya*.

bahoysana- 'market', Z 22·136 *bahoysani kvāhā a mātā* 'market wide and large'; II 56·24 *bahaaysna* (plur.); II 25·26 *bihāmya*; K 44·178 loc. sing. *bihauysniya*, =K 41·60 *bihauysniya*, not in Divyāvadāna 382, but Chinese text 'in the market' (J. Przyluski, *Aśoka*, 419·4); Z 22·136 loc. sing. *bahoysni*. From *vaha-* 'price, value, selling' with *vasana-* 'place of operation', Zor.P. *vahāk*, N.Pers. *bahā*, Oss. D. *āājā*, I. *ūāj*, *āoj* 'sale' (**vahya-*), Yidya *hāy* (**vahākā-*), Khovar lw *wāy*, Šuyñi *wāj* 'debt' (**vahākā-*); Sogd. Bud. *γw* 'kkr' (**γwāk-kar-*) *mrtym* 'yty' 'merchants', Sogd. Man. *xw* 'qr'; Chorasm. *w'h*. From **vahā-čāra(na)-*, Zor.P. *vāčār*, N.Pers. *bāzār*, Armen. lw *vačār* 'market'; Sogd. Man. *w'čn*, Sogd. Chr. *w'čn* 'street'. To IE Pok. 1173 *yes-* 'to trade', Hittite *yaš-*, *yašija-* 'buy', *uššanija* 'sell' *yeššia* 'price'; IE *yes-no* 'price', O.Ind. *vasnā-*, Greek *δωρος*, *δωρῆ*, *δωρή* 'purchase', Lat. *uenum* 'sale', *uendō* 'to sell', O.Russ. *vēno* 'dowry'. For *vasana-*, see *bays-*. See also *bahauysyau jsa*, and *vāhā*.

bahauysyau 'merchants (?)', inst. plur. v 64·44 *gvāra-gvīryau bahauysyau jsa* 'with business-busy merchants'. See *bahoysana-* 'market' and *gvāra-* 'business'.

bahya 'tree', see *banhya-*.

bā 'wind', see *bāta-*.

bā 'root', see *bāgā-*.

bā 'towards oneself' (preverb or adverb), JS 5v2 *khū hug viysa bā thañje* (or *bāthamje*, but without change of initial of second component) 'as a man pulls a lotus'; Z 23·154 *bā hūjāte* 'he carries' (or *bāhūjāte*) parallel to Tib. *thogs-te*, Pali *dhāresi* (see *hūjātā*). For *bā* with *uysdai-*, see below *bāysdai-* 'look'. From **upāk-*, Zor.P. *p'k* **apāk* 'with', N.Pers. *abā*, *bā*. For *-ā*, see *tā*, *hā*, *vā*, *cā*. Pašto *bōe* 'near' (**upākai*), Orm. (lw from Pašto) *bōi* 'near'. To Av. *upa*, O.Pers. *upā*, IE Pok. 1106 *upo*, O.Ind. *ūpa*, *upākā-* 'near'.

bā 'perfume', K 63, 79v3, see *bā*.

bā 'president over', v 283, 78·2b1 *puṣi nakṣatrrā bā gyastī dīva* 'the *devī devatā* (goddess, deity) president over the *puṣya-nakṣatra-* (lunar mansion)'. From base *bāy-*: *bāsta-* 'conduct'. See *bāyaa-* III 13·52·1 verso; recto 1 *saḥya-bāyā* 'year-presidents' of the animal cycle; ibid. r2 *śau hoḍā bastā yanīdi* 'they (the animals) can preside over one day'.

bā- 'to shine', see *bāyā*, *baīmya-*, and *vīv-* 'to shine', Av. *bā-*, *bānu-*, *bāmivan-*; IE Pok. 104-5 *bhā-*.

bāga 'root', *bātā-*, *bāvā-*, *bā*, SuvO. 4r2 *bāgo*, BS *mūla-*; SuvO. 5v3 *śārye hārā bāta* 'root of good thing', BS *kūśala-mūla-*, v 78, 149r3-4 *biṣānu śīrāṇu hārāṇu bāgo haṃberindā* 'they fulfil the root of all good things', Tib.

dge-baḥi ḥos thams-čad yons-su rdzogs-par hgyur-ro; 1255, 170v2 *puññiṃṣu bātu kilstāṃdā* 'they planted root of merit', BS (ed. Nobel 103-7) *avarupta-kusala-mūla-*; Sid. 137r1 *bātām jsa*; Sid. 17v4 *bāte*, Sid. 14v4 *bātyau jsa*, BS *mūla-*, Sid. 12v5 *bāva*, Z 15.125 *bhāta*; -gy-, -j-, K 5, 142v3 *nasta bāgyā*, Tib. *rca-ba* 'root'; loc. sing. *bāgyo*, *bājo*, *bāju*, later *bāja*, parallel to BS *mūle* 'at the base, under, by, near, subject to', Z 24.239 *nve bāgyo* 'in a boat', Z 24.279 *pūrnāna bājo* 'under arrows'; Z 24.513 *tceimaṇi nu bāgya* 'under their eye'; III 58.14 *rāhulā bāja* 'with Rāhula'; administrative IV 80 *bāja* (and *dīna*) 'under', Chinese (K 134) *hia* 'below'. From **upākā-* 'near, under', O.Ind. RV *upākā-* 'nearness'. IE Pok. 1106 *upo*. See s.v. *bā* 'towards'. Possibly two words, 1. *bāgā-* 'root' from **uḍ-ākā-* to base IE Pok. 1120-2 *uei-* 'to twist', to Oss. D. *uēdagā*, I. *uēdag* 'root', and 2. *bāja* 'near' < **upāka-* (even though BS *mūle* 'at the root' is used for 'by').

bāga- 'part, portion', Sid. 15r2 *bāga*, Tib. *cha*, Sid. 15r1 *tcūrā bhāgā* 'fourth part', from *bag-* 'share', see s.v. *būṣṣ-*; with -g- preserved (archaic or dialectal), but rather lw from BS *bhāga-*. Frequent in documents.

bāggara- 'leaf', SuvO. 56r6 *bāggare spāte hīyāra* 'leaves, flowers, fruits', BS *puṣpa-phala-*; Z 22.119 *bāggare hīyāra spāte*, = v 41, 84a5 *bāggare hīy(āra)///*; Sid. 153v2 *bāgara*, Tib. *lo-ma*; JS 24v4 *bāgara*; v 263, 89r3 *haṃtsa bātyau haṃtsa bāgaryau haṃtsa spyau*, BS G 37, 76b4-5 *sa-mūlāḥ sa-patrāḥ sa-phalāḥ sānkurāḥ*, Tib. *śin rca-ba dan bēas*, *lo-ma dan bēas*, *myu-gu dan bēas-pa*; K 66.142 *bāgarāṃ haṃkhīysi* 'number of the leaves'. From **varaka-*, M.Parth.T. *wrk̥r* (BSOS 9, 1937, 89), Sogd. Bud. *wrk̥r* to base *varak-*, Av. *varaka*, Zor.P. *vark*, *valg*, N.Pers. *bag*. To IE Pok. 1139 *uel-* (of hair, wool, grass), with -k-, O.Ind. *valkā-*, 'bark'; -k- O.Ind. *vālśa-* 'twig, sprout', Av. *varśa-* 'hair', O.Slav. *ulasū* 'hair'. Possibly here belongs, with -ks-, Av. *varśa-* 'plant', Yazg. *warš* 'herb', Šuyni *warš* 'grass', O.Ind. *vrkṣā-* used of the 'soma-plant' and in general of a 'tree'.

bāja 'payment, tax', III 75.234-5 *na ma jsanyarā bāja nāsyarā* 'do not slay me, take a ransom'; II 52.9 *auvā bāja viṭhasai* 'to exact taxes in the villages'. From *bāji-*, O.Pers. *bāji-*, Zor.P. *bāš*, N.Pers. *bāš*, *bāš*, *bāz* 'tax', toponymic Βαζι-γράβιον ὁ ἐστὶ τῶνώνιον; Armen. lw *baš*, *bašapan* 'exactor uctigalium', Syriac *bzbn* **bāzbān*, N.Pers. *bājbān*, *bāšbān*, *bāšvān*, *bājdār*, *bāšdār*, to base *bag-* 'to share', see s.v. *būṣṣ-*. Compound, *barbajiyām*.

bāja 'basis', Manj. 82 *pārīphū bāja bvāṇa* '(the two *sabāra-* 'equipments') are to be known to be support and (-ū) basis'. Derivative of *bāgā-* 'root'.

bāja 'for the sake of' parallel to *uḍiṣāya* (BS *uddiṣāya*), K 64, 81v4 *nāsi tta dūkha satvā bāja* 'I take so the pains on behalf of the beings'; III 129, 158, 20-1 *ttrāma tta satvā bāji karṇi āvarṇa*... *diṣe yināmaṇa* 'so for the beings we may confess karma-acts, obscurations' (BS *karma*, *āvaraṇa-*); III 129.22 *ttrāma tta satvā bāji dukha karye buḍi yināmaṇe* 'so for the beings may we be able to bear pains, exertions'; III 64.20 *jsina paba askhajsāme bāja*, = III 103.52 *jsiṇa paba āskhajsāmai ṇiḍaṣāyi* 'for the exaltation of life's continuance', K 156.17-157.20 *jsiṇa paba askhajsāme bāja parya haiṣṭe* 'deign to give for the exaltation of life's continuance'.

bāje 'together with', Sid. 152v3 *ā vā pātca vatsācīṣe tti bāje astauci muṇaṇḍām nurāṇi hīye āhe tta ta pajsāṇā khu ttā thyautta hwa* 'or next with *vatsa*-seed, eggs of birds living on dry land must be so boiled as previously stated', BS *jangala-aṇḍajālī*, Tib. *yan-na dug-mo-nūx-gi sa-bon-gyi skyin-par bya skam-sa-na gnas-pahi sgo-na sna-ma bžin-du bēos-pa* (*skyin-pa* 'loan'). BS *vatsa-* 'holarrhena antidyenterica'.

bājapāyā 'tax-protectors (?)' (miscellany, uncertain text), II 50.42-3 *tta tta ra tcasyau peškala vira bisā bāja-pāyā hiṇāṃ idai* 'so also are the groups of revenue-protectors inhabiting the district Tcasyau'; II 50.44-5 *tta bura gūra auva bisā bāja-pāyā hiṇāṃ* 'so many the groups of revenue-protectors inhabiting the village Gūra'. Uncertain context. For *bāja-* 'revenue, tax' with *pā-* 'protect', note also Armen. lw *bašapan*, N.Pers. *bāš-bān* (see s.v. *bāja-*).

bājana- 'vessel', Sid. 19v4 *bhājam*, K 112.367 *khu bājaṇa utca* 'as water in a vessel', III 88.150 *bājinaṇa* 'in a vessel', III 58.9-10 *bhājina haṃberimḍā* 'they fill the vessel', Sid. 146r2 *bājinaṇa* 'in a vessel', Tib. *snod-du*, Z 4.75 *bājana-loki*, Z 4.1 *bhājana-lokā*, BS *bhājana-loka-*. Rather BS lw than Iranian with Av. *bājina-*. See *bagala-*.

bājsā- 'virtue', see *buljsā*.

bājsakryā 'flame', see *bājsakryau*.

bāñ- 'destroy (?)', causative to *ban-* 'injure', K 109.323-4 *āsa pārahā rrūyada baiṣa saṇa alabana šk(au)jai bāñada* 'causing to fail the sky's (BS *ākāśa-*) basis, destroying all *saṃjñā* ('plan'), *ālambana-* ('grasp'), factors (= BS *saṃskāra-*)'. Base *raud-* 'to lose'; *band-* > *ban-*, thence **bānaya-* > *bāñ-*.

bāñā 'depth', Sid. 103v5 *cā masū bāñā ṣṭe* 'how much depth is there?', Tib. *zabs čī-čam yod-pa dan*; see *buna-* 'bottom' < **budna-*.

bāñā 'some commodity', v 207, 16.2.3 *///bāñā śā* 'one object'.

bāññām 'talks', III 71.74-5 *bāññām jsa hūṣṭa u vāṣṭā* 'with talks to and fro'. See *būñā-*.

bāḍa- 'time', SuvP. 68v1 *bāḍa haṃtharki jsa pātca* 'with constriction of time then', BS *kāla-saṃkaṭe*; SuvP. 66v2 *biṣā bāḍa* 'always', BS *satatam*; v 328, 7r3 *ttu bāḍu* 'at the time', BS G 36, 4b6 *tasyām velāyām*; III 83.24-5 *ṇitcampha bāḍa*, = ibid. 28 *ṇitcampha kāla* 'time of trouble'; *cu bāḍi* 'when for him', Manj. 243 *ttada cu bāḍi kāme jāde* 'when for him thoughts cease', = Z 5.85 *kvī ṣṭānu kāmāte jyāre*; Manj. 208 *cu bāḍi aysmva byūtte* 'when his mind changes'; K 46.38-9 *bāḍāna pūṇa yaṇḍi*, *bāḍāna ttyau arthām-bāṇgyau jsa sūhi varāṣe* 'at one time he practises merit, at one time he experiences pleasure from the *artha-bhoga* (wealth and possessions)'; plur., K 52.7-2 *harbaisā bāḍa* 'all times', K 52.7.7 *biṣā bāḍa drumā ide* 'they may be healthy all times'; K 52.8.1 *pharāka bāḍa* 'many times'; v 329, 7v5 *paḍūṇiṣyānu bāḍānu* 'of former times', BS G 36, 5v2 *atīte* 'dhvani' 'in past time', Tib. *son byu-ba ḥdas-pahi dus*; v 327b4 *(paḍām)jryām bāḍām*; II 107.166 *kālā bāḍām parsāmai jsa* 'with the passing of times'; K 53.10.6 *pharāka bāḍa parya* 'many times passed'. With negative *abāḍa-* 'untimely', Sid. 7v4 *abāḍai tcamjsā ṣṭyi nūramimḍā* 'untimely for him the hairs become white', Tib. *dus-la ma bab-par skra*

- dkar-ba dan*. From *vart-* 'turn', *bāḍa-* < **varta-*, to IE Pok. 1156 *uer-t-*, see above s.v. *baḍ-*, *balite*. See also *kṣumḍā-bāḍva-* 'nubile'.
- bāḍa-* 'country, land' parallel to BS *janapada-*, v 117, 66v3 *bāḍa-*, BS *viṣaya-* 'country'; II 55·8 *pruśavā hīyai bāḍi bimda hīsīdā* 'they come to the land of the Prūsava (Tib. *Bru-śa*)'; II 87·9–10 *kamā-cū va bāḍā* 'land of Kan-tṣou'; II 47·98 *ṣa-m mārā-pyarām bāḍā ṣṭe* 'that is their parents' country'; K 46·35 *bāḍi rāṣa tsve* 'came to authority in the land'. Compounds, II 90·76–7 *bāḍa-dījsām* 'holders of the land', II 47·102–3 *bāḍa-dījsū*; II 90·70 *bāḍa-ṣipherā hvamḍā* 'land-distracting men'. Dyadic *bāḍa-* and *janapada-*, II 99·199 *nvā bāḍa janavai hīyai naumai kama-cū* 'according to the name of the land Kan-tṣou'. From **varta-* 'turning-point, dwelling', rather than IE Pok. 1138 *uel-* 'assemble'. See *bāḍa-* 'time'. Possibly IE *uer-* 'to enclose', Paṣto Wazīrī *wāḍā* 'hedge' (**varta-*), Parācī *māwār* (**ham-ā-varta-*). See also O.Ind. *ārya-āvarta-* 'land of Āryas'.
- bāḍāñā-* 'of the land', II 54·25–6 *śūrā bāḍāñvā phara-dyi hūdahūnā* 'valiant, much seen among the people of the country, having fine virility' (translation SDTV 69), adjective suffix *-āñā-*.
- bāḍva-* 'ruler (?)', II 54·30 *ttye darye jabvī vī janavāñi bāḍvāna ida* 'on the continent Jambu-dvīpa they are rulers of the lands' (BS *janapada-*) (translation SDTV 69).
- bāḍva-* as second component, III 68·69 *kṣumḍā-bāḍva-* 'of age for a husband', from **vartuka-*.
- bāḍa-* 'rained', participle to *bār-*, III 59·27–8 *spyē bāḍāṇḍā baysgā* 'flowers rained down thickly'; also *vabāḍa-*, see s.v. *bār-*.
- bāṇā* 'plant name', Sid. 100r1 *bāṇā ṣavara*, III 85·73; III 86·85 *bāṇva ṣavara*; JS 27v3 *bāṇve baysge* 'thick bushes (?)'. See also *banvākya*. Possibly adjective to *bana-* (< *vana-* 'trees'), see s.v. *banhya-*.
- bāta* 'root', see *bāga*.
- bāta-* 'wind', Sid. 4r2 *bāta*, Tib. *rlun*; Sid. 4r5 *bāva*, Tib. *rlun*, Sid. 129v5; 133v2 *bā*; inst. sing. Z 20·56 *bātāna ggeisāre* 'they roll with the wind'; Sid. 126r1 *beta jsa*; Sid. 134r1 *beta jsa*; Sid. 131v2 *betā*, Sid. 125v2 *beti jsa*; Sid. 128v3 *beti jsa*; Sid. 143r3 *beva jsa*; Sid. 130v4 *biti jsa*; Sid. 7r2 *beta hīye*; Z 4·73 *bete jsa* 'from wind'. Adjective, I 185, 105r1 *haṣṭā biṇma āchā* 'eighty diseases from wind'; Sid. 13r2 *binām āchām*, Tib. *rlun-nad-kyi*, Sid. 130r4 *beṇnām āchām*, Tib. *rlun*; compound Sid. 7v2 *biṇma-orrarā* 'of wind nature', BS *vāta-prakṛtiha-*. From *vā-* 'to blow', Av. *vāta-*, Zor.P. *vāt*, N.Pers. *bād*, M.Parth.T. *w'd* 'wind, spirit', M.Pers.T. *w'd*, Balōčī *gwāt*, Sogd. Bud. *w't* 'wind', *w'tδ'r* 'living being', Yavn. *wot*, Oss. DI. *ūd* 'storm', Yidya *wūi*, *wīy*, *wīy*, Paṣto *wo*, Parācī *γá*. To IE Pok. 81–4 *au-* 'to blow', *u-*, O.Ind. *vāti* 'blows', Av. *vāiti*, Greek *ἄνι*; O.Ind. *vāta-* 'wind', Lat. *uentus*, Got. *winds*, Celtic Welsh *gwynt*, Tokhara B *yente*, A *want*.
- bāta-tti* 'seed of *bāta* medicinal plant', Sid. 132v3 *bāta-tti jsa cuṇya* 'power of this seed', BS *śatāhvā-*, Tib. *śu-tahī phye-ma*; Sid. 130r3 *bāti-tti*, Tib. *śu-ti*; Sid. 101r2 *bāva-tti*, BS *śatāhvā-*, Bower MS *śatāhvā-* 'dill, anethum graveoleus', Tib. *śu-ti* = *hu-su* (Jäschke Dict. 'coriander seed'). Possibly 'wind seed' (if Greek is connected with *ἄνεμος*; apud H. Frisk, GEW, no etymology).

- bātaa-* 'new wine, must', Z 2·50 plur. *parysa nirmāṇḍā ce pipāre hurau bātā phasse* 'he creates magically servants who prepare pleasant (BS **sparsūka-*) *hurā*-drink and (-u) *bātaa*-drinks'. Zor.P. Husrau ut *rētak-ē* 57 *b'tk* **bātak*, ibid. 58 *w'tk* **vūtak*, N.Pers. *bādah*, Arab. *bādaj*, O.Pers. *bātu-gara-*; Sasanian silver *b'twd'n*; Sasan. inscription plate, *mtwren* 'wine-vessel' with *mātu-* = *bātu-*, Av. *urunya-* 'vessel', Armen. lw *matrauak* 'cup-bearer' (see W. B. Henning, *Mitteliranisch*, p. 50; *Iranica antiqua* 7, 1967, 150–2). For *mātu-* see also s.v. *mālaiga-*.
- bātta* 'knows', Manj. 349 *harbaisā dharmā bātta pārāhū* 'he understands the basis of all *dharmā* elements'; K 153, 23–4 *uysānā bātta vasva dharmā anātmī* 'she understands the self (= BS *ātman-*), the pure *dharmā*-elements to be without *ātman*-self'. Here *bātta* = older *butte*.
- bātai* 'opened, open', JS 9v1 *khu dyai būtai ttūrrā* 'when you saw the mouth opened'. From **viśātaka-*, Zor.P. *viśāt*, *viśatak*, N.Pers. *gušādak* (*vi-* with *hai-*: *hi-* 'bind'). Zātspram 4·19 (K 35, 245v4) *parikān kē-śān safar viśāt dāšt* 'the *parik*-demons who held the jaw open'; ibid. 30·16 *dahān viśāt dārēt*, like N.Pers. Šāhnāmāh 195·1189 (ed. Vullers) *zafar bāz-kardah*. See *abyāva-* 'closed', *abyā*, *biyāss-*, *hīyaa-*. To Av. *hā-*, *hai-*, *hi-*, *haya-*, perf. *hišāy-*, *hiša-*, *paitiśāθrāi*, Zor.P. *viśātan*, N.Pers. *gušādan*, Waxī *wuṣūy-*: *wašan-* 'untie' (**viśāy-*, **viśāna-*) *wūš-*: *wūšin-* 'to loose', M.Parth.T. *wš'd*, *wyš'd*, M.Pers. *nh'y-* 'suppress', *wyḥ'd*. To IE Pok. 891–2 *sē-*, *sēi-*, *sai-*, *sī-* 'bind', O.Ind. *syāti*, *sītā-*, Lit. *sieti* 'bind', Hittite *išhiia-*, Luwian *hišhiia-* 'bind'.
- bāthamje* 'pulls out', see *bā* and *thamj-*.
- bādāri* 'a weapon', Z 4·60 *ttṛṣūla kādare hālštā bādāra ātaṇa u cakra* 'tridents, swords, spears, axes, missiles and discus', Z 24·417 *hālštā bādāra kādare* 'spears, axes, swords'; Z 24·280 *rrājsēi bādāri māñamda* 'like a sharp axe'. Probably parallel to BS *paraśu-* in lists of weapons (quoted KT vi 233). Uigur Turk. lw *badruq* (if weapon) from Iranian **badaruka-*. Note *-d-* retained (archaic or dialectal), to Av. *vadar-*, O.Ind. *vādhar-*; to IE Pok. 1115 Lit. *vedegā* 'axe', base IE *uedh-* 'to strike'.
- bāna* 'I know', II 108·190 *sa khu ttā a ttyai bhadraikaḥpa baiysūśca bāna awaśa* 'so that I may know the bodhi-knowledge in this present age (BS *bhadra-kalpa-*), assuredly'. Late form of *buāne*.
- bāmñā* 'base (?)', III 81·166 *hūlaihā: hīvī bāmñā hame* 'it is the base of the bow-case', gloss to Turkish *ttūpī* (top 'ball'). See s.v. *hūlaiha-*. To *buna-*.
- bāmne* 'bottom', JS 38r1 *ana vara nauḥa ce bāmne pašte na byaide* 'there without top, of which the bottom, the back is not found'. See *buna-*, *bāmñā*, < **budna-*.
- bāmḍabīñā* 'kinship', III 49·34–5 *cu būri ysama-śamḍya satta biśā bāmḍabīñā barūṇḍā* 'whatever beings, all, in the world (= BS *loka-*) bear kinship'. With abstract suffix *-īñā* (as *bulysiñi* 'length', *hvāhiñi* 'breadth', *baysa-vīrñā* 'sonship to the Buddha') to **bāndava-* from *bandu-*, adjective to *band-* 'to bind', as either Iranian with lengthened *-ā-* adjective or lw BS *bandhu-*, **bāndhava-*. See base *band-*, s.v. *bañ-*.
- bāma-* 'vomit', Sid. 11r3, Tib. *skyugs-pa*, see s.v. *bam-*.
- bāma* 'dumb', Sid. 126v3–4 *kāraustā, elai, bāmā* 'deafness, stammering, dumbness', BS *jaḍa-gadgada-mūkatvaṃ*,

Tib. *hon-pa daw*, *dig-pa daw*, *lkug-pa daw* (*hon-pa* 'deaf'; *dig-pa* 'stammerer', *lkug-pa* 'dumb'). From **a-bāma-* 'not speaking' to *bā-* 'to speak' (see *pravā* 'talk') beside *baa* in *būna* 'talk'; but it is also possibly base *vā-* 'be deficient', see *vāra-*. See also *avyāya-*. For 'dumb' note also Z 5:101 *mata*, JS 18v4 *maka-panka-* BS proper name.

bāy- 'conduct', participle *bāsta-*, v 341, Sov4 *tā dva hvaṃdā hā bāyindā* 'they bring the two men', BS G 37, 75b7 *upanīya* 'having brought', Tib. *khrid-nas*; SuvO. 36v6 *paskinā bāyātā*, BS *parānmukhāni bhaviṣyanti* 'will be reversed'; v 246, 11b1 *bāyidā*, BS *saṃkrāmanti*, Tib. *hgro-ba*; infinitive II 113:82 *hīna haniṣyāra bāyā* 'they intend to lead an army'; similar in compounds IV 63a2 *hīna-bāyai*, III 107:33:1 plur. *hīna-bāyā* 'army-captains'. Preterite, II 126:20 *hīna bāste* 'he led an army'; infinitive, II 126:24 *paryānina bāste* 'we deign to lead'; participle future v 182r1 *bāyāna-* 'to be led'; noun II 127:31 *hīna-bāyāmai* 'command of an army'; adjective, JS 34r3 *bāyāke paṇe satvā* 'leader of every being'; II 83:31:3 *dva rrispūrāṃ bāyākā* 'two guides of the princes'; K 138:924 *harbiṣṭ avāyā bāyāka* 'for him all leaders to ruin' (BS *apāya-*), Tib. *nan-soo-du hgyar-baḥi las*. Compounds, above *hīna-bāyā-* 'army-leader'; III 13:52 verso; r1 *saḥya-bāyā* 'year-presidents', II 53, 3b8 *saḥya-bāyai*. See also *ttuvāy*, *ṛvāy-*, *pravāsta-*, *uṣbāy-*, *hausta-*. Base *vad-*, *vād-*, Av. *vad-*, *vādāya-* (with preverbs *upa*, *apa* *vī-*, *us-*, *vī-*), Zor.P. *vādēntan*; Sogd. *w'd'kk* 'leader', *prw'st* *d'rt* 'has translated'; M.Parth.T. *w'd'g*, *w'y-*, *w'st*, *w'y-*, *'w'st*, *'ydw'y-*, *'ydw'st* 'lead off', *'zw'y-*, *'zw'st*, Šuyni *zēwēd-*, *zēwāst* 'take out', Sārikolī *duwādam*, *dawōd*, *duwāst*, *dawust* 'bring in', Pašto *rā-waləm*, *rā-wastal* 'lead (persons)', Yagz. *wād-*, *west* 'to marry', IE Pok. 1115 *uedh-*, *ued-*, O.Ind. *vadhū-* 'bride', Av. *vaδū-*, Celtic O.Ir. *fedid* 'leads', Welsh *arweddu* 'bring', Lit. *vedū*, *vesti* 'lead, take wife', *vedys* 'suitor', O.Slav. *vedō*, *vesti* 'lead, marry' (rarely), with *ued-*, Greek *ēdōva* 'bride-price', O.Engl. *weotuma*, OHG *widomo*. See also *bā* 'president over' (v 283:78:2). Replacement of *vaz-* 'drive', III 5, 11r5 *rrahā bāyāka* (voc. sing.) 'driver of the chariot'. See *bāstā* 'in presidency of'.

ḥāyā 'ray of light' (nom. sing., nom. plur. *ḥāyā*, acc. sing. *ḥāyu*, gen. plur. *ḥāyāna*, later *ḥāyānā*), I 252, 11r2 *(u)rmaydsānānu ḥāyānu* 'of sun's rays', BS *sūrya-*... *kirāṇa-*; K 137:910 *ḥāyānā hīva harrūnāma cira hinya* 'the shining of the rays became visible (*cira* = *ēθra-*)', Tib. *hod-zer snan-ba*; v 293, 37r1 *ḥāyā brānā(te)*, Manj. 157 *brūnāve ḥaya vasva* 'he shines out pure rays'; Sid. 30r3 *cu hā pā urmaysdām ḥāyā ni hīṣmā* ' (water) to which the sun's rays do not come', Tib. *ñi-ma ni mthon-bahi dlu* ' (water) not seen by the sun'; Sid. 149v5 *klu hā aurmaysdām hīye ḥāyā ni hīṣcā* 'when the sun's ray does not come'; K 7, 51r *āṣṣiṇi ḥāyā naramdī* 'a blue ray issued'; inst., plur. Z 13:115 *ḥāyyau*, v 184, 40r2 *ḥāyyau birūnā* 'shines with rays'; K 105:235-6 *ḥāyau jsa nairmya baysa* 'Buddhas created magically from rays'; K 137:910 *ḥāyyau jsa*, Tib. *hod-zer*; adjectives, SuvP. 69r1 *ḥāyinaī jālāna* 'with network of rays', BS *raṣmi-*; v 66:14 *raṃna ḥāyausta vasva* 'jewels brilliant, pure'; K 104:228 *raṃnai vaiṣya ḥāyausta* 'jewelled brilliant lotus'. See also *baimya-*, *vīv-*. From *bāyi-* (-i as O.Pers. *bāfi-*, above *tāji-*;

the subscript hook separative from *bāy-* 'to lead', not evidence of lost consonant, see also *ḥū* 'perfume'), to base *bā-* 'to shine', Av. *bā-*, *frāvāiti*, *vi-bā-*, *bāma-*, *bāmya-*, *bānu*, *avāntam*, Oss. Dī. *bon* 'day', plur. *bontā*, Zor.P. *bām*, *bāmik*, *bām-dāt*, Waxī *vōin* 'light, radiance', = Sārikolī *vōin* (**bāhani-*), M.Pers.T. *b'm*, *b'myw*, *b'md'd*, M.Parth.T. *b'm*, *b'myn*, Sogd. Bud. *β'tk*, *β't*, *β't'y*, *β'mk* (see s.v. *vīv-*); Oss. D. *ivajan*, I. *ivajyn*, *ivad* 'to dawn, become pale'. IE Pok. 104-5 *bhā-*, O.Ind. *bhāti*, *bhāta-*, *bhāma-*, *bhānā-*, *bhā-*, *bhās-*, Greek *phōs*, *phávw*, Celtic O.Ir. *bān* 'white', O.Engl. *bōnian* 'to polish'.

bāysa- 'grove, wood', Z 3:40 *uryāna* (BS *ulyāna-*) *bāysa pharu* 'many gardens, groves'; Z 16:22 *bāysaṇi*; loc. sing. Z 24:208 *lumbinā būsa* 'in the Lumbini grove', Tib. *lambahi čhal* (*čhal* 'grove, wood, garden'); K 33:49 *bāṣā byahāysi* 'the hunter in the wood'; = K 16:156 *bāṣa byahāy(s)a*; loc. plur. Z 2:24 *bāysaṇavṛ*; Z 24:166 *bāysaṇvo*; III 68:79 *bāysaṇvā byaha yanīra* 'in the woods they were hunting'; III 69:95-6 *bāysaṇa caṃbva kuṣṭa* 'in the wood, bushes, caverns'; v 314, 344 *bāysaṇe*; SuvO. 56r5 *aruve kāsāngye bāysaṇā ysāyse biṣṭūnya hāro* 'herbs, luxuriant, groves, grasses, every kind of growth', BS *nānū-trṇa-gulma-oṣadhi-vanaspatayaḥ*; ibid 6. *biṣṭe paljsāte bāysaṇā banhya* 'all enclosures, groves, trees', BS *sarva-ārāma-vana-vṛkṣāḥ*. See also *paljsāta-*, *kāljsa-*. Possibly from *bāga-* with suffix *-sa-*, **bāysa-* > *bāysa-*, with Zor.P., N.Pers. *bāy* 'garden', Sogd. Chr. *β'gy* **bāyē*. But rather base *baz-* 'to extend', **bāza-* 'extent, expanse', with Oss. D. *ivāzun*, *ivazun*, *ivast*, I. *ivāzyn*, *ivazyn*, *ivāst* 'to extend, stretch', see s.v. *bāysū*.

bāysaṇa rr(e) 'bordering king', see *bāhsana-*.

bāysū 'arm', K 142:1042 *ysarra-gūnā bāysu* 'golden-coloured arm', Tib. *phyag...* *gser-gyi kha-dog-čan*; Z 13:76 *bāysū*, III 12, 22r1 *hvaranḍai bāysū vira baṇāṇa* 'to be bound on the right arm'; plural, Z 21:27 *bāysuve*, JS 13r1 *bāysve*, JS 29r3 *bvāysve*, loc. plur. K 64, 82r1 *bvāṣṭyaṇau bāysvā* 'in experienced arms'. Adjective, JS 30r2 *bāysvaje hauve jsa* 'with strength of arm'; uncertain context, v 184, 40a1 *dasta*, *khausaṇidā bāysva* 'hands, moving arms'. From **bāzuva-* **bāzuka-*, Av. *bāzu-*, Oss. D. *bazug*, I. *bazyg*, *bazgūtā*, Zor.P. *bāzūk*, *bāzāy*, N.Pers. *bāzū*, *bāhā*, Sogd. Bud. *β'z'kh*, *β'z'*; Balōčī *bāz'k*, Pašto *wāz* 'fathom'; *ozai* 'bone of arm', Armen. lw *bahouand*, **bahouband*, Balōčī *gwāz* 'fathom', N.Pers. *bāz*, *bāzah*. From base *baz-* in Oss. D. *ivāzun*, *ivazun*, *ivast*, I. *ivāzyn*, *ivazyn*, *ivāst* 'to stretch' (see E. Benveniste, *Études sur la langue ossète* 64 and C. Watkins, BSL 70, 1975, 11); IE Pok. 108 O.Ind. *bāhū-*, Greek *ptēxus*, *ptēxus*, O.Engl. *bōg* 'shoulder, arm, branch'.

bāysdai- 'observe, look', II 97:109 (and II 8:136) 2 plur. *bāysdaittā*; 3 sing. Z 3:149 *bāysdaīyā*; 3 plur. Z 3:17 *bāysdāindā*, K 28:164 *khve na bāysdeya tsiye vā* 'if he does not regard it, (but) follows me', = K 20:249 *khve na bāysdeye grra tsiye vā* 'if he does not regard the injunction, (but) follows me'; v 126, 2b4 *u baysām nva parau kṣārī bāysde* 'and according to the Buddhas' command he looked at his power (*kṣārā* < *śāθra-*)'; II 8:133, 1 plur. *bāysdaudū*, II 110:2 *ṣi ni bāysde*; 3 plur. v 278:76, 2a2 *bāysdyāmdā*; participle present, Bcd 48r3-4 *bāysdyā-*

ṃdai pārāṃṃāḥaskauttā śāna 'conspicuous, absorbed in the perfections' (BS *pāramitā*), BS *peśala pārāmitāsv abhiyukto*, where *peśalu* is rendered by Tib. *des-sin* (*des-pa* 'fine, brave, noble, chaste'); K 65, 83r2-3 *ṣi aysmū bāysyadai haiga hamāve* 'the mind may be notable, urgent'; noun, v 92r6 *bāysdyāmāte jsa*, v 95v6 *bāysdyemāte jsa*; adjective Z 24.642 *bāysdyāka-*. From *bā* as preverb 'towards', with *uysdai-* 'look up, survey'; coalescent *bā-u-* > *bā*. See cognates s.v. *dai-* 'to see'.

bār- 'to rain', v III, 33v6 *bāra bārindā* 'rains pour down', BS *varṣa-dhārāḥ...rāpatīsyanti*; SuvP. 72v3 *bārīde* 'they rain', BS *pravarṣayanta*; 3 sing., Sid. 150r2 *āškā bedā* 'the tear drops', Tib. *hdzag-pa*; K 63, 79v2 *bārī bāra* 'he rains rain'; participle present, Z 22.110 *samu kho bārāndi padāni* 'just like an overflowing jar'; preterite *bāda-*, III 59.27-8 *u spyē bādāṃdāḥ baysgā* 'they rained down many flowers', Z 2.108 *ūico nāta bādāṃdā sama* 'the *nāga*-monsters poured the water'. Causative, *berāñ-*, *ber-*, v 143, 109b3 *bāru berāñā* 'pours rain' Z 22.256 *berāre*, III 29, 43a3 *kha pyaura bāra berāñā* 'as the cloud pours rain', v 11.3.2 *bārī berāñāri* 'they rain down rain', Manj. 274-5 *kha pyaare bāra berāre* 'as clouds rain down rain'; preterite, v 380, 2r1 *bāru berāñātāṃdā* 'they poured rain', BS *varṣaṃ pravarṣanto*, SuvO. 68v7 *spāte berāñātāṃdā* 'they rained flowers', BS *puṣpā pravarṣayanti*; K 5, 144r3 *spāt(ai) nau bāru berāñātāṃdā* 'they poured rain of flowers', Tib. *me-log-gi čhar yan hbebs-so*; SuvO. 68v5 *berāñātāṃdā hastama spāte* 'they rained excellent flowers', BS *abhyākariṣyanti ca sāla-puṣpaiḥ*; adjective, v 26, 49v4 *berāka gyasta* 'raining *deva*-gods'. With preverb *va-* 'down', v 338, 61r6 *candanā cuṇinei bārā vabāde* 'rain of sandal-powder poured down', BS *candana-cūrmaṇṇa pravarṣitaṃ*, 3 sing. present, Z 17.10 *vabedā*, preterite, Z 23.155 *vabāde*. Noun *bāra-* 'rain', v 380, 2r1 *bāru*, BS *varṣa-*, nom. sing. *bārā*, inst. sing. SuvO. 68v3 *bārāna*, BS *varṣa-*, K 53.10.5 *jiḍṇai...bārāna* 'with rain of ignorance'; compound, Sid. 9r2 *bārūtā* 'rain-water', BS *nabho'm-bhasaḥ*, Tib. *čhar-paḥi čhu*; 1 171, 87r4 *bārūtana ā vā ṇāvutana* 'with rain-water or water of buttermilk'. Base *var-*, Balōči *gwaray*, *gwart'a*, *gwārāy*, 3 sing. *gwārī*; *gwārīṣ*, Av. *vāra-*, *vārāya-*, *aiwi.varšta-* 'rained upon', Zor.P. *vārēt*, *vārēn-*, *vārān*, N.Pers. *bāridan*, *bārān*, Sogd. Bud. *w'r-*, 3 sing. *w'rt*, infinitive *w'r't*, *w'r* 'rain', Yāzn. *bor-*, *boron*, *boriṣ*; M.Pers.T. *w'r-*, *w'ryst* 'to rain', Oss. D. *āarun*, I. *ūaryn*, *āarydi* 'to rain', *āarun*, *ūaryn* 'rain', D. *ūarindzāg* 'light rain', Pašto *wor*, *worēdal*, Parāči *yōr-*, *yār-* 'to rain', *yār*, *au-yār* 'rain' (*au-* 'water'), Yidya *wāriyo*, Sanglēcī *bōr*, Waxī *wūr*. Note Avestan *vār-* 'rain', and *varš-*, but O.Ind. only *varṣ-*. IE Pok. 80-1 *auer-*, O.Ind. *vār*, *vāri-*, *vārī* 'water', O.Norse *vari* 'water', Tokhara B *war*, A *wār* 'water'.

bāra- 'load', II 33, 3b4-5 *bāra bāra hā gaysā...bāra bāra gaysā parya nāṣāta* 'load by load reeds...deign to put down reeds load by load', see SDTV 39; also above *baṣā baṣā* 'load by load'; possibly also v 314, 3a3 *biṣi bārā*. Base *bar-* 'carry, bear', Yidya *vīra*, Sanglēcī *vūr*, Waxī *vīr* 'load'; O.Ind. *bhāra-*.

bāraa- 'vehicle; riding animal', inst. plur. SuvO. 5r1 *bāryau*, BS *vāhana-*, II 5.82 *aika-yāṃ bārāi šau*, = III 58.1 *eka-yāṃ bārāi šau* 'the one vehicle (BS *eka-yāna-*), one

bāraa- vehicle'; Sid. 102v5 *aśā āstaṃna bārām brāma* 'riding on *bāraa*-vehicles, borses and the like', Tib. *rta-la sogs-pa zon-pa*; v 310 viir4 *ṣi bārāi bidā bvestā* 'mounted on a white riding-animal' (and ibid. 11 *bārāi*); ablat. sing. II 108.175 *bārāina vaiysgaista* 'he dismounted from his horse'; plural, K 25.124 *bārā aśa* 'riding-animals, horses', K 64, 80r4 *bārā naakā* 'smooth riding-animals', inst. plur. Z 13.147 *dryau bāryau* 'with the three vehicles'. Base *bar-* 'to carry, bear; be carried=ride', *bāraa-* < **bāraka-* 'carrier', Oss. DI. *barāg* 'rider' (Čečen lw *beri*, plur. *berēš*; Inguš *bāri*, *bārj*, plur. *bārēš* 'rider, youthful džigit'), DI. *bajrag*, plur. D. *bajrāgātā*, I. *bajrāgtā* 'foal'; Šuynī *vārj* 'horse' (**bāraka-*), Zēbaki *verāk*, Šuynī *vērds* 'mare', Sanglēcī *vurj* 'horse', Yazg. *varāg*, plur. *vargāḥ* 'borse'; *verj* plur. *verješg* 'mare'. See also second component *bāraa-* 'riding', and adjective *bārgyi*, *bārgyā* (**bārāci-*).

bāraa- 'riding' second component, Z 13.25 *aśā-bārāi* 'horse-rider', Z 13.149 *rraha-bārāi* 'riding in a chariot', Z 13.25 *khara-bārāi* 'riding an ass', *hastā-bārāi* 'riding an elephant'. See *bāraa-* 'vehicle', base *bar-*.

bāmrai, from **baurai*, **būrai* 'food', II 50.52 *bāmrai khaca* 'food (and) drink', from **baara-ka-*, to Av. *baoirya-*, *baourva-* gloss to *pita-* 'food', Zor.P. *bōr*, *pīt at bōr*, DkM 850.17-8 *nān kē-š bōrak* 'bread which is his food', to base *bar-g-* 'eat'. IE Pok. 133 O.Ind. *bhārvati* 'to chew'. Note three words Zor.P. 1. *bōr* 'food' (**barva-*), 2. *bōr* 'yellow' (**balva-*), 3. *bōr* 'riches' (**bau-ra-*), with Oss. *borā*, *bor*, *buron*, *Borātā* from **bau-ra-* 'rich'. See also *brāvā*.

bārāi 'sculptor', sing. Z 2.91; 22.51, plur *bārā* Z 22.37; 43; Z 2.91 the *bārāi* builds the house for the magician (*māyā-kāra-*) Bhadra. In Z 22 the *bārāa-* make the image of Buddha for Udayana. Chinese parallel texts *kung-k'iau-ḥsi-gan* 'skilled workmen' (K 469; 358.4; 1210.1; 930.1). Base IE Pok. 133-4 *bher-*, *bar-* 'to cut', Av. *bāra-* (*tiṣi.bāra-* 'sharp-cutting'), *brāi-*, *brāna-*, *brōḍra-*, Zor.P. *brītan*, *brīn*, *burrak*, *burritan*, *burriṣn*, DkM 208.12 *kandiṣn at dār-burriṣn* 'carving and wood-cutting', N.Pers. *burridan*, Sogd. Man. *sfrytyry* (*usf-* < *us-b-*). Hence **barna-ka-* > *bārāa-*. See also *barnei* 'split'. IE Pok. 166-7 *bhrēi-*, O.Ind. *bhrīṇāti*, *bhrēṣ-* 'to injure', Lat. *frīō*, *frīare* 'to rub to pieces'.

bārgyi, adjective 'riding', Z 2.77 *kho ja bārgyi pātī hvandu* 'as the rider ('surpasses, overtakes', *rrjīte*) the footman', Z 5.30 *bārgyā.hā naltso kūṣḍa* 'riding, go (2 sing.) out from the palace'. See *bāraa-* 'riding', base *bar-* 'carry'.

bārman- 'enclosure' whence 1. 'prison', 2. 'reservoir', III 2, 7r4 and III 9, 17v4 *tāñā bārmaña kaṣṭūṇi* 'I came into this prison'; v 126b1 *saṃtsārūṇi bārmaña* (not *bārmaṇna*, unless by error) 'from prison of migration', parallel Saṃghāṭa-sūtra G 37, 78b2 *saṃsāra-bhava-bandhanāt* 'from bondage of life in migration'; III 6, 12v4 (and 7, 14v4) *saṃtsārmaña bārmaña* 'from prison of migration'; 'reservoir', Z 17.18 *ggaryau nuvalysde kho ju bārmañi jsa sama* 'pours down from the mountains as from a reservoir'. From base *var-* 'to enclose, shut', Zor.P. *varm*, N.Pers. *barm* 'reservoir'; Oss. D. *āarmā*, I. *āorm*, *orm* 'hole, pit'. IE Pok. 1160 *yer-*. See above s.v. *baḥa-*; and below *vara* 'court'.

bālsakyau 'with flames', N 169.4 *buysvai ttīyā bālsakyau bāysu biṣṣu* 'you quenched all the forest then in the flames'; II 75.55-6 *drāṇi-māṇjsakyā hva hva gviracākyā paṣṭimā ysirakā dravāṣaṃ dai viṇa yaṇḍā bājsakyā* 'the pores rise opening severally; the heart's dark-red fire now creates flames'. From *baljs-* 'to blaze', to IE Pok. 118-20 *bhel-*, 124 *bhel-g-* 'shine', Greek φλέγω, Let. *balgans* 'white', *bhel-g-*, Let. *blazt* 'sbine' or IE Pok. 139 *bher-*, *bher-g-*, *bher-g-*; O.Ind. *blhrājate*, Av. *brāz-* 'sbine', M.Parth.T. *br'z'g*, *br'zyšn*, *wybr'z'd*, M.Pers.T. *br'z-*, Zor.P. *brāz-* has *-g-*, Got. *brailts* 'bright', Celtic Welsh *berth* 'shining', Lit. *beṛṣti* 'become white, ripe'. Here *baljs-* has *-g-* from *bhelg-* or *bherg-*.

bāva 'root', see *bāga*, K 113.384 *brīya hīya bāva kāme jsa ṣṭ(e)* 'the root (if not BS *bhāva-* 'being') of love is from thought' (older *kāmata*, if not BS *kāma-* 'desire').

bāvāvā, see s.v. *surrai*.

bāsa 'in a garden, grove', loc. sing. to *bāysa-*.

bāstā 'under the presidency of', v 62.9 *ṣi hvi mūla bāstā mīdi* 'this man dies under the presidency of the Rat (animal cycle, no. 1)', loc. sing. to **bāsti-*, base *bāy-* 'conduct', a similar form in *kaṣṭa*.

bāste infinitive to *bāy-*: *bāsta-* 'conduct'.

bāśde 'length', v 62.15 from **buśde*, see *bueśdā*.

bāškala 'cups', II 85.18 *ñūḍāji bāškala dvī-ssa* 'two hundred cups, with lids'. See also s.v. *būna*. Possibly to Zor.P. *b'š* **bāš* (for *bāṣ*?) gloss to Av. *bajina-* 'vessel'; see cognates s.v. *bagala-*.

bāsā 'noise', III 72.158 *hastāna hīvī bāsā* 'trumpeting of elephants'. Elsewhere with *nī-*, Sid. 125.3 *nvāše* 'he shouts', BS *ākṛanda-*, Tib. *cham-rdam*; Z 24.503 *gyasta nvāśindā yakṣa* 'the deva-gods, the yakṣa-goblins make noise'; K 45.20 *nvāśūm* 'I cry out'; preterite, K 45.19 *nvāše* (from **nvāśāta-*), JS 37.14 *nvāśāṇḍe* 'they made noise', K 24.106 *nāśāda* (*ū < vā*). Noun III 72.162 *panq ratha nvāśā u dāṇimā* 'there arose tumult (*rrantha-*), noise and smoke'; Z 13.137 *nvāsa yidāṇḍi* 'they made noise'. From base *vas-*, *vās-*, *us-*, Av. *vūs-*, Nīrangastān 38.14 **gavqm vā* **vāsayatam* 'or of cattle bellowing' (see A. Waag, p. 51, 2-3), with Zor.P. gloss *pat* **vāsiṇih* **vāśend*; Sogd. Bud. (H. Reichelt, fragment III. 16) *w's*, *w's'y*, P 3.226 *w's'y* 'to shout', Sogd. Chr. *γωṣty* *ptwysd'rt* 'he recited praises', Chorasm. *vāśid*, Yagn. *waast* 'noise of cattle' (E. Benveniste, JA 1955, 148); Oss. D. *ūasun*, *ūasta*, I. *ūasyn*, with *nī-*, D. *nīūasun*. Noun, D. *ūasāngā*, I. *ūasāg* 'cock', Parācī *vāśina* 'cock'. See also *hośsa* 'singing birds'. IE *uāḱ-*, O.Ind. *vāśati*, *vāśra-*, *vāśitā*, *vāsitā*, *nivāsa-*, BS *vāsyate*, *vāsyati*, Pali *vassati*, Nepali *bāsun*, Khowar *baṣeik* 'to sing', Nūristāni Waigali, Kati *wats-*, Aṣkun *wāš-*, *was-*, of animal, human and other sounds. Probably also Av. *usig-* 'incantator', O.Ind. RV *uśig-*, rather than Hittite *hūek-* 'to charm, cure' (proposed by T. Burrow, Henning Memorial Volume 97).

bāsta- 'conducted', participle to *bāy-*. See also III 83.19 *būsta-*.

bāsta- 'stuffed', *bāsta-*, Z 2.13 *kye ggīsā bāste kye grūṣhe* 'some ate grasses, some husks'; Z 24.169 *ce ggīsā bāste* 'some ate grasses'; parallel to Pali *tiṇa-bhakkha-* (Dīghanikāya 1.166); Manj. 19 *habaḍa bāsta* (dyadic); Sid. 8.14

ttīe hīvī gūnai haṃḍaṇṇa bāstā jsahārā hūme 'its mark is within the full belly', Tib. *dehi mchan-ma ni khon ltam-ltam-por gyur-pa dan*, = v 317.43 *bvestā*. See also *bvāsta-*, K 113.382 *habaḍa bvāsta* 'filled, stuffed', and *bvesta-*. Noun, Sid. 8.15 *pvāma*, = v 317.45 *pvūma*, Tib. *ltam-ltam-por hdug-pa*. Base *vād-* with preverbs *ba-* and *pa-* 'to thrust in', see *bāy-*.

bāste 'he put on, wore', Z 24.278 *kho ye ysārāturu bāste* 'as one has put on a piece of armour'. If not error for *bāste* 'he bound on', from *bāy-*: *bāsta-* 'to conduct'.

bāstadū (with broken top, read *bāst(ā)dū*) 'we drew on', II 76.3 *pvaicai cū ttadrroā bāst(ā)dū* 'coverings which we had drawn on the looms (?)'. See *bāy-*: *bāsta-*.

bāhūjāte (or *bā hūjāte*) 'he holds'. Since *bā* leaves the initial of the base untouched (see *bāthamje*), here the base is *hūj-* from IE *seuk-* or *seug-*. See also *bptā*, BS *pary-ava-naddha-*. Parallel to *bāhūjāte* Pali *dharesi* 'he held'. See s.v. *hūjāte*.

bī 'willow', Sid. 10.2, BS *vanjala-*, Tib. *lčaw-ma*. See also *banjām* 'bark of oak or willow'. To Av. *vaēti-* 'willow': Vid. 22.20 *nava vaētayō barāḥ* 'he carried nine withies', gloss Zor.P. *tāk i vēt* 'branch of willow', N.Pers. *bēd*, Pašto *wala*, Orm. *wulb*, Parācī *yī*, Sūynī, Sanglēcī *wēd*, Yidya *wīya*, Yazg. *widg* 'vine', Yagn. *wet* 'willow; vine'. IE Pok. 1120-2 *uei-*, O.Engl. *wiþig* 'withy', Lat. *uītis* 'vine' (see also KT VI 436).

bī 'its poison', *bī* with *yī*, III 75.227 *ṣai bura mū nāṇḍā bī* 'it (the *rasāyana*-elixir) destroyed its (the missile's) poison'. See s.v. *bāta-* (**viśa-*).

bī 'poison', JS 46.4, see *bāta-*, *bēi*; with *yī*, *bī*.

bī 'pierces, shoots', Z 21.15 *cu ne bī hvandī kāṣcīnyo pūnyau ysāru* 'why does sbe pierce a man's heart with arrows of grief?', see s.v. *bid-* 'to pierce; shoot'. From **biditā* optative.

bī- 'without, not', Z 24.411 *khasta pāhasta bijundā ṣṣānye haṃḍārā ggaḍāre* 'struck, wounded, lifeless, lying, others are rolling'. See verbal *bijore*, from **vi-juv-* 'lose life', with *jūtā* 'he lives'; and *bipajsama-* 'not hostile'.

bīka 'beloved', IV 22.2 *bīka gyasta* 'beloved deva-god'; Z 12.9 *bīka māḍāna*; Z 5.88 *brika māḍāṃgya* (masc. voc. sing.) 'beloved bountiful one'; v 155, 1b2 *hvaḍāṃ bīka* 'beloved of men'; N 176.21 *bīka pīsā* 'beloved teacher (voc. sing.)'; v 291, 24 *||nau bīka* (fragment). Parallel to *brīrī*, IV 23.15 *paṇṇīe brīrī* 'dear to everyone', II 3.38 *pañai jsāṇi brīrī*, JS 12.1 *nārā paṇnyai brīra* (fem.) 'wife dear to everyone', like BS Saṃghāṭa-sūtra G 37, 9a3 *sarveṣāṃ prīyo*. The variants *brika*, *bīka* assure the older *brī-*, with *brya-* 'dear'. BSOAS 36, 1973, 226, 15; 6 read *maṇnyūśrī* 'Manjuśrī' (fragment 151.15).

bikṣista 'disarranged (?)', JS 11.1 *bikṣista rrīmaja kaṣaṭa haṣprī tcaṇjsa* 'dishevelled, dirty, bad, scattered bair' (BS *kaṣṭa-*, *kaṣaṭta-* 'bad'). With III 42.2 *kaṣaṭtai tcaṇjsā* 'dishevelled hair', K 16.164 *vakṣista* 'he threw'. See cognates s.v. *ksista-*.

biḡaji 'of the kidney', adjective, III 89.157 *biḡaji pī* 'fat of kidneys'. See *biṃga*, *biḡa-*.

biṃga 'kidney', Sid. 155.3 *biṃga haṃḍanvā vīnāṇ astanṇa* 'pains and the like in the bands of the kidneys', BS *kakṣi-*, Tib. *mḱhal-rked* (*mḱhal-ma* 'kidney', *rked-pa* 'loins'). See *biḡa-*.

bice 'part of the female body', Z 2:48 *stānne bice* (plural) associated with *rrūva* 'intestines'. Possibly connected with III 46:32 *beska*, = III 37:18 *baisaka*. From **bidači* > **bidča* > *bicā* base *baid*:-*bid*- 'to split'. Note O.Ind. *kālatra-m*, *kādatra-m* 'split, hole', whence 'vessel, vulva', base *kar*- 'cut'. To Oss. D. *bugkā*, I. *bugk* 'vulva', D. *beč'ā* 'protuberance', I. *bik* 'navel' (D. *naffā*). See *bid*-, Sid. 1305 *bitte* 'cuts off', Tib. *chod-pa*.

bichānīndi 'noise of horse, squeal (?)', Z 24:13 *māstu bichānīndi* '(the wounded horses) cry out loudly'. For 'neighing' note III 72:158 *ašūm hūvī rachanai*. After *i-* *kh-* is replaced by *-ch-*, hence *-chān-* could derive from *khan*- < *xand*- 'to laugh'. But *-ch-* from *-čy-* (as in *pachāre* 'are cooked', base *pak*-) would allow a connexion with *čī*, *kyī* 'to lament', M. Pers. T. *čryān*, *čryšn*, *čryd*, *čy'g'n* to Let. *kaite* 'pain', see s.v. *kyī*. In *rachanai* a dialectal **fračhand*- could be traced (like Tumšūq *ra*- < *fra*-). Yidya *ušun*-, *ušinai* 'to neigh'.

biche 'rest upon, lie down', III 28, 38b1 *šta au vā hīstā au vā biche au vā naittā au jsāve* 'he stands or he comes or he lies down or he sits or he goes', BS *gacchati vā āgacchati vū tišhati vā ništati vā sayyām vā kalpayati* ('or goes or comes or stands or sits or makes a bed'). From **abi-čya* base *čyā*- 'to rest', see s.v. *tsāšta*-, *tsāta*-. See also *bachadaa*- of creeper clinging to trees.

bija- 'fighter', II 54:23 *sūra bija hvāštānā pūrā* 'bold fighters, sons of chiefs'; II 55:31 *khu māje ysarne bādi vīrā bije* 'fighters for our golden land'. Base *vaik*:-*vik*- to Armen. lw *vēč*, 'quarrel', *vičāsēr* 'loving disputes', *vičem* 'to dispute'; beside *vaig*- in Armen. lw *vēg* 'dispute', gen. plur. *vigac*. IE Pok. 1128 *ueik*- 'be violent', Lat. *uincō*, *uicti*, *uictum*, *peruicāx* 'obstinate', Celtic O. Ir. *fichid* 'fights', *fecht* 'war', Got. *weihan* 'to fight', O. Engl. *wigan* 'fight', Lit. *veikiū*, *veikti* 'to work', O. Slav. *věkū* 'force'. Hence from **vaiča*-.

bijā 'seed', Z 22:294 *bijā nu bide* 'he threw their seed'. Parāčī *bīs* 'corn, grain', *bīs deheman* 'I sow corn', Balōči *bij*, N. Pers. *bij*, see s.v. *mišša*-. Cognate, not lw from BS *bija*-. Then *bija*- < **bīs-ya*- (-*zy*- > -*j*-). See also *biṃmīysā* 'millet'.

bija- 'sparrow', Sid. 100v5 *biji*, see *biṃji*.

bijāša- 'sound', see *bajāšša*-, *bajēšš*-, *bijēš*-.

bijāsīna 'a medicament', III 89:159 *bijāsīna tcāra* 'fat of the thing called *bijāsa*'. Possibly *-āsa*- suffix to *bija*- < **bilgaja*- 'of the kidney'; but rather to *var*- 'lamb', Oss. D. *ūār*, *ūārigkā*, as if **bilja* < **variča*-. For *var*- note also Pašto *wrai*, Orm. *lrai*, *lyērāi*, Parāčī *yarō*, Waxī *wari*, *wūrk*, Šuynī *wārg*, Yidya *wōrya*, Sanglēčī *wōrak*, Yidya *wōryō* 'one year old', Sanglēčī *worok* 'male', Yidya *nar-wōrya* 'one year old', IE Pok. 1170 *ueren*-, O. Ind. *urā*, *uraṇa*-, *urabhra*-, Zor. P. *varrak*, N. Pers. *barrah*, Armen. *garṇ*, Greek φαρήν, ἀρπός (gen. sing.), Lat. *ueruēx* 'wether'.

bijirma- 'excellent', *bijirma*-, SuvP. 69v3 *bvaime jsa vasva bijirma*, *lakšanyau āysya aṃga* 'pure, outstanding in knowledge, limbs decorated with the marks' (BS *lakṣaṇa*-), BS *jñāna-āharam sarva-triloka-sāram*... *surucira-lakṣaṇa-aṃgam* (*bijirma* = *sāra*-); II 87:54 *hvāra bijirma hvāštā* 'bold (?)', outstanding, supreme'; Sid. 5v4 *hva hva tīyām bijairma hīrānā* 'severally of them the outstanding condition', BS *itareṣām pradhānatā*, Tib.

phyi-ma phyi-ma-la gco-bo yin-no. See also K 51:6-8; K 49:4-5; K 50:5-4; K 49:4-1; K 49:3-4. Above *jairma*-, *jāirma*-, *pakyairma*. From **vi-čārmya*-, base *kar*-, *čar*- 'move'.

bijīšta 'equipped', II 74:34 *iṃdrā jsā bijīštā* 'possessing (all) faculties'. From **abi-čāšta*-, to *kašta*- 'attached', see also *aṇašta*- 'not deficient'. Parallel BS in reverse *vikalen-driya*-, see s.v. *vārūdyā*-.

bijūndaa- 'lifeless', Z 24:111 *khasta pāhastā bijūndū śśānye haṃdārā ggādāre* 'struck, wounded, lifeless, lying, others are rolling'. From **viṣuvanta-ka*, see *bijore*, and *jūtā*.

bijev-, *bijaiv*-, see *baj*-, *bajev*-.

bijore 'become lifeless' (3 plural), v 88, 50r4 (Bhaiṣajyaguru text) < *mukū nāta-vūna hāmāre*, *mulā buro vāto bijore kho*... 'at times become unconscious, at time again they are lifeless' (BS Gilgit MSS 1 24, Chinese translation, W. Liebenthal, p. 19). Present 3. plur. *-ore* < *-u-āre*, see *paršore*, *byore*, to **vi-juv*- 'be lifeless', with *bijūndaa*- 'lifeless', distinct from *bujv*- 'be resuscitated'. Note also, without preverb, Yazg. *šaw*:-*šod* 'to revive', participle *šadag*.

bijautta- 'ruined', Sid. 20r2; K 65, 84r2 *bva bijātta* 'broken, ruined', see *baj*-, *bajev*-.

bijs- 'pour, pour on, pour over', *bejs*-, *baijs*-, Sid. 124v2 *kašām jsa aṃga bijsānā* 'the limbs must be poured upon with *kašāya*-decoction', Tib. *khu-ba-la sogs-pas lus-pa blugs-pa dan*; Sid. 139r3 *āchai biṃdā bijsānā* 'it must be poured upon the (swelling) disease', Tib. *nad-kyi sten-du blugs-pa dan*; Sid. 137r2-3 *ā vā pātaq gothā svīdā jsa bejsānā* 'or next it must be poured upon with cow's milk', Tib. *yan-na ho-mas na-bahi sten-du blugs-par byaho*; Sid. 137r1 *āchai biṃdā hā baijsānā* 'it must be poured upon the disease', Tib. *nad-kyi sten-du blugs-pa dan*; Sid. 137r3 *gothā rrū hūvī raysāna bejānā* (-*j*- for -*js*-) 'it must be poured upon with liquid of cow's oil (butter)', Tib. *margyi snin-pos sten-du blugs-par byaha* (*blugs-pa* 'pour'). Present, 3 sing. Z 22:110 *samu kho bārandi padāni kvī ye haṃberāte hatārra ni ni ju hā bištā cu bendā* 'as the overflowing vessel, when one has once filled it, one does not pour what is over it'; parallel E. Lamotte, Mppp 1 317 'a good vessel of good water which does not overflow'. Preterite participle, *bīya*- < **vixta*-, Z 20:31 *hūnā jsa bīya* 'flooded with blood', Z 24:416 *bištā bīya hūne jsa* 'all covered with blood'; parallel BS *rudhira-abhyakta*- 'covered with blood'; note Uigur Turk. *ūrgānūp* 'overflowed' (A. von le Coq, Manichaica aus Chotscho 1:5.14). In v 164b4 *baya-bīya* 'full of fear' the connexion may be rather with the suffix (or second component) *-vīya*-. From base *vaig*:-*wig*- 'overflow, flow out, throw out', Av. *vaēg*-, *vaēja*-, *vixta*-, *vaēya*-, Zor. P. *vēxtan*, *vēš*-, Armen. lw *višem* 'flow out'; Oss. D. *ūeyun*, *ūiūd*, I. *ūiūyn*, *ūiūyd* 'shake, move'. IE Pok. 1130-1 *ueig*- (and *ueik*-), O. Ind. *vēga*-, *vējate*, *vijāte*, *viktā*-, *vignā*- (of swift motion); Greek *eikō* 'yield'; Balōči *gējag* (possibly old *g*-, not *u*-); Lit. *vigrūs* 'swift', *viglias* 'lively' beside *vikrius*.

bijs- 'assemble', participle *bijsya*-, *baijsya*-, K 110:330 *hera bijsidu vā aharina* 'they gather up all things (= *dharma*-elements) without remainder'; K 110:343-4 *baīsa dharma-kāya-svabāva bijsīda ṣṣi se drau nauhyā*

dra-bāḍa harbaṣa baṣya 'all those having *dharma-kāya* nature assemble even on one hair's tip, all the Buddhas of the three times' (= BS *try-adhva-*); K 111:361 *cī satva ttatva vira sarva-l(o)ka vī ne bijsira rū ttuṣe ha vī bāḍa ttuṣāttā sa* 'when the beings do not in reality assemble in the whole world (BS *sarva-loka-*) the form (BS *rūpa-*) is void (= BS *śūnya*), at all times precisely voidness (= BS *śūnyatā*)'. Preterite *bijsya-*, K 106:249-50 *akhaṣṭa drau-nauha khu hā bijsyādā, daṇḍā ṣe drau-nauha thāṇa* 'unmoved, with a hair's point when they have assembled, so many in the place of one hair's point'; K 106:249-50 *bwāṇa kh(u) baijsyāda ṣe dr(au)-nauha hvīdai* 'it is to be known how they have assembled, it is said, on one hair's point'; K 110:341-2 *ṣai parṣa khu bijsyā hā hvīdai* 'even the assembly how it assembled, it is said'. These passages offer present stem *bijs-*, preterite *bijsya-* in the sense 'be assembled, brought together', similar to 'to be contained in one place', which is expressed by Iranian *vyank-vink-* in Zor.P. *wnčyhyt *vinčihet* or **vančihet* (DkM 608:1) 'is contained'; DkM 772:3 *wnčnd*, N.Pers. *gunjidan* 'be contained', Waxī *wic-* (**wiča-*), Suynī *wīx-*, *wīzd*, Sarikoli *wēz-*, *wēzd*, Yazg. *waš-wayd* 'be contained in, have room in'; O.Ind. *vyak-*, *vik-*, *vivyacat*, *avivyak*, perf. *vivyāca*, *viveca* (?), noun *vyācas-* 'be contained' (see W. B. Henning, BSOAS 11, 1945, 469, fn. 3). Here *bijs-* (present) is either from **waič-* or **vič-* (with *i > ī*), preterite *bijsya-* from **vaičita-* or **vičita-*. See E. Lamotte, Vimalakīrti-nīrdeśa 249, for the mounting on seats (s.v. *biḥṣṭa*).

bijaṣaḍa 'method', Z 19:11 *hamu bijaṣaḍu vīrā nā pha(ru)* 'on the whole method, many of them...'. See *nijaṣaḍa*, *pacaḍa-*, from **abi-čarta*, to *kar-* 'do'.

bijaṣana 'mark', SuvP. 70r3 *lakṣanyau bijsanyau ṣiṣta* 'provided with marks' (BS *lakṣaṇa-*, dyadic), BS *lakṣaṇa-*; IV 23:2 *haṣṭāyau bijsaṇau yśānastā* 'beautiful with the eighty marks', BS 'the eighty *anuvyanjana*-marks'. From **abi-čana-* or **abi-jana-*. See *bijsāndā*. Possibly to Armen. lv *pčn-k* 'decoration', *pčnem* 'to decorate' from **pi-čanya-* (or **pačanya-*) to a base *kan-*, not *gan-*.

bijaṣatta 'injured', III 80:32-3 *āstā pha stūrāṇ hūyi cū varā bijsāttq* 'many bones of horses (*stura-* 'large beasts') which there (were) injured', because of the rough road. The word has *-jsā-* (not *-jā* with *bajautta-*, *bajev-*), hence with *-atta-* from *-autta-* with v 384:5 *patcauttai*, Sid. 127r3 *patcautta*, BS *hata-*, Tib. *ñams-šin* (*ñams* 'injure').

bijaṣāmane 'we go', II 113:95 *khu va ṣaṇḍā byehā:mane u mistye bādā vī va bijsāmane ttī paḍā haḍa paṣāṇ* 'how we may obtain the ground and go away to the Great Country there; then we shall first send messengers' (translated AM, n.s., 11, 1964, 4); II 113:89-90 *parau aṣṭā si khu tsāmane mistye bādā vī va bijsāmana nem* 'the command is, how we go, depart to the Great Country or not'. Possibly *nem* 'or not', see *na*, or omit [*nā*] as printed. From **vi-gā-* 'depart' or **abi-gā* 'approach' present *jsā-*, see above, *jsā-* 'to go'.

bijaṣindā 'marks (?)', Z 2:186 *ko ttā puṇa dyānā āro ātāsi ṣṣai nā bijsindā* 'where these merits may be conspicuous, even the sky (BS *ākāśa-*) does not mark (them)'. To *bijaṣana-*, BS *lakṣaṇa-* 'mark'. From **vi-čan-*, **abi-čan-* with *āisān-*, *nijaṣava-*, base *kan-*.

bijaṣaurra —?—, v 386b2 *hamiḍa haḍi bijaṣaurra grā ṣālyā* 'together messengers...'.
biṇji 'sparrow', Sid. 17r4, BS *caṭaka-*, Tib. *mchil-pa*; Sid. 100v5 *biji kūṭāṇā ṣkūṭa* 'the gullet of a sparrow must be ground up'. With *-kya-*, II 35:31 *bejakya*, = III 37:29 *baijakye*, in a list of birds. Compound, Sid. 142v4 *biṇjūha* 'sparrow dung', Tib. *mchil-pahi tug-pa*, III 90:187 *biṇjūha*, Sid. 100v4 *bejūha*. From **vinji-*, Pahlavi Psalter *wnčšky*, N.Pers. *gunjišk*, *binjišk*, *wanj*, Balōči *gwanjišk*, Orm. *gunjišk*, Sanglēcī *ginjišk*. For *-ūha-*, see *gū* 'faeces'.

bīṭh- 'twist', Sid. 121v4 *cvai udāvartta āchai hame, āṣṇai aṇṇa tcārbe makṣāṇā u bīṭhāṇā* 'who has the *udāvarta* (disease of the bowels), first for him the limbs must be rubbed with fat and must be massaged', BS *udāvartinam abhyakta-svinna-gātram*, Tib. *rtug-skam-gyi nad yod-pa-la ni dan-por lus snum-gyis bsku-ṣin dril-ba dan*; K 41:53 *tti khvai ṣaḍtta* *ṣaṇḍya bīṭhā*, = K 43:171 *tti khvai satta tta ṣaṇḍya bīṭhā* 'just as a being so writhes on the ground'. With preverb *ham-*, Sid. 18r5 *ṣi ṣaṇḍā haṇbīṭhe* 'the faeces are retained', Tib. *phyi-sa sri-bar byed-čin*; Sid. 18v2 *ṣi* (*ṣaṇ*) *ni garkhā, ga haṇbīṭhe* 'the faeces are hard, they are retained', Tib. *lči-ba yin-te, phyi-sa sri-bar byed-čin*. Base *vart-* 'turn', **varṭha-* > *bīṭh-*. See also *baḍ* < *vart-*, *nyūd* < *nivart-*, and *bāḍa-*.

biḍa, *beḍa*, loc. sing. to *bāḍa-* 'time', Bcd 56r4 *kāla-krre ustamaṣyṣe tsūme biḍa* 'in the time of last going, the *kāla-kriyā* (death)', BS *kāla-kriyām ca ahaṇi karamāṇo*.

biḍa 'deceit', K 11v3 *dyūlā biḍa ttaṇḍa* 'deception, deceit only', to O.Ind. *vṛthā* 'falsely', IE Pok. 1140 *uel-* 'to cheat', Lit. *vilti* 'to deceive', *vylīus* 'deceit'.

biḍā 'he bears', see *bar-*, from **barati*; Manj. *satsara p(ā)ṭca vā biḍa* 'then suffers migration', = Z 5:17 *pātcu dukha bera saṃtsera* 'then woes must be suffered in migration'.

biḍe 'throws', 3 sing. Z 13:78, see *bīr-* 'throw'.

biḍa 'clothes', from **baḍa-*, as *hvīda* 'food' from *hvaḍa-* 'eaten', K 100:290 *baḍaṇjā tcarmā cīvara haṣṭai biḍa pāste haiya haya pāṣai* (a list, see s.v. *pāṣai*); v 3:19 *u khaṣa u biḍi tā* (*mū*) *padatā hamaṣi yaṇḍi* 'and shoes and clothes, these *Mūpadatta* himself makes'; II 77:40 *maṇḍvai biḍa padaidaudū* 'we made clothes for the woman' (or proper name *Maṇḍva*?); parallel (with *bila*) II 77:15-6 *ṣai pvaica jsa jsāṇ mūṣaka bila padaide* 'with one covering he made a garment, clothes', here *bila* has *-l- < -ḍ-* (as in III 40:17 *habāla-* 'full' = *habaḍa-*, and II 101:12 *ṣalai* 'goodness' = *ṣāḍye*); see also *mūṣaka* from **mauxša-* 'wearing, dress', base *mauk-* 'to put on'. See also *bira*, *bairai*. From *bar-* 'to wear clothes' like Greek φορέω. See also SDTV 57.

biṇ-, *biṇ-*, *beṇ-* 'split', Sid. 104r1 *kālanāṣṭai kaṇmā hīvi pacaḍā hamāve biṇāṇā* 'whatever the practice of the wound, it must be split', BS *pāṭanā*, Tib. *rmahi srol* ('custom, practice') *gan gyur-pa dral-ba dan* (*dral* 'split'); Sid. 141r3 *cu adīṣṭa gaṇḍamāla vīra biṇāṇā* 'what must be split upon the unmatured *gaṇḍamālā*', BS *gaṇḍamāla*... *jayet*, Tib. *hbras-kyi phren-ba ma smin-pahi ni, dral-te*; Sid. 141v3 *beṇṇāṇā u padaṣaṇṇā* 'it is to be split and burnt', BS *śastra-agni-*, Tib. *dral-ba dan, bsreg-pa dan*. From **vi-šan-*, see s.v. *paṭāṇiyā*, to Av. *fšan-*.

bāta 'poison', Z 7.47 *bātu*, Z 11.16 *bei*, Sid. 2r4 *bē*, Sid. 2v5 *ba iāma* 'extruding of poison', BS *gada*, Tib. *dug-las bsrub-ba*; Sid. 14r5 *be*, =v 323.158 *bē*; K 140.979 *bē-t-i najseme* 'I remove his poison', Tib. *dug gñil-bar bgyiha* (*gñil* 'expel'); inst. sing. Z 13.104 *beña*, K 136.870 *bena*. Adjective, Z 2.26 *beñña khāysu ne hvūdū* 'he does not eat the poisoned food'; v 133, 2v5 *beñei pu(vanā)* 'fear of poison', BS G 37, 1922 *viṣa-bhayaṃ*, Tib. *dug-gi hñigs-pa*; III 1302 *hinai maram* 'death by poison'; with *niś-*, I 139, 47v1 *naṣṭabevai padime thiyau* 'at once makes free of poison', BS *nirviṣaṃ kurute kṣīpraṃ*; compounds, Z 2.59 *bita-saṃñā* 'concept of poison' (BS *saṃñā*); K 32.44 *bē-vūdi* 'poison-covered', JS 21v4 *bē-tuḍa*, JS 30r1 *ba-bhūde* (*bh* for *t*), Manj. 74 *ba-vāḍa*. From **viṣa-*, Av. *viš-*, *vaēśah-*, Zor.P. *viš*, N.Pers. *guš* (*guš i zard* 'bile'), Pašto *waš* (from Dardic?), Nūristāni Kati *wiš*. See also *biṣka-*, *patābātāñā*. IE Pok 1134 *ueis-*, O.Ind. *viśa-*, *viśra-*, *veṣati*, Greek *tōs* 'poison', Lat. *uitrus*; Celtic Mid.Ir. *fī* 'poison', Welsh *gwyar* 'hlood' (**ueisaro-*), O.Norse *veisa* 'swamp', O.Engl. *wāse* 'ooze'.

bita, *heta*, oblique to *būta* 'wind'.

bātañjsa 'astrigent', v 116, 65r4 *tīra dajsāka bātañjsa* 'bitter, pungent, astrigent', BS (=Tib.) *tiktaḥ kaṭuka eva ca* (hut translating BS *kaṭu-kaṣāya ca* (Konow)); Sid. 5v2 *byaṃjsā*, BS *kaṣāya-*, Tib. *bska-ba*. From **vi-tanča-* to base *tank-* 'to contract, coagulate', **taxra-* 'bitter', Zor.P. *taxr*, *taxl*, N.Pers. *talx*, Pašto fem. *tarxa*, *traxa* (masc. *trix*), see EVP 83-4. The same base *tank-*: *tak-* in Zor.P. *takarg*, *tatarg* 'hail', adjective M.Parth.T. *tgrgyn*; N.Pers. *tagarg*, *taḍarg*. IE Pok. 1068 *tenk-*, O.Ind. *tanākti* 'draw together', *takrd-m* 'butter milk', *ātangana-* 'rennet', with increment *-k-* to IE *ten-* 'stretch'. See also Pašto *tat* (**taxta-*) 'close, thick', N.Pers. *tang* 'narrow', *taxtah* 'plank'.

bātanda-, *byaṃda-* 'confused', see *bātam-*.

bātam- 'be confused, doubt', v 329, 7v4 *thu...ttāte ttāndrāme bātame pulśā* 'you ask about these doubts', BS G 36, 5b2 *tvaṃ...etam arthaṃ paripraṣṭavyaṃ manyase*; Tib. *don hdi hdi-bar sems-pa ni*; v 350.17.13 *ttā(m)drāme bātame pulśi* 'you ask such doubts'; Z 2.131 *ma bitamu* 'do not doubt'; v 123, 3h3 *vara bātama štā* 'there is doubt', BS *vyākulaṃ vā mano me* 'my mind is confused'; v 263, 89r1 *tī ttu rruṃdu māsta bātama hāmāta* 'then to that king great doubt arose', BS G 37, 77a1 *saṃvigna-manas-*, Tib. *yid mi bde-nas*, v 293, 37r2 *bātamau jāndā* 'stops doubts'; v 30, 79b1 *ttrāmo bātame gvaṣka* 'such separation from doubt'; v 30, 79b2 *bāśā bātame vasusāro* 'all doubts may be cleaned away'; III 48.4 *ma ni pvaṣa byame pha* 'do not ask about many doubts'; with negative, v 158r4 *abātamai*, Sid. 130v4 *abyamai* (omit. BS and Tib.); adjective, K 4, 140r4 *ttitā ṣa harbiṣa paṣa bātamaṣa hāmāta* 'then that whole assembly became doubtful', Tib. *de-nas thams-čad dān ldan-pahi hkhōr-ro the-čhom-du gyur-nas*, Chin. *i* 'doubt' (K 205); Mahāvīyutpatti 362 *saṃśaya-*, Tib. *the-čham*. Preterite *bitanda-*, *bātanda-*, Z 4.84 *bitanda-*, v 141.103, 1r3 *bātanda-*, with negative *abitanda*, Sid. 6v1 *abyaṃdā*, Tib. *bag yod-pa* 'attentive' (=BS *apramāda-*), K 136.872 *byaṃdā*; abstract, v 52, 83a4 *bātandētā*, Z 23.93 *bitandete*. Hence verbal *bātam-*, *bātanda-*, noun *bātamā*, plur. *bitame*.

From **vi-tam-*, see s.v. *pātam-* 'to obscure'. See also *nāmadaī* 'uncertainty', from *ni-tam-*.

bitar- 'cross, develop', Z 24.457 *puña hvamdye bitarāre* 'the man's merits triumph'; II 56.16 *byaḍū jsa ttrāmida* 'they cross with (skin for) crossing'; ibid. 11 *byaḍāṃ biṃdi ttrāmīdi* 'they cross upon (skins for) crossing', referring to inflated skins. Base *tar-*, *vitār-* 'to cross', Zor.P. *vitarak*, *vitarg* 'hridge', N.Pers. *guḍar-* 'to cross', IE Pok. 1074-5 *ter-* 'to pass over', Av. *tar-*, *tauro-*, Balōči *tarag* 'return', Oss. D. *tārun*, I. *tāryn*, *tard* 'drive', see also *tīdī*, *tīnu*.

bātava 'lightning', Z 22.271; v 115, 64a7 *o bātāve o bijuva vapatindā* 'either lightning or fire halls fall', BS *ulku-pātā bhaviṣyanti*; Z 20.61 *bātāva*, Z 6.15 *bāteva*, Z 3.125 *būtevo*; Sid. 150r4 *byavi*, BS *vidyut*, Tib. *glog*; JS 7r3-4 *khu ji byata harrūne* 'as lightning flashes'; JS 17r1 *eha byava niraṃde* 'from the mouth issued lightning'. The *bijuva* is from Prakrit *vijjuā*, BS *vidyut*. From **vidaipā-* (rather than **vitapā-*), Yidya *velivo* 'lightning', to base *daip-* 'shine', to Sogd. Bud. *wyḍ'ynp'lt*, Chr. *wydymp*, Bartangi *wēdebj*, Rōšāni *widīps*, Sarikoli *wadovdz* 'lightning', Khovar lw *bilphak* < **vidīpak-*, from **vidaipā-ka-*. For *daip-*, note also Oss. D. *ārdteun*, I. *ārdtūyn*, *ārdtyod* 'shine', from **āθra-* 'fire' and *daip-*. IE Pok. 183 *dei-*, O.Ind. *dīpdyati*.

bātaṣṭa- 'attached', v 40, 54r6 *varya bātaṣṭa* (at end of verse), possibly older to *byaṣṭa-* 'fitted with', with *kaṣṭa-* 'attached'.

bātākā 'wood-worker', v 352, 18.6b4, BS *kāṣṭha-kāra-*, from **abi-taṣāka-*, to base *taṣ-* 'to work as carpenter', see cognate s.v. *tāṣṭā*.

bitte 'cuts off', Sid. 130r5 *ṣvidā khāṣṭāñ khvai bitte, nemaṣai, ttumgara, gula jsa haṃtsi hverai* 'milk is to be drunk, so that it cuts it off, after it, must be eaten by him ginger, with molasses', BS *kṣīrānu tad-viriktaṃ ca khāded viṣva-guḍānvitaṃ*, Tib. *ho-ma lhuws-la thur-du hkhru-s-pa chod-pahi rjes-la, bčah-sga dān bu-ram sbyar-ba xos-nas* (*thur-du* 'down', *hkhru-ba* 'wasb', and 'diarrhoea'). See base *bid-* (s.v. *bice*), O.Ind. *bhed-*, *bhid-*, IE Pok. 116-7 *bheid-* 'split', Lat. *findō*, *fissus*, Got. *beitan*. See *bitti*.

bitti 'be exhausted', K 55, 17v1-2 *cu hīye prrara jsa yāṃdi (ji)ni na bitti u ni pāristā* 'what fails always with its own nature (*prrara* = BS *svabhāva-*, and *prakṛti-*), is not exhausted and is not diminished'; K 55, 18r3 *maṃ na bitti nā pāristā* 'here it is not exhausted and is not diminished'. Translation in Studies in honour of Ed. Conz 1978. Parallel in Tibetan *zad-pa med-čiv hbrī-ba med* (*hdzad*, *zad* 'be exhausted, cease'). From **baidati*, base *baid-*: *bid-* 'cut off', see *bitte* (**bidatāi*). IE Pok. 117-8 *bheid-* 'split'.

bitcā 'part of *khaucā* apparel', II 60.14 (SDTV 17) *u dairsvā khaucvā drauhye bitcā dairsa* 'and *bitcā* of hair in goat's hair *khaucas* ('hats')?, thirty'. From **biščā-* or **viščā-* not yet connected. Could Waxī *bičkā*, *büčkām* 'horsetail' belong here? From base *bai-*: *bi-* < *vai-*: *vi-* 'to weave, plait', see *bīye*, with suffix *-šca-* or base *bai-k-*, *bai-d-*, with **bid-ča-* > *bitca-*. IE *baitā-* 'coat' (Pok. 92-3) would seem too remote in Greek βαῖτη, Got. *paida*, O.Sax. *pēda*, O.Engl. *pād* 'cloak'.

bitcāñ 'break in pieces', III 93.252 *ṣṭ pau, phaji pajsāñā*

bitcañānā u tte peṇḍai bidā starānā 'white onion must be cooked in the oven, it must be broken up and must be strewn upon the *paiṇḍaka*-poultice'. From **vi-sēand-*, see *hatcañ-*, *hatcasta-* to base *skand-* 'break'.

bitcatte 'he beat upon, shot upon', K 32.44 *be-vāḍi pūni jsai ysaira baidā bitcatte* 'he shot with a poisoned arrow upon his heart', =K 24.93 *be-vyāḍa (ya = ā) pūna jsa ysara vaṣṭā bitcattai* 'he shot with a poisoned arrow through the heart', =K 16.150 *be-vūḍa pūna jsa sau pa(na) uhyāsta* 'he shot with a poisoned arrow one arrow'. Here *uhyāsta-* 'shot', is variant to *bitcatta-*. The *-atta-* may be either for *-ata-* maintaining the *-t-* (as *gaiṣatta-* 'returned') or secondary contact *-t-t-* or *-d-t-*, or by loss of nasal *-m-* from *-nd-t-*. Hence a base *skand-* 'to throw' might be connected with *tcasta-* 'raised', and O.Ind. RV *skandati*, *skannā-* 'jump, fall, spurt', *skandayati* 'shakes out, pours out'; Lat. *scandō* 'rise, mount', Celtic Mid. Ir. *sescaind* 'he sprang'. Possibly to Balōcī *ēandag*. M. Pers. T. *ču-*, Zor. P. *ēand-*, Pahlavī Psalter *ēnd*, *wēnd-* 'shake, move', Zor. P. *bām-ēandak* 'earthquake'. See M. Mayrhofer, Sanskrit Etym. Dict. s.v. *skandati*.

bitcamph- 'distress', adjective *bitcampha-* 'distressed', Z 1.50 *hanāsā dukhyo bitcampha* 'lost, distressed by woes', Z 20.8 *māsta bitcampha* 'intoxicated, distressed' with K 136.872 *māstā, au vā byamḍā* 'intoxicated or confused', Tib. *smyos-sam rab-tu smyos* (*smyos* 'mad, intoxicated'), Manj. 14 *hānana bitcapha* 'troubled by a dream', Manj. 194 *uṣṣa bitcaphi aysmwa* 'awake, distressed in mind', Manj. 195 *uṣṣa betcapha aysmwa* 'awake, distressed in mind, alone'; K 51.63 *bitcamphe aṇā aṇā draiṣṭā* 'distressed in various other heresies' (BS *drṣṭi-*), K 69.227 *bitcamphe śūhyāki* 'causer of trouble'. See cognates s.v. *tcamph-*.

bitcūśś- 'ornament, decorate, beautify', Z 21.13 *tcargya koī. . . skamphaina bātūśśātāndā pharu* 'the face whereon they decorated greatly with lac'; v 82.13v2 *bitcūśśā thu hudahe balysūṇa āysamu* 'you, fine man, will adorn the Buddha's seat', BS *samalamkarisyasi tvaṇ sat-puruṣa, bodhi-maṇḍam*. From **abi-scaus-* from (s)*kauk-* with *-sk-* or (s)*kauk-* through *scauśś-* > *tcūs-* with *-ya-*, or direct *scaus-* > *tcūs-*; with (s)*kauk-*, Armen. lw *pačoyč* (< **pa-čōč-*) 'ornament, dress', *pačoučem* 'to adorn', *pačoučan* 'ornament'. Here can belong also BS *caukṣa-*, *cokṣa-* 'fine', SuvO. 5r5 *śṣāre prahone* 'fine clothes', BS *caukṣa-civara-*. To (s)*kauk-* belongs O.Ind. *kusala-* 'fine, good, healthy'. For IE possibly IE Pok. 950-1 *skeu-* 'to equip, adorn' could be adduced. Sogd. Bud. *p'γwčh w'γs'y* 'with ornate words' (SCE 451, ed. D. Mackenzie, 63) could contain **pāxōč-* from (s)*k(h)auk-*. See also *rantcū*, and *naṣkūmāya*.

bitsāṃgya 'alleviation', Z 5.17 *dukhyau bitsāṃgya* 'relief from woes'; Manj. 134 *batsāga by(e)ha dukhyau* 'get relief from woes'; III 58.15 *bitsāṃgyi ūdiṣāyi mari dva hve yāna* 'in order to give alleviation he spoke of the two vehicles' (BS *yāna-*) here'; Manj. 356-7 *batte tva nāttaira yāna baitsāga stāvā vaska prracai* 'he knows the two inferior vehicles (BS *hina-*; *yāna-*), alleviation for the weary ones' (*vaska prracai(na)*, dyadic), =Manj. 404 *buttai dva nāttarai yāna baitsāga stāvā kaiṇa* 'he knows the two inferior vehicles, alleviation for the weary ones',

=Z 9.25 *tāri dva yāna biysāṃgya kye mara stāsindā samtsera* 'those two vehicles awakening (for those) who are weary here in migration'. See also *ātsāua-* 'refraining'. To base *tsā-* 'be quiet', see s.v. *tsāta-*, *tsāṣta-*, from *čyā-* IE Pok. 638 *kʷiē-*, Lat. *quiētus*. See also *biche* 'he makes a bed'.

bid- 'split, cut of', see above Sid. 130r5 *bitte*, and K 55, 17v2 *bitti*. Base *baid-*, IE *bheid-*. See *bīsa*.

bid- 'throw, shoot, pierce', Z 2.138 *pārnyau bitte* 'is pierced with arrows', Z 24.408 *cālonya... bīndi* 'they pierce with *cālonā*-weapons'; preterite, v 71, 48r2 *pamamthāna bista* 'pierced by dart', BS G 37, 21b3 *śalya-samarpitā-*, Tib. *sud-rnu chen-pos zug-pa* 'pierced with great pain'; Z 24.416 *vahasta joysā u pharu bāsta* 'wounded fighter, and many pierced'; JS 27v2 *bastāṇḍe aga* 'they pierced the limbs', JS 7v3 *bistāṇḍe aga* 'they pierced the limbs', JS 21v3 *bistāḍe kaṅga* 'they pierced the skin'; with preverb *ham-*, Z 24.414 *hambitta pāhatta* (2 plur.) 'pierce, strike'. From base *vaid-*: *vid-*, Av. *vaēda-*, Zor. P. *vistan*, *vēstār*, *vist*, Gr. Bd. 104.1 (TD2) *pārak-ē ō asmān vist* 'he threw a piece into the sky'; Pašto *wīṣtal*, *wuləm* 'shoot', Parācī *yuh-*, *yūst* 'throw', Iškāšmī *wēd-*: *wētt*, Yidya *wul-*, *wust* 'put', Šuynī *wēd*, *wēdd* 'throw, shoot, spread, put', Sarikolī *weyḍ-*: *weḍd* also 'put down, take off clothes', Yazg. *wiḍ-*, *wiḍd*, *wiḍdag*. O.Ind. *vyadh-*, *vidhyati*, *viddhā-* 'strike', *vyādhdhā-* 'hunter'. IE uncertain connexion, possibly **ui-edh-*, to *uei-* 'cut', Av. *vīnaoti*, see s.v. *bīma-*.

bīda- 'found, got, felt', participle and infinitive, active and passive; perfect 'has been found' = 'exists', preterite 'he got', variant to *byauda-*, thus III 50.57 *drāma na bide* 'such is not found, does not exist', =Z 9.16 *tṭiyā ni byode* 'then does not exist'; II 100.229 *tsāṣṭā bīdaudū* 'we got quietness', =II 12.9 *||byūdaudū* (from *byoda-*). Infinitive, K 148.45 *uṣa pīm tīṣa huṣauna paryāvīm* (*-im* = *-ai*) *bīde* 'may he deign to get increase of force' (BS *ojas-*), power (*pāṣā-*), splendour' (BS *tejas-*). Preterite 2 sing., III 101.27-8 *kāṣṭa tvā tta bīdi* 'so you found that sorrow'; III 129.4 *aviṣṭ byehāmane, khui namau ārya-maitrai baudhisatva bīde* 'may we get consecration (BS *abhiṣeka-*) as the holy Ārya-maitreya got'; III 66.32 *bīda tvā saida śarā* 'he got that *siddhi* fortune (=BS *śrī*); III 69.93 *kṣārma bīdāṇḍā* 'they felt shame'; III 75.218 *haysgama bīdāṇḍā* 'they felt distress'; III 127.29-30 *nī bīdāṇḍā iye* 'were not received' (translation AM, n.s., 11, 1964, 18); II 100.229 *tsāṣṭā bīdaudū* 'we got quietness'. Passive, Z 5.80 *hārṣṭāyā ni byaude* 'is not found really' = 'does not exist really'; =Manj. 237 *guāna ne bīde* 'is not found at all'; Z 9.16 *ni byode*, =Manj. 392 *nai bīde*; K 63, 77v4-78r1 *hiṇa aysmya bīde* 'is found in one's own mind'; K 60, 38v1 *uysdūṣākā va ni bīdi u pṛgākā* 'the teacher does not there exist and the listener'; III 25, 27a2 *ṣā saṃṇa skaddhvā na bīdi* 'this *saṃjijā*-concept does not exist in the masses' (BS *skandha-*); II 104.81 *ūpāvāna bidai* 'rejection occurs' (translation AM, n.s., 11, 1965, 104); Manj. 273 *nai ja na tī vara hira bīde* 'the *dharma*-element is not found there'. From **abi-ifta-* > **bīvda-* > *bīda-*, to base *āp-*: *ip-* (O.Ind. *āp-*: *ip-*) 'to get, reach', see *byev-*, *byeh-*, *byauda-*, *prev-*, *proda-*. For *-ift-* > *-id-*, note *ṣvida-* 'milk', Av. *xšvīpta-*.

bideṃ 'upon them', K 142.1050 *bide-m uhānā paṣṭmdā* 'they send control (= blessing) upon them' (*uhāna-* = BS *adhīṣṭhāna-*). See *benda*.

bīde 'bird name', III 37.29-30 *stārye papūṣkyā bīde baijakye ysūmā* 'starlings, boopoes, pies, sparrows, rook', replaced by *kakva* 'partridge' in III 33.31 and III 47.48. Possibly base *bai-* beside *pai-* (of the woodpecker's sound), **piyantikā-* > *pīndiyā-* > *bīdyā-*. IE Pok. 999 Lat. *pīca* 'magpie', *pīcus* 'woodpecker', OHC *spelit*, O.Ind. *pīka-* 'Indian cuckoo'.

bina 'to be gazed at, longed for', III 104.32 *kūysa bina* 'admirable jar' from **vīna-* to base *vain-:vīn-* 'see' (see s.v. *āvīda*).

bīṇna 'of the wind', adjective to *bāta-* 'wind'; compound, *bīṇna-ṡrrarā* 'having wind nature'. See s.v. *bāta-*.

bīna- 'grove', III 105.16 *narada bīnaṇa* 'he went out into the grove', from **vanya-* to *vana-* 'tree, wood', see s.v. *banhya-* 'tree'.

bīna 'musical instrument; harp, lute', Z 13.111 *kha bātāna ṣerāte bīna* 'as the instrument is moved by the wind'. Parallel to Maitreya-vyākaraṇa (ed. S. Lévi, *Études d'orientalisme à la mémoire de R. Linossier*, II, 1932, 383, 18-9) *rlun bskyod ta-la de-dag-las śhan-pahi sgra ni* 'le vent dégage de ces tālas des sons harmonieux'. Also III 47.57 *ranṭja bīna* 'a jewelled instrument'; K 37.120 *ttye vaski binā ṣkū khū vari parṣtā avestā* 'for her let him touch the instrument so that he may escape without danger', = K 28.180 *ttye va bīna ṣkū u št(ā) parṣta apvaine* 'for her let him touch (=play) the instrument and assuredly he will escape without fear', = K 21.5 *ttye va bīna ṣkū u štā parṣta*. With *-āna-*, *bīnāna-* 'instrument of music', Z 23.138 *bīnānā hastama nāṇda* 'they took the best instruments'; III 106.32-3 *bīnauna ṣkūda damīda* 'they play the instruments; they blow them'; abstract suffix *-āna-*, *bīnāna-* 'music', SuvO. 68v7 *satā ysāre bīnāna āṣuttōndā yanā* 'they began to make 100,000 (kinds of) music', BS *tūrya-śata-sahasra-*; dyadic K 64, 80v4 *paja-ttaryauga bīnaūna* 'music' (BS *pancaturyānga-*); SuvP. 72r2 *bīnānā paṇcatturyāṅga*, BS *vīṇa-mṛdangōḥ paṇavāḥ sughoṣakālī*. Z 5.87 *spātyau bīnānina ḥūṇa* 'with flowers, with music, with incense', = Manj. 412 *bīnāna bunā spyau jsa*, = Manj. 429 *bīnāna bynau spyau jsa*; Z 5.100 *bīnāna vicitra* 'various music', = Manj. 414 *bīn(ā)na aṣkūstai ṣṭāna* 'music although untouched'. On the Iranian side to the base *bīnā-*, Sogd. Man. *wyn'*, *wyn'kh*, Sodg. Chr. *wyn'*, Zor.P., Gr.Bd 130.7 (TD2) *wn'* **vin*, and Husrāu ut rētak-e 13; 62; Armen. lw *vin*, O.Ind. *vīṇā*. Note also Japanese *biwa* 'lute', from Chinese *p'i-p'a* < *b'ji-b'a* (K 714.9; 683.10). Origin uncertain. Arab.-Pers. *wanj* is perhaps from **vin-ēz-*. Translated 'harp' s.v. *panāy-*.

binam- 'open', causative *binem-* (from 'bend apart'), Z 22.128 *cī hīvī kiri hāmāte hvagṇdu śṣaṇḍā binamāte ttitā* 'when a man is to do his private act (defecate), then the earth opens up'; III 104.44 *śada ka bīnanīye brrī sattā vahanī* 'if the earth should open up, the beloved being descend', = III 108.4 *śaṇḍa ka bīnāmāve brrī satta vahanī*. Causative, III 1, 5r2 = III 8, 15v3 *balysūṣte byaṇma vaṣṭja binema u pahaiṣa* 'cleanse, open, and drive away the obscuration (obstacle) to bodhi-knowledge';

Manj. 34 *bainema prracā bīṣa* 'it removes all contingencies' (BS *pratyaya-*); bere *bīṣa*, not *bāṣa* for *bīṣa-* 'all'. Base *nam-*, *nāmayā-*, see cognates s.v. *nam-*, *uysnāta-*, *panam-*, *panem-*, *hanam-*, *hanem-*, to IE Pok. 764 *nem-*.

bināj- 'steep, saturate', participle *bināya-*, Sid. 148r2 *sida-lām* (BS *sindhu-lavaṇa-*) *āṣṭaṇna haṃtsi binājānā* 'it is to be soaked in rock salt and the rest', BS *saindhava-anvitair jala-piṣṭaiḥ*, Tib. *rgyam-cha mams lhan-čig-tu čhu dags-mar byas-la*; Sid. 149v4 *buysṭīe bīysma jsa paherānā u hvaiṇānā u pharāka jūna bīnājōnā u hvaiṇānā* 'it is to be steeped in goat's urine and dried and many times soaked and dried', BS *chāga-mūtreṇa bhāvitaṃ*, Tib. *ra-gcīn-gyis sbaw-śiṃ bskam-pa de-lta-bur lan-grans ma-du byas-la*, parallel Suśruta *bhāvayec chaṣayec ca* 'let him saturate and dry it'; Sid. 106r1 *gvūṭhye: bīysma jsa binājānā* 'to be soaked in cow's urine'; BS *go-mūtreṇa subhāvitaṃ*, Tib. *ba-gcīn-gyi naṃ-du yun riṣ-du sbaw-bo bzah-śiṃ*; Sid. 151r3 *buysṭīṇa ṣvīda jsa binājānā* 'to be soaked in goat's milk', BS *aja-kṣīra-uṣita-*, Tib. *rahi ho-na daw sbaws-pa*; III 18.22 *īramḍāṃ hīye pīrā grōmūcā binājānī* 'leaves of castor-plant are to be soaked in hot water'; preterite, III 88.153 *ṣi hvī ṣvidanā bīnāyi viṣṭāna* 'this must be placed, soaked in human milk'; I 153, 63v5 *tta grrāma uca bīnauyā viṣṭāna* 'it is to be placed so soaked in bot water'. Base **vi-nāj-* with *nā-* beside *snā-* in *ysināj-* (**(s)nāj-y-*) 'wash', BS *snāpaya-* 'wash', causative to *(s)nā-*, see *ysināh-*, *ysināj-*. To Oss. D. *nakā* 'swimming', I. *lenk* (**nāin-k-*), D. *āxsnun*, *āxsnad*, I. *āxsyn*, *āxsad* 'to wash', IE Pok. 971-3 *snā*. Cognates s.v. *ysināj-*.

bināva- 'bound', II 103.56 *nadyōṃ īponamdyāṃ nāvānyāṃ raudyāṃ bastā bināva pūra aumaysdāna* 'moon (and) sun bound (dyadic) by the nāga-kings Nanda (and) Upananda' (plurals to render the BS dual number), Mahāvīyutpatti 3288 *nandopanandau nāga-rājānau* (to emend AM, n.s., II, 1965, III 'freed'); III 101.36 *ma na ttara ye na pāpe jsa bināvū* 'to me was no thirst, I was not bound (keen for) a banquet', beside ibid. 23 *bastā aysmū* 'mind bound (keen for)'. From *abi-nāsta-* 'held' if to present *nāj-* (see cognates s.v. *nāju*) or **abi-nāta-* 'seized', if with *nās-:nāta-* 'to take'. For *-ōvū*, note also III 104.29 *ysāvū* 'I was born'. See *binās-*.

binās- 'be hungry', v 76, 44r6 *ku bināṣṭā o vā ttarvoi hāmāte nai jve hedā* 'when he is hungry or becomes thirsty, no one gives to him', BS G 37, 33 b7 *ṣṣut-pipāsō-hetunā*, Tib. *bkres-pa dan skom-pas ṇen-čiv čun-xad kyan mi rñed-pa hgyur-ro*; Z 4.45 *bināṣṭīndī*, Z 13.100 *bināṣṭā* optative 'he would hunger'; III 123.56-7 *bīnāsai ttara tta aṣṭa* 'he is hungry, thirsty', BS *ṣṣut-pipāsā*; Z 4.19 adjective *bināsai hve* 'hungry man'; JS 12v2 *bināsai yakṣā bīhī pvestyaṃ tvare* 'the hungry yakṣa-goblin, exceedingly, greatly terrifying'; III 70.116 *bināsā ṣaṇḍala ṣika* 'the hungry young ravens'. Verbal *binās-*, adjective *bināsaa-*. From **abi-nā-s-* 'grasp, be hungry for', see *binōto-* 'keen for' (s.v. *bināva*), to *nās-:nāta-* 'get'; hardly to *nas-* 'to perish', even though Engl. *starve* is O.Engl. *steorfan* 'to die'.

binem-, causative to *binam-*, 'open, remove'.

binauyā 'steeped', I 153, 63v5 *tta grrāma uca bīnauyā viṣṭāna* 'is to be placed steeped in bot water'; III 88, 153

ji hwi vōidanā, bināmyi vištānā 'this is to be placed steeped in human milk'. See *bināj-* 'to soak, steep'.
bimnda 'upon', v 291, 1b4 ||| *āchai bīnda* 'upon the disease (diseased part)', Sid. 139r3 *āchai bīmṇā* (see s.v. *bījs-* 'pour'). Here *-in-* = *-e-* in *benda*.
bipajsama 'non-hostile', Z 2:141 *bipajsama buljso vīrā* 'without attack upon virtue' (*buljsā* = BS *guṇa-*). See *bi-*, *bijūndaa-* 'lifeless'.
bīma- 'rock', III 80:24 *vaṣṭi [bi] bīmi haiysgā padā anvaṣṭā* 'continuously rock is obstructive, the road difficult'; II 81:38 *bīmṇā ttarā baysgā ca tta tta straiḥā:* 'among rocks vegetation is thick, which is so stiff'; III 80:26-7 *bīmīla phastadā sagā* 'rocky moving stones'. From **vaima-*, Av. *vaēma-* 'rock, cleft'; M.Parth. (Hajjiabad insc. 6:12) *wym *vēm*, M.Pers.T. *wym 'y warg *vēm ī vāzarg* 'great rock', Armen. lw *vēm, vīmac* 'stone, rock', Zor.P. *vēm*; guardian *yakṣa*-goblin *vemacitraś ca pahlave* 'Vemacitra in the Pahlava-land' ('rock-born?') see S. Lévi, JA 1915, 1, 56. Note also Z 2:105 *bīmacātri aysuri* 'the demon Vemacitra', BS *vaimacitra asura-rājānam* (A. F. R. Hoernle, Manuscript Remains of Buddhist Literature found in E. Turkestan, 1059), Pali *vepacitta-*. Base of **vaima-* may be *vai-* 'to cut', Av. *vīnaoti, vīnuyaṭ* glossed by *kuṣṭan* 'flay, kill', Armen. lw *vēt* 'incision', see Henning Memorial Volume 25. For *bi bīma* with *bi* at end of line repeated next line, note also ibid. III 80:19-20 *pī pīcā*. Suffix *-ila-* as in III 80:30 *utcāla kauysā* 'water pot'.
bīmān- 'make to vomit', v 318:47 *bīmānānā*, see s.v. *bam-*.
bīmmīysā 'millet', Sid. 15v5 BS *ṣyāmaka-*, Tib. *khre-rgod*, panicum frumentaceum. The *-in-* may indicate *-e-*, *-ai-*. Possibly dyadic *bai-* (of *bīja-* 'seed', see above) with *mais-* (see s.v. *miṣṣa-*), then **bāi-maisākā-* 'plant with edible seeds'.
bīya- 'flooded over', see s.v. *bījs-* 'pour'.
bīye 'weaver (?)', IV 36b1 *bīye haṇṭsa suramarṣā hwi byiḥa thauna* 'together, the weaver Suramarṣa's woven cloth (silk?)'; IV 39b1 *bīye hvaḍe 3* 'three weaver men'; IV 53b1 *bīye hvaḍā 2* 'two weaver men'; uncertain; but rather to *vai-* 'to twist, plait, weave' than to *vaiḥ-* 'to separate, sift, collect'. Hence to Oss. D. *bījūn, bid, I. bījūn, byd* 'plait, weave', D. *zārin-bid, I. zārin-byd* 'gold braid', see s.v. *auvya, byiḥa-, bema, beganmā*. To IE Pok. 1120-1 *uei-* 'to twist', O.Ind. *vāyati, ūtā-, vādyati, vītā-*. See also *baya-bīya* 'filled with fear', and second component *-vīya-*. The form plural *bīye* may derive from **vaitar-* through nom. sing. **vaitā* > **baitā* noun of agent (see O.Pers. *daustar-*, N.Pers. *dōst*; Armen. lw *dēt* 'observer', *parēt* 'overseer' < **daitā, *padaitā*. For the base *vai-*, see also *pada-bayai* 'way-guide'.
bīyana-, byana-, byatana-, byanma- 'hindrance, obstacle', SuvP. 65v4 *byanām jaiga* 'destruction of obstacles', BS *āvaraṇa-saṅkṣaya-*; Bcd 46r3 *vinau byanā* 'without hindrance', BS *asaṅgata-*; v 110, 32v2 *byana yanāmā* 'we obstruct', BS *vighnāṃś ca kariṣyāmaḥ*; v 75, 43v2 *byanu yanā* 'hinders' (3 sing.), BS *antarāyaṇi kuryāt*; Z 22:309 *biyanu yidāndi* 'they checked'; Manj. 79 *nerv(ā)na byana*; v 337, 36r6-36v1 *byatanu yanā* (so to read), Tib. *čhad byed-pa*, v 30, 73r1 *pravajje byanmu ceri baṣḍā tā garkha* 'hindrance to wandering (BS *pravrajyā*), such as

may be your great sin'; v 30, 73r5 *cai byanmu yindā* 'who causes hindrance to him', v 30, 73v4 *ṣsei byatānu yantya* 'he would cause hindrance'. Here the four forms *byatana-, byatānu, byanmu, byana-* are like the name *hvatana-, hvatāna-, hvamna, hvana-*, 'Khotan', but the *-ta-* here is rather a secondary intrusion like v 263, 89v2 *kvatamḍā* 'men' (nom. plur.), BS G 37, 77a2 *purusa* 'two men', for *hvaṇḍā*, later form of *hvandā*; v 92 r4 *dātākṣiṇyānu* 'of bounties' from *dākṣiṇya-*; v 77, 145v5 *viysāte busānātai* 'a scented lotus'. Compound, Bcd 48r4 *byanamgāra* 'obstructor', BS *āvaraṇīya-* 'causing to be covered, obstructed'. From **abi-kan-* 'to cover' (like BS *āvaraṇa*), see *kan-* 'to cover'; since *-y-* may also replace *-d-* the source could also be **abi-dana-* to *dā-* 'put'.
biyāṣṣ-, *byāṣ-* 'to open', participle *byāṣṭa-*, Z 13:113 *u āvūṣṭe biyāṣṣa* 'and he may open lips'; Sid. 146r5 *u tciṃ (= tciṃ) byāṣṣānā* 'and the eye must be opened', Tib. *miḡ gḍans-te (gḍans* 'opened wide'); II 33, 3a6 *paṇḍi byāṣṣi himye* 'the road could be opened'; II 31:27, 33 *ṣau paṇḍi byāṣṭi* 'one road is opened'; *byāṣṭā* 'she opened', III 106:21 *ttanī ca byāṣā brrūka ayāṣṭi* 'then when she opened the window to the street' (**biyāṣṣātātā*). With negative K 37:124 *abyāṣṭi* (of a hole, *vraṇa-*, in the body) 'not opened, closed', with variant K 29:183 *abyāva*, K 21:9 *abyā*. Present 3 sing. Z 29:10 *āyī bāyāṣṭā hā hvandā vaska maraṇā* 'when death opens for a man' but perhaps rather to *byālys-* 'to step' (see below). Note also *bātai* 'opened', from **viṣāṭaka-*, Zor.P. *viṣāṭak*. From **vi-ṣā-ṣ-* 'to untie, open' with *-ṣ-* as in *tsāta-, tsāṣṭa-, stāta-* 'tired', *stās-* 'be tired', with *pyāṣṭa-* 'veiled, bleary-eyed' from **api-ṣās-*. See also *beittā, bettā; byaṣḍe* 'expands'. See cognates s.v. *bātai*.
biyemḡ vi||| —?— v 18:10:5 from a present base *bīya-*, **biyāmatā*, no context.
bīys- 'embrace, hold', v 384, 9a1-2 *ysā jū āstyā (= āstyau) nāyysera bīyse hvandānāi rana* 'a thousand times (= *ysāre jūna*) closer than my bones I embrace the jewel of a man'. Parallel to v 243:34 *nāmyysaira dīryai* 'I held closer'. If *beysā-* of the compound JS 32r3 *beysā-deṇḍe* 'with raised staff' from **biysāta-* is compared the word will be present *biys-* (> *bīys-*, *beys-*) and participle **biysāta-* to set beside *biysamj-* 'to seize, hold'.
biysa 'Buddha', v 312:20 *biysa ttu biṣa pīra samatta biysūṣṭa bosta* 'he believed all that of the Buddha; he awakened to *samathā-* ('calmness') (and) bodhi-knowledge'. With *pīra* rather than *pīda*.
biysamj-, baysamj-, beysaj- 'take, seize', participle *biysīya-*, v 246, 11b1 *dastāna biysamjāre* 'they hold him by the hand', = K 97:183 *dastana beysajāre*, BS *hastena hastam tasya upanāmayanti*, Tib. *de-la phyag brygan-bar hgyur-ro (brygan* 'extend'); 3 sing., Sid. 134r2 *haika biysāste* 'hiccough attacks', BS *hikkā*, Tib. *skyigs-bus hdebs-pa dan*; K 37:122 **tvā bīysāṣṭi ehā* 'he takes it in the mouth'; K 74:59 *khva va āsā ni biyāṣḍi* 'so that it (the mind) does not grasp the memorized (teaching)'; participle future, III 21, 7a1 *khvāi aysmū baysamjānā* 'how the mind is to be grasped', BS *katham cittam pragrahitavyam*; preterite, 3 sing., K 136:860 *hāṣṭā anjalakā dasta biysīye* 'he grasped the hands in *anjali*-gesture', parallel v 69, 8r3 *hañju dasta nāte*, BS G 37, 11a5 *tena anjalim prapāmya*,

Tib. *thal-mo sbyar-ba* ('join palms'); III 69-86 *biysīyai dastāna tvā* 'he took her by the hand'; III 132-11 *mūrā tta biysīyai haṣṭa-se* 'so he took *mūrā*-coins 800'; III 68-67 *biysīyai natcai vīstāte* 'he took hold, he placed her outside'; 3 sing. fem. K 42-106 *pejsi vīra bāysīyā* 'she conceived great hatred' (Prakrit *vera-*); K 142-1035 *aṃjalā dasta biysīyā* 'she grasped hands in *aṃjali*-gesture'; 3 plur., II 126-14-5 *satta pada biysīyāmdā* 'the beings took the road'; K 29-200 *satta biysīyaude* 'the beings seized'; V 310 vii, 14 *biysīyauddā*; participle adjective, Sid. 126v5 *biysī-likā*, Tib. *thebs-pa* ('seize'). Inchoative, JS 17v2 *biysīsaṃdai sōṃṇḍāna* 'seizing in his mouth' (BS *suṇḍa-*); Sid 136v2 *ttarai biysīstā* 'thirst seizes him', Tib. *skom-dad che-ba* ('thirst is great'). With *-ta-*, Manj. 309 nā *yakṣa graihyau baiysīttai* 'seized by *nāga*-monsters, *yakṣa*-goblins, *graha*-planets', =Manj. 312 *bu yakṣa grahna baiysī* 'seized by *bhūtā*-demon, *yakṣa*-goblin, planet'. From base *zang-* 'seize', to Sanglečī *zenz-*, *zendz-*, *zōnz-*, *zānz-*, preterite *zuyd*, *zōyd* 'seize'; without *-n-*, Šuynī *zēz-*, *zāfī*, Orm. *zōz-*, Oss. D. *izazun*, *izast* 'to raise with lever', *izaznā* plur. *izaznūtā* 'lever', with Av. *zaza-*. See also *zā-* in *beyzā-deṇḍe* 'raising the staff', parallel Pali *atta-daṇḍa-*, present *biys-*. For *zāg-*, see *ysājū*, II 14, 2a6 *khu a ysājū mirā* 'if I keep him, he will die'. Hence both *zang-* and *zanz-*, IE *-g-* and *-g-*.

biysanne 'of the frontier', see *balysana-*.

biysar- 'be horrified', III 43-28-9 *tta tta pā biysarāra pariyaṣṭau vaṣayā* 'so the *ārya*-s are horrified at the world' (BS *viṣaya-* 'territory'); III 43-26-7 *saṃ khu jā hvai hagrrihā ttairā da biysarā-vī* 'just as a man lifts up a sword, terrifying to see', parallel to Divyāvadāna 382-24 *jugupsitatvād* 'from disgust'. Causative *biyser-* 'to horrify', K 41-62 *diṣṭā hvī: kimalai biḍā, biyserāma va hūmīya* 'he carries in his hand a human head; it was there horrifying'. Adjective, Z 24-261 *kādai pharu hina biysārjūna bilīyū* 'his exceedingly large army, greatly terrifying'; Z 20-31 *hūnā jsa biya atā bāysārgyūna kāḍe* 'overflowed with blood, very exceedingly horrifying'. Base *zar-*, *zar-ṣ-*, Av. *zars-* 'become stiff (feathers), be hard (stones)', *zarštva-* 'a stone'. IE Pok. 445 *gler-* 'be rough', O.Ind. *hārṣate*, *hṛṣyati*, *hṛṣṭā-*, Greek *χέρος*, *χέρος* 'mainland', Lat. *horreo*; O.Engl. *gorst* 'gorse (plant)', Celtic O. Ir. *garb* 'rough'. See also JS 30r1 *beyṣidā ṣaysde* 'horrific snakes', from participle **vi-zarita-ka-* (like *ysīḍaa-* 'yellow' from *zarita-ka-*), rather than *be-* 'poison' with *ysīḍaa-* 'yellow'.

biysān- 'awake', Z 4-71 *na ro biysānūdi ne bwōre* 'they no more awake; they do not know'; 3 sing., V 164, 113v4 *bāysendā*; Manj. 97-8 *biyseda ma hūna jsa vāṣṭa* 'he awakes here from sleep'; III 39, 42b4 *hūnā daittā hhu vā beysedyā* 'he sees a dream; when he awakes. . .', =Manj. 271-2 *hūna daitte khu vā biyseda*; K 69-226 *ṣi ji nī biysīndi* 'he does not wake'; Bcd 51v4 *ttiyāṃ biysāntīne aysi dāyī cakrrina* 'among them I awaken with the wheel of the *dharma*-doctrine', BS *teṣu vibudhyana cakrapravṛtṭim*; preterite *biysānda-*, Bcd 46r3 *biysōṇāme jsa vīnau byanā biysāmda* 'awakened with awakening without hindrance', BS *bodhi vibudhya asaṃgata prāptāḥ*; III 21, 6a2 *rraṣṭā biṣā hālā biysādā* 'right all ways awakened', BS *samyak-sambuddha-*; K 59, 33r4 *biṣvō sarvadharma biysāmda* 'awake in all *dharma*-elements'; 2 sing., V 77,

145r4 *ṣīru biysāndī grata-hvaṇā* 'you have well awakened, preacher of instruction', Tib. *ston-pa bde-bar rab sad-nas* (*sad* 'examine'); K 11r2 *bāysāndye saṃñā ni huṣṭā* 'of one awakened the *saṃjñā*-concept does not sleep'; V 119, 67v7 *hūnāna bāysāndā* 'awakened from sleep', BS *svapnād vibuddhaḥ*; causative, Z 4-102 *balysā biysāñāte satva jaḍina* 'the Buddha awakens the beings from ignorance'; adjective, Z 4-93 *nī vā saṃtsera biysōñākā ce hūṣṭīndī gyadīna* 'in migration there is no awakener of those who sleep in ignorance'. Noun, Sid. 2v3 *biysānāme udiṣyā* 'for awakening', BS *prabodhāya*, Tib. *bya-bahi phyir*; K 153-22 *biysānāmi jsa biysānāme baḍa* 'with awakening at time (= *beḍa*) of awakening'; participle future, III 36-50 *biysāñā ṣṭāṃ caista hvaṇḍa ṣṭje vaska* 'the young folk are to be awakened for one another', =III 34-2 *biysāñā ṣṭā casta hvaṇḍa ṣṭja vaska* (also III 45-8, and III 40-2-3). From *zān-* 'know', see cognates s.v. *paysān-*.

biysānaa- 'intolerable, savage', fem. *biysāmja*, Sid. 127r4 *biysānai*, BS *ghora-*, Tib. *ma runs-pa* ('pernicious'); Sid. 138r4 *beysāja kṣe-padya haṣṭā āchai hame* 'horrific disease of swelling is sixfold', BS *ṣophaḥ syāt ṣaḍ-vidho ghorah*, Tib. *skraṃ-bahi nad mi-bzad-par rnam-pa drug hbyun-bor hgyur-te*; Sid. 145v4 *tcīmā āchai abhaiṣaṇnā hame biysānai*, BS *abhiṣyanda-pravṛddhaḥ syāt*, Tib. *mig-nad mēhi-ma hāzag-pa ṣes-bya-ba ḥabs ḥen-po gyur-pa-la* (*ḥabs ḥen-po* 'very great'); Sid. 146r4 *biysānai tcīmā rrāhā āchai jīndā* 'it cures severe disease of pain in the eye', Tib. *mig-nad mi-zad-par na-ba sel-to*; Sid. 107v1 *kāmmalā biysānai āchai va* 'for the severe *kāmala*-disease', BS *kāmalārtasya*, Tib. *mig-ser-gyis ṇam-thag-pa-la*; Sid. 109v3 *haika āchai beysānai jedā* 'it cures severe hiccoughs', BS *hikkāte*, Tib. *skyigs-buli nad-kyis ṇam-thag-pa sel-to*; I 137, 45v2 *biysānā rakṣasā* 'fierce *rākṣasa*-demons', BS *dāruṇā rākṣasāḥ*; III 72-155-6 *halahaja biysāmja* 'terrifying tumult'; III 71-138 *hūna biysāmja* 'terrifying army'. Possibly from **viṣōrana-*, **viṣōrna-* to *biysar-* 'be terrified', *biyser-* 'to horrify', with loss of *-r-* in contact (see s.v. *khārga-*, *baṣvōrra-*, *biṣavānū*, *pōja*, *hamōja*, *ōphāja*).

biysirka- 'great (?)', JS 11v3-4 *gūha. . .hambada ṣays(d)yau jsa biysirka* 'a cave. . .filled with snakes, huge'. In form like *nūysirha-*, *nuaysirha-* 'great', to base *mas-*, hence possibly to O.Pers. *vazarka-*, Sogd. Bud. *wz'rk-*, plur. *wz'rkt*, *wz'rkt*, M.Parth.T. *wzrg*, *wzrgyft* (*wzyšt* 'greatest', or 'lively'?); M.Pers.T. *wzrg*, *wzrgyh* (*wzyšt* 'greatest (?)'), Zor.P. *wēlg*, *wēwlg*, *wēwlgwom*, N.Pers. *vuzurg*, *buzurg*, Pāzand *guzurg*, *guzarg*, Armen. *lv vzourk*, *vzrouk*, Sasan. insc. *wzrk*. To base *vaz-* 'to increase in size' (see KT VI 441). The *-ark-* of Zor.P. *takarg*, N.Pers. *tagarg* is preserved in the absence of *v-* (quoted s.v. *bātāṇjisa-*). The meaning 'great' is preferred to a connexion with *biysar-* 'be horrified', as qualifying the cave, not the snakes.

biysaurrjā 'angered', III 72-159-60 *cī rakṣaysa ttū hirā busta, jambūyā ōva biysaurrjā* 'when the *rākṣasa*-demons knew, the *Jambudvīpa* men had come infuriated'. From *vi-* intensive, and *ysurra-* 'anger', *ysurrja-*, base *zar-*.

biysma 'urine', Sid. 102v5 *biysma*, Tib. *gcin*; Sid. 128r4 *buysīñe biysme jsa*, BS *basta-mūtre*, Tib. *ra-gcin dan*; adjec-

tive, 24v3 O.Suv *bīysmanna pañīys(au)* (dyadic), BS *mātra-*. See cognates s.v. *mīysai*, and note three initials *mīysai*, *bīysma*, *plāysgāna-* 'bladder'. For *b-*, note also Sogd. Bud. *βam-s'ny* 'bladder', BS *vasti-*. IE Pok. 713 *meigh-*.

bīr- 'throw', N 50·24 *handarña lovadāto bīrāta* 'would transfer to another cosmos' (BS *loka-dhātu-*); K 90·732 *si satvā... paskinā būre* 'that person throws back'; I 179, 98r3 *pīra biša jīmdi gūva jsa būrāni* 'it destroys all worms; it must be thrown (got) from the ear', BS *prapūraṇā-*; Z 5·106 *banhyu būrāte śśando* 'throws the tree to the ground' (not to Sogd. Bud. *wyr-* 'to saw'). Preterite Z 22·294 *bījā na biḍe* 'he threw out their seed'; Z 19·44 *rrīṇa svānānu jūndau biḍātā* 'the queen threw him living to the dogs'; Z 13·78 *dādāyu biḍe* 'he threw a stone'; Z 11·36 *spāte biḍa... bālā* 'should throw flowers on a monument' (see s.v. *uysdī-*). Base *bīr-*: *biḍa-* (like *pīr-*: *pīda-* 'write'; and *pīr-* 'believe', *pīrāte* 'he believes'). Note also *pīḍe* 'is filled' to base *par-*. Possibly *bai-*, noun *bai-ra-* denominative verb **bair-* > *bīr-*, or base *bar-*, *bary-* > *bīr-*. See Lit. *berīā*, *beṛti* 'to strew (grain, flour, ashes)' with *byrū*, *birti* 'to strew', to IE Pok. 132 *bher-* 'carry' in specialised meaning.

bīr- 'crack, break', I 169, 85v5 *cim (=cai, or cwa) aušta bīrimda hwaṇḍam* 'whose lips crack, of men', BS *bhagna-*; Sid. 131v4 *āstā-v-i hatcyadā hamāre u berāṇdā* 'his bones become fragile and crack', BS *rug-bheda-*, Tib. *rus-pa grum-zin hgas-pa dan*; *bīraca*, Manj. 113 *padamyaa jsa viysa bīraca* 'the lotuses breaking by the winds'. IE Pok. 133-4 *bher-* 'cut, split'. With increments *bhrei-s-*, Šuynī *varaḥ-*: *varūšt*, Sanglēcī *vrel-*, *vret*, Yidya *vrūm*, *vrūm*, Munjānī *vrūm*, *vrīšky-*, Sarikolī *vareig-*, *varaxt*, Yazg. *varaw-*, *varōxt*; trans. *vrand-*, *vrōxt*.

bīra 'dress', II 59·3 *u śaca praiysge bīra śā* 'and one śaci-silk covering, dress'. From **brya-* (as *mār-*, *mīr-*, *mīr-* 'to die' from *mrya-*) to base *bar-* 'bear, wear' (or **urya-* to base *var-* 'cover', as Zor.P. *varr* (wl), Armen. lw *var* 'mantle'). See also *bairai*, *biḍa-*, *bīla-*, *baraka*.

bīrā 'leash, bond', III 42·12-3 *ttraiṣṇījsai bīrā jsa pāsa ttū mauṇadā aysmū nūṣṭārā* 'a load with leash of desire (so BS *tṛṣṇā*), so they bind the mind'; duplicated and deleted III 42·10-11 *ttraiṣṇījai bīrā jsā pāsā ttā ttū mauṇada*; III 42·11 *sa klu jā nūṣṭyai pyairā bīrā jsā hatsā* 'just as one may bind desire with a leash', parallel to BS *tṛṣṇā-pāsa-baddha-* quoted s.v. *ahva-* and *baittā*; Manj. 39-41 *sa khwa pere bīra nāṣṭa uysānā hīwī drauna ttu māṇada harbaśa satva aysmīnī drrauna ttanwāre* 'just as a leash of desire may bind the self with its own grasping, so all beings are drawn by the grasping of the mind'; Manj. 41-2 *cu mī tīyai kṣamī narīda sattsārva bīrai jsa vāṣṭa tīy[ā]e hīwī aysmīnī sa vasūjāna* 'whom it pleases (=he who wishes) to escape the leash of migration hither, he must cleanse his own mind'. The BS *tṛṣṇā-gardūla-* 'leash of desire' gives the meaning of *bīra-*, which can then be traced to a base *barb-*, **barbya-* (see above *gir-* < *grbya-* 'take') and so connected up with Sogd. Bud. *β'rβ* **ābarba-* rendering BS *ankuśa-* 'the elephant hook' to conduct the elephant. This *barb-* 'to lead, drive', can be traced also in O.Ind. RV 8·32·10 *br̥bād-uktha-*, epithet of Indra, 'leader of the song', and

probably also in the RV name *br̥bā-*, in Greek βραβῆς 'judge, umpire'. See Donum... Nyberg 1954, 11; Indo-Iranica, Mélanges G. Morgenstierne, 8; BSOAS 23, 1960, 24-6.

bīrra- 'something carried as a load', II 16, 441 *cu bīrrā barīdī* 'what load they carry'; II 36·10·8 *cu bīrrī baḍāṇdī* 'what load they carried'; II 26·31·7 *b(i)rra-barai* 'carrier of the load'. From **baranya-* (as *yīrra-* 'gold' from **zaranya-*, Av. *zaranya*, O.Pers. *daranya-*), to base *bar-* 'bear, carry', then *bīrra-* 'any load', but the base *bar-* 'cut (crop, plants)' would give 'load of cut hay (or corn)'. For *bar-* 'cut', see s.v. *barnei* 'split'.

bīrrai 'I fear' (doubtful *-rr-*), II 125·14 *ma jsā ma śīkā ārā naiṣṭa, hīṇa ysīra bīrrai ttā-ṇ buquma-vīnai vā-ṇ parya prraysarye* 'here in fact I have not this fault; in my own heart I fear; deign to send me here guidance in the discussion'. Conjectural. In *bīr-* 'to fear' denominative from *bai-*: *bī-* with *-ra-* (cf. Armen. lw *aha-vir-k* quoted s.v. *baya-*), hence *bīr-* (< **baira-*). For *buquma* (distinguished from *bvāma-* 'bodhi-knowledge' by the hook?) connexion is assumed with *bānā-* 'talk'. For *vīnaa-* < **vayana-ka-*, see *vai-* s.v. *bay-* 'to guide'.

bīrre 'with cut', K 20·2-3 *kāḍara-bīrre raysaga vīra jsanaaṇa* 'with cut of sword, she must swiftly be slain', parallel K 28·178 *kāḍara jse vara ṣṭau raysga vīra jsanaaṇa*, = K 37·118 *kāḍarīnai vara ṣṭām raysgi vī jsanaaṇa*. Hence *kāḍara-bīrre* = *kāḍarina* 'with sword' as second component *bīrre* may be traced to **brya-* 'cutting' to base *bar-* (see s.v. *barnei*). Note *-rya-* > *-ira-* in *mār-*, *mīr-*, later *mīr-* 'to die' from *mrya-* (see also *bīra-* 'dress') and *-rr-* < *-rn-* primary contact or secondary in *yīrra-* 'gold' from *zaranya-*. Short *-i-* in *bīrre* requires *-r-*, not *-ar-*, hence **brya-* > **bīra-* > *bīrra-*. The *-e* may be older oblique case *-yā*.

bīrai jsa 'with the leash', Manj. 42. See s.v. *bīrā* 'leash'.

bīraca 'breaking', see *bīr-* 'crack'.

bārays- 'spread, expound, state', *bīrays-*, *berays-*, participle *bīraṣṭa-*, K 59, 341r-3 *māṣṭa prracīṇma (-iṇ- = -ai-)* *kāla se-yīrīvā buddha-kṣettrvā lovadāvūā nirmāṇa bīraysdī tcamna satvāṇ nva gāṇttṛā* (BS *gotra-*) *hīvāmye phara jsa dā uysdīte* 'in mercy in koṭi-millions, 100,000s of Buddha fields, cosmoses (BS *kṣetra-*, *loka-dhātu*) he displays nirmāṇa-form whereby he teaches according to the family of beings the dharma-doctrine in (each) his own language'; Sid. 136r2 *ṣi agvā harbeśā-v-i bīraysde u trāne* 'it spreads in all his limbs and penetrates', BS *sarvataḥ pravīsarpanāt*, Tib. *lus thams-čad-du mched-čio ljug-pa yin-no* (*mched* 'spread'); of preaching, expounding, stating, Sid. 3r4 *tīye hīya piṣkistā jsa ttā bīraysāre, rve kṣa bīraṣṭe* 'they are displayed with its division, the six seasons are expounded', BS *vibhāgāḥ ṣaṭ samākhyātā ṛtavasa tasya santatam*, Tib. *dehi rgyun-gyi rnam-pa dbye-ba ni, dus-čligis rnam drug-tu bśad-de* (*lhyed-pa* 'divide'); I sing. v 139, 1b3 (no context) *kāma vāte bīrayse*; Sid. 145r5 *tīyām āstaṇma bīraysdeṇ (-eṇ = -e)* 'those and the rest he teaches', BS *smṛta-*, Tib. *rnam yin-par bśado*; Sid. 133v1-2 *mau jsa āchām jehume vaṣkaḷa beraysde* 'he explains the chapter of curing diseases due to intoxication', Tib. *čhan-nad gso-bahi lehu bśad-par byaho*; preterite, Sid. 145r3 *bīraṣṭa*, Tib. *bśado*; Sid. 107r4

biraṣṭa, Tib. *bstan-pa* ('teach'), SuvO. 55v5 *brūñāte bāraṣṭā vāstarna* (BS *vistara-*) 'īyā 'would illuminate and be taught in detail', BS *vistareṇa samprakāṣayisyate*; K 2, 137v2-3 *cu bāraṣṭaimā, u uysdīśātāimā* 'what I expounded and taught', Tib. *na ma bsad-do* (negative in Khotan Saka, *ne*); K 2-137v3 *u cu buro bāraṣṭemā* 'and all that I taught', Tib. *nas gaṇ bsad-pa*, translation E. Lamotte 239 'je n'en ai pas prêché'. Causative *birāṣ-*, see below. Base **vi-raz-* 'extend variously', see cognates s.v. *rrays-*, IE Pok. 854-7 *reġ-*, Av. *raz-*, *rašto-*.

bārraviya- 'happy', v 118, 67r5 *ṣā rre nāma-varidā buljśa-jserā hānūte bārraviyā suhauṭtā hāmātā* 'the king becomes famous, virtuous, happy (dyadic)', BS *yaśasvi bhavate rājō*; JS 10r2 *tturka tvānā gvaḥa bravīya śirkyi ṣāra-bijse haygye* 'your mouth, ears, nostrils, excellent, good, with a thousand good qualities' (= BS *guṇa-*). Both *bār-* and *bārr-* occur with initial *r-* (see *bārāhātā* 'he soars' and *bārrāṣṭattete jsa*). Here *bārr-* is later *br-*. Base may be either *brav-* or **bi-rav-*, **abi-rav-*. Possibly from *frav-*, with Av. *frōvōit*, Yašt 19.80 *vaēnamnam mayd frāvōit* 'amours (of daēvas) enjoyed publicly' (AIW *frā-bav-*). If from **obi-raf-* one could connect with Av. *rafanah-*, *rap-* glossed by Zor.P. *rōmīšn* 'joy'.

biraśā 'floor, storey (?)', III 74.203-4 *haśa sa uska-biraśā, vira naṇḍalā ṣkāmda maysairkā* 'in the tower he mounted to the upper floor (roof); there he created a huge maṇḍala-magic circle'. Possibly **abi-raz* 'to erect, raise', or **viraz-* 'spread (in building)', thence **vi-razya-* or **virazi-* 'space in a building, floor'. For *uska-* 'upper', see *uskāṣkama-*, and Waxī *iska-kut* 'roof' (**uskā-kata-*). Yidya *iṣṭy* 'roof' (**usca-kataka-*). Hence not *bira śā*.

bārāysda 'explain', v 143, 110a4 *kūṣānei vātā se ko mā nāma bārāysda se śātā||* '...was searching, thinking, if indeed (*-ū <uta*) he should mention my name, saying, this...'. Injunctive 3 sing. to *bārāys-* (with *bārāys-*), form like III 44.53 *pajāysdai* 'he accepts', from *pajāys-*.

bārāś-, *biraś-*, *biraś-* 'explain, expound, teach', causative to *birays-*, *birāys-*, v 118, 67v6 *bārāśātā hvāñātā* 'he proclaims', BS *prakāṣayantaṇi*; SuvO. 55v6 *vāstorna bōraṣṭyā uysdīśṭyā* 'he would explain in detail', BS *vistareṇa samprakāṣayisyate*; SuvP. 65v3 *ṣau jūna khvai ye biraśe* 'one time when he expounds it', BS *eka-velāṇi prakāṣeṇa*; III 60.35 *rraṣṣāmā ttu sūttri birōṣāmī jsiṇṇā* 'we will protect this sūtra-treatise, we will expound it shortly'. See cognates s.v. *rrays-*. The participle *biraṣṭa-* serves both *birays-* and *birōṣ-*.

bārāśma 'explanation', v 84, 25r4 *ku ṣa śūraṇigama aysmūi vaṣṭāmata bārāśma itā* 'where this Śūraṇigama-samādhi may be an explanation', translation E. Lamotte 227 'où l'on prêche'. Tib. *rab-tu spyod-pahi sa*. See *bārāys-*.

bārrāṣṭattete 'pride, BS *dorpa-*', SuvO. 36r2 *ṣkālṣattete jsa bārrāṣṭattete jsa pahāṣṭāna aysnūna* 'with mind freed from arrogance, pride', BS *māna-mada-darpa-vivarjitena cittena*. From **abi-raz-* 'raise up', to Av. *roz-* 'direct', *ham-raz-* 'rise', Zor.P. *apṛāst* (*-st- <-st-*), *apṛāstiṣṇih*, N.Pers. *ofrāz* 'exalted', *ofrāṣṭan* (and *ofrāṣṭōn*) 'to raise'. See cognates s.v. *rrays-*. See also *berāṣva*, to be read **berāṣṭa* JS 28r4 'exalted'.

bārāhātā 'soars up', K 5, 142v1 *trāmu khō siyānu rre bārāhātā* 'as the king of hamsa-birds flies up', Tib. *nan-*

pahi rgyal-po bzin-du bar-snaṇ-la hphags-te (*bar-snaṇ* 'atmosphere'); *brāh-*, Z 21.115 *samu hatārā brāhā kṛṇgi ka śātāna āvuto hīṭā* 'only once the cock flies when he comes to a village', parallel Divyāvadāna 316.11 *kukkuṭa-sampāta-mātra-* 'one flight of a cock only'. From base *raf-*, Av. *rapta-* (Vid. 13.45), Zor.P. *lptn*, *lubytraftan*, *raṣṭet* 'go', N.Pers. *ravad*, *raftan*, Munjānī *wurafs-*: *wurafsōy-* 'to fly', see cognates s.v. *ārāhau*, *patārāh-*, and below *harautta-* (Z 7.46).

birāt- 'split, open', participle *birṣṭa-*, Z 13.79 *nā śṣondā birātā* 'would not the earth split?'; Z 22.330 *ūru mā birātūdi* 'they split my belly', Sid. 138v1 *thiyau parvaṣte u berṣḍā* 'it quickly matures and bursts', BS *kṣipra-pāki*, Tib. *myur-du smin-čün rdol-ba daw*; v 243.36 *sagīnāi ysaira maṣṭauške ttana ṣṭau baiṣḍā* (repeated 38) 'the heart of stone burnt, the skin bursts'. Preterite Z 20.35 *kye ūri birṣṭā* 'whose belly burst'; III (ed. 2) 142, 1v2 *(vūmū)ta bōrṣṭa tta(nū)*, = Z 20.37 *vūmūva birṣṭa ttanī* 'moved, the skin is burst'; Z 13.71 *varī puṣṣo śṣandā birṣṭa* 'at once swiftly the earth burst'. From **vi-raiṣ-* 'injure, break', Av. *raēṣ-*, *iriṣṭa-*, Sogd. Bud. *ptṛ-yṣ-*, Man. *pṛyṣṭ-* 'to tear', Sogd. Bud. *zṛ-yṣ-* 'destroy', Man. *zṛyṣṭ-* 'harm', Oss. D. *resun*, *rist*, I. *risyn*, *rissyn* 'to pain', *rīs* 'pain'; Šuynī *wirēṣ-*, *wirēṣṭ* 'tear, rip open', Rōṣānī *wirēṣ-*, *wirēṣṭ*, Yazg. *wriṣ-*, *wriṣṭ*, intr. *waroxs-*, *waroyd*, *waroxl*. See *harōṭa*, *harṣṭa-*, *rrātu*. IE Pok. 859 *rei-s-*, O.Ind. *rēṣati*, *riṣyati*, *riṣṭā-* 'injure', O.Norse *rista*, *rista* 'tear', O.Slav. *rēṣiti* 'loosen', Let. *risums* 'split'.

bārriysātā 'it shakes', K 5, 144r2 *lowadāti kṣei-padya bārriysātā* 'the cosmos (= BS *loka-dhātu-*) shakes in six ways', Tib. *hfig-rten-gyi khams hdi rnam-pa drug-tu g-yos-so* (*g-yos* 'move'); like v 338, 62r4 *kṣei-padya ārotta*, BS G 37, 58a6 *ṣaḍ-vikāraṇi prakampitāḥ*, Tib. *drug-tu rab-tu g-yos-so*, so also Sogd. Bud. VJ 999 *z'yh wywōṣto-ank'y šn'*; III 72, 158 *bārriysa śamḍā misto* 'the great earth shook'; v 84, 25v3 *ne bārriysde*, Tib. *mi skrag* ('fear'), translation E. Lamotte, 227 'ne seront pas effrayés'; see *riysde*, *rrriysai*, *harriys-*. From *raiz-*, cognates s.v. *rrriys-*.

bārūñ- 'shine', *birūñ-*, *brūñ-*, SuvO. 27v4 *bārūñāte*, BS *abhāṣita-*; SuvO. 5v1 *bārūñamce*, BS *uttapta-*, SuvO. 55v6 *brūñāte*, BS *samprakāṣiyati*; v 184, 40r2 *bāyyau birūñā u||* 'with rays shines and...'; preterite v 156, 1a2 *bārūñātāndā indā*; noun, Z 23.98 *brūñāmata trāma saṇi kṣo sarbandā urmaysde* 'brightness just like the rising sun'. From **vi-rauxsnaya-*. See *rrūndātā* 'light', *harūñ-* 'to illuminate'. Or possibly **rauxna-* < **leuk-no-*, without *-ṣ-*.

biraijām 'crops', gen. plural, K 102.63-4 *cvai nāma hvōñe harbiṣām biraijāṇi saijāmaḥ byehe tsā himi suhye* 'who recites the name, gets success of all crops, becomes rich (and) happy' (BS *sukhita-*); = III 114, 6r4-6v1 *cvai nāma hvāñi barijōṇi sijāma* (BS *sidhya-*) *byehi tsā himi suhye*; = v 250.797-8 *cvai nāma hvāñe harbiṣōṇi barijāṇi sijāma byehe tsā himi suhye*. See *bara-*, *barija-*.

bīmrkha 'seat', K 49.3.7 (dyadic) *sīhāysina sarauva bīmrkha* 'the lion throne' (BS *siṇhāsana-*); K 147.37 *sarauvaḥ bairkha pīla āysana* 'lion-seat, pīṭha-seat, āsana-seat' (*pīla*, Tokhara B *pīr*, BS *pīṭha-*). Possibly base *bar-* 'carry, be borne', as Lat. *ferculum* 'bier', O.Engl. *bær* 'bier'.

birgga- 'wolf', Z 2:46 *birgga rrūvāsa nuṭaindā* 'wolves, jackals cry'; Z 4:58 *birgga svānā rrūvāsa šṣundā* 'wolves, dogs, jackals, ravens', Z 24:420 *birgga rrūvāsa hāysa šṣāna nuveindi* 'wolves, jackals at a distance cry'; III 71:136 *sarautāṃ āstaṃ birga* 'of lions and the rest, wolves', Samghāṭa 155b2 *bārga* 'wolves'; III 72:157-8 *hviyaṣāṃ hivi rathā, birgāṃ ttralaphāṃ tiyāṃ hivi nāya maysairkā* 'the tumult of human beings; of the ravening wolves, of them their huge noise'. For the BS list of animals, see the list of beasts in the cemetery, cited KT VI 262. To Av. *vahrka-*, Zor.P., N.Pers. *gurg*, Sogd. Bud. *wyrky*; Parāčī *γury*, Yidya *wury*, Sanglēcī *wurk*, Šuynī *wūrj*, fem. *wirdzin*, Yazg. *warg*, plur. *wargāθ*, *wargēz*. IE Pok. 1178 *uḷk**os, O.Ind. *vṛka-*, *vṛkt-*, Tokhara B *walke*, Greek *λύκος*.

biryau 'you may be bound', 2 plur. optative, K 17:168 *tsūva khu na biryau pātca* 'go that you may not be bound next', =K 25:107 *tsuava khu na biryau pātca*, =K 33:56 *khū nā biryau pātci*. From base *bad-*, present *bya-* > *ba-*. See *bañ-*.

biršta 'split', see s.v. *birātā*; III 89:166 *nūvara-jaśa basakā hviṭ saṃnā biršta āysaṃ, u rājā-nanwa* 'dung of newborn calf, burst millet (seed?) and rock-salt'.

bila 'dress', II 77:16, =II 77:40 *bīda* from **baḍa-* as *hviḍa-* 'food' from *hvaḍa-*. See s.v. *bīda-*.

bile 'intestines', Z 20:54 *māstai āške hvi aśucā* (BS *aśuci-*) *biysma bile* 'brains, tears, sweat, faeces, urine, intestines'; Z 20:36 *cā bile tcaḥriye* 'whose intestines are scattered'. From **vrdā-* to *vard-* 'soft', Waxi word 'tripe', Av. *varədu-* 'soft'. See also *hulga-* 'soft'. IE Pok. 1163 *uer-d-* 'rub (soft)', O.Ind. *vrad-* 'become soft'.

bilga- 'kidney', Z 20:55 *špuljei rrūva svī jatārta bilga ysārā* 'spleen, intestines, lungs, liver, kidneys, heart'; Sid. 155r3 *biṃga-baṃdanwā vñā* 'pains in the bands of the kidneys', BS *kuksi-*, Tib. *mkhal-rked na-ba*. Adjective, III 89:157 *biḡaji pī* 'fat of kidney'. Base **vṛṣka-*, Av. *varəḥka-*, *varəṭka-*, Yidya *wulya*, Waxi *wulṭk*, Zor.P. *gwlṭk* **gurtak*, N.Pers. *gurdah*, Orm. *γulkah*, Sanglēcī *wolk*, *gul*, Šuynī *wūšc*, *ūwṣ*, Pašto *warga* (*pušta-warga*), Kurd. *bulḱ*, Oss. D. *urg*, *urg-futāj* 'with fat of kidneys', I. *ürg* (= *ūyrg*), caritive *ūrḡoj* 'without kidneys'. The oldest Indian *vṛkkau* (dual) is less archaic with *-kk-* < *tk-*. IE Pok. 1157 *uer-t-* 'to turn, twist'.

bilsahai 'his hairs (above the hoof)', Z 22:146 *strāhā dumei bilsahai mulysga* 'his tail stiff, his hoof-hairs short', called 'feathers', of which the shortness is a sign of speed. From **vṛsa-θā-* (collective), like Pašto *wēšta* 'hair' (**vṛsa-tā*), Wanetsī *ūšt*, with Parāčī *γōš* (**vṛsa-*), N.Pers. *gurs*, Armen. lw *vars-k*, Zor.P. *wls* **vars*, Av. *varəsa-*. IE Pok. 1139-40 *uel-* (of hair, wool, grass, forest), *uel-k-*, O.Ind. *vālśa-* 'shoot, twig', O.Slav. *ulasū* 'hair'. See KT VI 242-3 for other proposals.

biva 'root', Sid. 52r3, Sid. 100r1, see *bāga*.

biśa 'in the monument', loc. sing., older *balśa*, K 72:17 *biśa ttauda jsāvā* 'he goes with reverence in the *caitya*-monument'; ibid. 19 *spya biḍa bāśa* 'he carries flowers to the *caitya*'; ibid. 27 *biśa ttūda jsāvi* 'he goes with reverence in the *caitya*'; =K 73:40 *biśa tvada jsāvi*, K 73:50 *biśa tsūmi kiṇa hāva* 'advantages of going to the *caitya*'; K 73:51 *spyi biḍi hārūva biśa* 'he brings flowers,

plants to the *caitya*'; K 73:32 *biśi tvada jsāvai*; K 72:25 *sā pve biśāṣti byeṣti* 'he steps one step towards the *caitya*'. Translation, Volume of Studies to I. B. Horner 15-18. See *balsa-* 'monument, *stūpa* and *caitya*'.

biśsa-, **biśa-** 'all, whole, every', singular, v 333, 27r3 *māṣvo biśsu kuṃṣatu kerā* 'he would sow every sesame (-seed) in the fields', BS G 37, 2423-4 *tilaṃ vāpayet*; v 334, 32v6 *biśso*. . . *balysāna tcaṛimu* 'every Buddha sphere', BS G 37, 29b5-6 *sarvasyāṃ lokadhātāu*; v 64:1 *biṣeṃ ā* 'everyone of them came'; plural *biśśā*, v 329, 7v1 *biśśi ttā uysnora* 'all these beings', BS G 36, 5r6 *te sarve*, Tib. *de-dog thams-cad*; v 68, 8v5 *biśśā ttā* 'all these', BS G 37, 4b3-4 *te sarve*; III 26, 31b2 *biśā satva* 'all beings', BS *sarve satvāḥ*; v 125, 722 gen. plur. *biṣyeṇā hvaṃdānu* 'of all men' (like numeral plural); K 53:10-9 *baysānā biśānā* 'of all Buddhas'; K 136:865-6 *biśānā sarvasatvānā uysnau-rāṇā* 'of all beings'; v 308, 10b1 *bāśśā pracaina* 'for all'; K 138:943 *biśā hālā-t-i kama* 'in all directions protection for him'; K 139:951 *biśā hālā kame kiṇa* 'in all directions for his protection'; K 139:954 *biśā hālā-v-ā yaṇāme kiṇa* 'in all directions in working for him'; III 21, 6a2 *rraštā biśā hālā biysādā* 'rightly in all directions awakened', BS *samyak-sambuddha-*; inst. sing. v 207:17:3 *biśina* 'in all', *dvī ysāri dvārahauḍā biśina* 'total 2072'; v 306:7:1:2 *biśna ru ḥiysda barīja aṣti 104 kūsa kha 9* 'in all also to band is the crop, 104 kūsa-measures, 9 kha-measures'; inst. plur. v 134, 22iv2 *biśfyau*; loc. sing. v 53, 93b1 *biśiñe*; with pronoun *yi*, K 151:39 *biṣṭi*; with pronoun *nā*, *ūṃ*, Z 23:26 *biśśā nā ysāru brūscāte kāṣca* 'sorrow torments the heart of everyone of them'; Z 4:109 *biśśe nā* 'all of them', ibid. *biśśā nu*, Z 4:110 *biśśu nu*, later III 9, 17r5 *biśśūṃ*; v 249:755 *biśūṃ*, ibid. 756 *biśūṃ*, ibid. 758 *biśū*, K 48:2:5-6 *biśūṃ ṣṭāṃ diśūṃ vaṃṇā* 'I now acknowledge all of them'; K 49:4:5 *biśū āṃ haisūṃ ttāṣṭā* 'all of them I offer there'; K 41:60 *biśūṃ* = 61 *biśūau*; K 44:178 *biśū*, 179 *baśū*; Manj. 107 *biśū* 'all to them'; v 64:1 *biṣeṃ* 'all of them'; Z 5:44 *biśāna nā biśśā rrāṣte* 'with the tongue he licked them both'. Compound, *har-biśsa-* see below. First component *biś-padā* 'first of all', SuvO. 54v7 *biś-padā*, BS *agra-bhāga-*; see below; III 7, 14v4-5 *biśśa-bāḍva gyasta baysa* 'the *deva* Buddhas of all times'. From **viśva-*, *harbiśsa-* from **harva-viśva-*, to Av. *viśpa-*, O.Pers. *viśa-*, *viśpa-*, Zor.P. *viśp*, *har-viśp*; Sogd. *wysp*, M.Parth.T. *wysp*, M.Pers.T. *wysp*, *wysp-sng*. IE Pok. 1176 *ui-k-*, O.Ind. *viśva-*; and IE *uiśo-*, Lit. *viśas*, O.Slav. *viśi*. See *biṣṭi*, *biśinda-*.

biśāṃ 'of women-servants', K 45:14 *ttyāṃ biśāṃ biśāṃ naḥṣautta naśā māsta-hāysā ye* 'for the men (and) women servants there was the allotted portion of monthly food'. See *biśa-*, *biśśa-*.

biśśa 'in the house', loc. sing. to *biśā-*, K 16:154 *biśā*, =II 106:138 *biśā āna*, II 71:6 *biśā*; Z 2:70 *biśśālsto* 'to the house', II 89:40 *biśāṣṭā*, III 44:48 *biśā*.

biśśā 'female servant', v 87, 23v6 *ṣa mā biśśā tta tta pastā* 'the servant bere so commanded'; K 45:14 *biśāṃ biśāṃ* 'of men-servants, of women servants'. Feminine to *biśa-* 'servant'. See also *biśaka-*.

biśaka 'female servant', II 125, 21 *pārysya biśaka ysyāne* 'may I be born a female servant (dyadic)'. See *biśśa-*.

biśāṃnī-padā 'in all ways', K 56, 22v3 *haṣṭvā akṣaṇvā*

biśāṃnī-padī kāma-guṇyāṃ viśayāṃ dṛiṣṭyāṃ jsa nīrāṃda ṣṭāre 'in the eight misfortunes (BS *akṣaṇa-*) they are hlocked (BS *niruddha-*), by the amorous qualities (BS *kāma-guṇa-*), the objects of senses (BS *viśaya-*), heresies (BS *dṛṣṭigata-*) in all ways'. See *biśūnya-*.

biśā 'tongue' (nom. acc. sing.), *biśū*, Sid. 155v1 *biśā*, Tih. *lē*; Sid. 155r5-v1 *cu beśā hīya āchā tti drrai-padya hamāre* 'what are diseases of the tongue, they are three-fold', Tih. *de-la lē-nad ni rnam-pa gsum-ste*; Sid. 143r3 *biśā māṇandā henai* 'red like the tongue', Tih. *lēki mdog hdra-bar dmar-ba dan*; Sid. 155v2 *biśū-v-i ysirā hame* 'his tongue becomes rough', Tih. *lē rēub-čün*; inst. sing. Z 5.44 *biśāna nā biśā rrāṣṭe* 'with tongue licked them both'; III 14.27 *biśāna vaśū hime* 'hy tongue he becomes had', = III 15.5-6 *biśāna satta vaśūna himāri* 'hy tongue heings are had'; K 156.13-4 *ttaraṃdarana... biśāna... aysmūna* '(the three *saṃskāras*) with hody... with tongue... with mind', parallel Pali *kāyena vācāya uda cetasū*; = III 64.16-7. SuvP. 67r3 *ttaraṃdarana drra-vadya karma, cu ra tcāhau-padya biśāna, aysmūna drra-vadya pātā* 'with hody three-fold *karma*-deeds, what also with tongue four-fold, with mind threefold, next'; BS *trividhaṃ kāyikaṃ karma vacasū ca catur-vidhaṃ manasā tri-prakāraṃ ca*. Adjectives, v 91, 611r1 *harbiṣye biśātīnai kīrā* (-t-, not -n-) '*karma*-deed by the tongue'; *biśāyina* 'with (defective) tongue', III 15.52 *biśāyina u haphāra-sa(lāta)* 'with defective tongue and confused speech'; with negative v 146, 71v4 *abiśātā* (-t- certain); -ja, K 65, 84r1 *biśāja* in the triad *aysmvaja āra ttaradaraja biśāja* 'faults of mind, hody, tongue'. Compound, JS 18v4 *ṣiṣṭa-biśā* 'tongue-tied, dumb' (see *ṣāṣ-*, *ṣiṣṭa-* 'adhere'). Sid. 126v3 *sibiṣṭā padīmākā nāma* 'by name making eloquent', BS *sārasvataṃ nāma*, Tih. *lē bde-bar byed-pa ṣes-bya-ba*. Possibly -biś- 'tongue' with si- 'sharpened' to hase *sā:-si-*, N.Pers. *sānah* 'hone', O.Ind. *sā:-ṣitā-*, Oss. D. *insun*, *insad*, I. *ssyn*, *ssad* 'grind; sharpen', with suffix -ta-. Various forms of one older word, Av. *hizvā-*, *hizū-*, Zor.P. *uzvān*, N.Pers. *zabūn*, Sogd. Bud. *zβ''k*, *zβ'k*, *zβ'k*, Yaṇ. *zivok*; M.Parth.T. *zβ'n*, Pašto *žaba*, Parāčī *bān*, Yidya *zibēy*, *zēvīy*, Sanglečī *zēvūk*, Yazg. *zēvēg*, Šuynī *zīv*, Waxī *zēvī*, *zēvāk*, *zīk*, *zīk*, Oss. DI. *āvzag*. IE Pok. 223 *dnghū-*, *dnghūā-* 'tongue', O.Ind. *jihvā-*, *juhū-*, O.Lat. *lingua*, Lat. *lingua*, Got. *tuggō*, O.Engl. *tunge*.

biśāyā 'house-mistress (?)', v 267, 46a2 (*spū*)ta *bara hīya biśāyā pastī*... 'the lady of officer Bara ordered...'. Adjective to *biśa-* 'in the house', possibly with suffix -ātī- as in O.Ind. *padūti-* 'footman', with meaning as Greek *olkētēs* and below *māsa-vīraa-* 'house-worker' (*kīra-*).

biśī, *beṣī* 'huttermilk', Sid. 131r1 *biśī*, BS *mastu*, Tih. *dar-ba*; Sid. 20v5 *beṣī*, BS *mastu*, Tib. *dar-ba*; Sid. 9r2 *biśī*, BS *udaśvūt* 'water and huttermilk', Tib. *dar-ba*; III 92.230 *kānjīna, ū vā biśīnā vara saṃkhalyānā* 'to he smeared there with sour gruel or huttermilk', to Oss. D. *mesin*, I. *misyn*, Yaṇ. *mešin*, *mayšin* 'huttermilk', O.Ind. AV *ānikṣā* 'curds of milk', Celtic-Lat. *mesgus* 'whew', Mid.Ir. *medg*, Welsh *maidd* 'curds', O.Norse *mysa* 'curds' (see BSOAS 18, 1956, 40-1). The -ś- (of *biśī*) from palatalised -š- < -ś- to IE *mei-ks-*, variant with *mei-sk-*. For -i note also *śidī* 'food (?)', from -īya-.

hiśījī 'altogether', K 35.87-8 *kathā nūṣṭyāṃdi biśījī* 'they surrounded the city altogether' = K 26.142 *kara kathe pajarrūṣṭāda* = K 18.217 *kara kathe parajūṣṭāda*, BS *Divyāvadāna* 448.1 *sarvaṃ taṃ nagaraṃ... veṣṭitaṃ*. Fem. to a derivative **biśīṇaa-*, or possibly *biśīṇda*.

biśīṇda 'completely', SuvO. 5v7 *yāva dasau kuśala-karma-paha hamaṅgu biśīṇda parauste* 'while he practised completely, fully the ten good paths of *karma*-acts', BS *yāvād dāsa-kuśala-karma-pathaṃ samādāpayet* (Tih. *yan-dag-par blaṅs-par gyur with len* 'accept'); v 249.774-5 *biśīda gyasta bāyasa himāre haṃbāca jsa tcāhause kūla pīrma haṣṭusā lakṣa byūrri hauda ysāri haṣṭase* 'altogether there exist *deva* Buddhas in summary forty *koṭi*-millions (*pīrma*, BS *koṭi*), eighteen lakṣa-myrriads, seven thousands, eight hundreds'; III 125b4 (*kama*)la *hanatūndā biśīṇda* 'they howed heads altogether'; K 101.34-6 *biśīda gyasta bāyasa himāre haṃbāci jsa tcīhāusi kūla pīrma haṣṭūsi kūla kṣa byūrā haudi ysāri haṣṭisse* (here '*koṭi*-, six myriads'); III 113, 3v4 *biśīda jasta bāyasa himāri haṃbāci jsa*; K 50.4.7 *biśīdā*; Z 2.70 *vā haṃgrīṣādu biśīṇda* 'may they all assemble here'. From *biśā-* with -anta- 'region', see s.v. *īyānda-*, *benda*, *anada*.

biśūnya- 'of all kinds' from *biśā-* and *gūna-* 'colour', *biśūnya-*, *biśāṇya-*, v 111, 33v6 *biśūṇina ttagatāna* 'with all kinds of wealth', BS *sarva-dhana-dhānya-*; v 113, 35v3 *biśūnyau spātyau* 'with all flowers', BS *nānā-ṣuṣpa-*; v 116, 65r5 *biśūnyau vyāvulasta* 'troubled by various things', BS *śata-vyākulāḥ*; SuvP. 69r3 *biśūnya*, BS *vicitra-*; v 72, 39v2 *biśūṇi ttagā* 'all kinds of wealth'; inst. plur. v 183b4 *biśūnyau śāmanyau parāha* 'morality with all kinds of mouths (*śāman-* = BS *mukha-*)'. BS *sarvato-mukha-śīla-*; ihid. h5 *bāśūnyau śāmanyau jsa parāhe*; v 37v3 *biśūṇina padīna* 'in every way', = K 56, 22v3 *biśāṇni padī*; v 346a4 *bāśūṇi brūnā pārśu* 'all kinds of splendid service'; III 92.234 *biśūṇa, biśūṇā, pīṇdā kvaṇāre* 'they are named all kinds of ways' (= *paṃdā*); III 55.10 *biśūṇa puṣṭā-karma* 'all kinds of worship'. Compound, Sid. 126v5 *biśūṇa-pacāḍai* 'of every kind', Tih. *thabs rnam-pa sna-čhogs-kyis*. See *biśā-* 'all' and *ggūna-* 'colour'.

biśautta- 'hackled', N 52.17 *ne padaṃja kvī ye biśauttu yīndā* 'there is no method wherehy one can hackle it' (the plant, *hāro*, *ataṣī* 'flax', for the unskilled (*agumātā-*) man). From **abi-sautta-* to *saub-*, IE *skeu-b(h)-* beside IE *skeub(h)-* in *skotta-*, s.v. *anāskotta-* (as IE *skeu-*, *skeu-* 'to speed', both exist). See also *asottāna* for *saub(h)-* 'to speed'. IE Pok. 954 *skeu-*, *skeu-*.

biśauraka- 'predatory, raptor', III 108.6 *mūraka biśaurakā ci didā kṣavū drāhe* 'the rapacious hird (raptor bird) which so greatly screams and darts about'. From *abi-* or *vi-* with *saur-* 'to chase' in *hasīra-*, *husīra-* 'hunted heast', to Oss. D. *sorun*, *surd*, I. *surn*, *syrd* 'to chase', with D. *sird* (< **surd*), I. *syrd* 'wild heast'. The s- > ś- after -i- of the preverh. Base *sary-* > *saur-*, see s.v. *hasīra-*, O.Ind. *sarva-* epithet of the *vyādha-* 'hunter', Rudra, Tokhara B *šervē* 'hunter' (*k* > ś).

biśtai 'woven (?)', v 258, 1h3 *biśtai thauma himya 19* 'woven pieces of cloth (silk?) amounting to 19'; ihid. 1ar *biśti thauma himya* (number); ibid. 1h1 *biśti hvaṇḍi 7 paṇiṇe hvaṇḍye kauvaji mūri 53* 'woven pieces, men 7, for each

man a coat (?) value 53 *mūrā*-coins'. To base *vai-*, see s.v. *biye*.

bište, II 128.46, infinitive to *bista-*.

bišde 'sins', K 154.42 *byūngī* (-u 'and') *bišde* 'abuse and evil'. See *bašdā-*.

biš-paḍā 'first of all', SuvO. 54v7 *biš-paḍā śāndremāte nasā haurānā* 'the best portion of Śāndrāmātā must be given', BS *śrīyā mahādevyā agra-bhāga-pratyamśam dātavyam*; Sid. 142r4 *bišā paḍā* 'first of all', Tib. *thog-ma*; Z 6.1 *biš-paḍā namasāmā dātu* 'first of all I revere the *dharma*-doctrine', with adjective suffix *-ka-*, Z 11.2 *biš-paḍāka mulysdā* 'best favour of all'. Old type of compound from **viśva-partāka-*. See s.v. *paḍā*.

bišyenā gen. plur. to *bišša-* 'all', with *-yenā* of numerals, V 125, 7a2.

biššāta 'broken', Z 21.30 *biššāte palīti pharu* 'many broken backs'. Possibly **vi-fšan-: *viššāta-* to Av. Yašt 14.56 *vi maiōyayam fšānayeinti* 'they wrench apart the middle (of the victim's body)'. See *patāntīyā*, and *hin-*, < *šan-*. Type like *zan-: zāta-* 'be born', see *ysan-*, *ysāta-*.

biššonda 'dispersed', Z 21.28 *biššonda śāre śvānānu khāysu samu* 'dispersed they lie, only food of dogs'; Z 20.37 *ce vā bišonda vūmūva biršā ttani* 'some again dispersed, tossed about, the skin split'. Without *bi-*, Z 20.38 *ššawūda* 'tossed up'; Z 20.39 *ššonda*. The participle *-onda-*, *-aunda-* attests an *-m-* in the present base. Possibly to Oss. D. *somun* 'to throw, winnow' (= I. *āppāryn*), where the base may be either **šām-* or **šaum-*, but note Oss. D. *dāmun* to I. *domyn* 'to tame', base *dam-*. To *somun* the participle is *sumd*, *sund*. The Ossetic *-om-*, *-on-* has two sources, 1. *-ām-*, *-ān-*; 2. *-aum-*, *-aun-* (see BSOAS 23, 1960, 35–7).

biška 'decayed, rotted', Z 29.1.5 *dandā biška* 'decayed teeth'. Base *vaiš-*, see *patābātānā*, *bāta-* 'poison', to Av. *vaēšah-* 'rottenness', *viš-* 'poison', Zor.P. *patvēšak* 'pollution'; O.Ind. *vēṣati*, *viṣd-*, *viśra-* 'mouldy', *viṣ-*, *viṣthā* 'excrement'. Note Zor.P. *dandānīh pūtak* to gloss Av. *vīmūtō.dantānō*.

bišgī 'plant, herb', V 210.6 *ayāyā ci bišgī ci paši* (in a commercial context of *āysam* 'millet') 'of fadders (?) what is the *bišgī*-plant, what is the *paši*-plant', possibly two kinds of millet. Here *bišgī* from **bišakīya-* or **višakīya-* to either Av. *biš-* 'medicine' or rather to base *vai-* 'of growing plants', with Zor.P. *vēšak*, N.Pers. *bēšah*, *yēšah* 'plantation forest' (see s.v. *bī* 'willow'), Sogd. Bud. *wyšh*, Yānābī *wēš*, *wayš* 'herb, verdure, vegetables'. In *paši* a cognate of Oss. D. *fagā* 'millet' is possible. The group *-sg-* occurs also in III 84.55 *avišgīnai rūmī* 'oil of curcuma', compared to I 171, 88r3 *avišaka mišsaka* 'kernel of curcuma' (to the medicinal O.Ind. *aviṣā* 'curcuma zedoaria'). The context of *bišgī* is agricultural with reference to *āysam* 'millet' in line 4 and commercial with measures and prices.

bišta- 'disciple, pupil', for BS *šīšya-* 'to be instructed', Tib. *slob-ma* 'to be taught', Sid. 2v4 *bištām hālai birašte* 'he expounded to his disciples', BS *šīšyebkyaḥ kathayām āsa*, Tib. *mi rnam-s-la bśad-do* (*mi* 'man'); SuvP. 64v3 *bištām vira* 'among listeners', BS *śrāvakeṣu*. BS *šīšya-*, *śrāvaka-*, Pali *sisṣa-sāvaka-*; Tokhara B *akāḥsalle*, A. *ākāḥsāl* 'to be taught' also stresses the 'teaching', as in BS *šīšya-* and

Tib. *slob-ma* 'pupil', *slob-pa* 'teacher'. The participles in *-šta-* derive from two sources *-š-* and *-s-*, hence here *vaiš-* or *vais-* (or *b-*). For *vaiš-* 'work for', see II 80.33 *bāšta hamye* 'was working for (?)', Tumsuq Saka *bištama*; possible *višta-* in Av. *hāvišta-* 'cooperating; pupil' (*hā-* as in *hākura-*, base *kur-*, see Zoroastrian Problems, ed. 2, xxviii). The base *vaiš-* is used of pupils' service in O.Ind. RV 10.109.5 *brahmacārī carati vēviṣad viṣāḥ* 'as a brahmān-pupil, he attends, actively carrying out his tasks'; O.Ind. *viṣti-* 'labour'. The Indian *antevāsin-* 'pupil' living in the household is not a suitable concept for the ranging Buddha and his disciples.

bāšta- 'working for (?)', II 80.33 *herā ttuka bāšta hamye stūrī cīvarā* 'he was occupied with (working at) that business, the large beasts and the clothing'. Uncertain. See *bišta-* 'disciple', and *bāšm*.

bāštūm 'I worked (?)', V 217a4 *bišu vaska bāštūm si khu ni būnāsyā* 'for all of them I was occupied, thinking, how will they not be hungry?'. Uncertain. See *vaiš-* s.v. *bišta-*, with Armen. *lv višt* 'trouble', and above *avišta-*.

bāšte 'he practised', III 124.5 *cu buro tvī bāšte tcahaur-pandiya ce sājitā drjśāte ttulu sūtru* 'whoever practised this fourfold (code of commandments, the *śikṣāpada-*), he who might learn, (and) maintain (it)'; parallel to III 71.1.46 *tta varttānā tcaura śakṣāte* 'so it is necessary to practise (BS *vartaya-*) the four *śikṣāpada*-commandments'. Base *vaiš-*, see s.v. *bišta-*.

bištara 'expanse', Z 20.42 *huška haṁdāri bištaryau tcārma panatā* 'of another the dry skin has risen from the expanses (of the body-skin)'; Sid. 153v2 *pašānā khu ri va asuva šau beštara bāgara harštā* 'it is to be left till one unburnt layer, leaves, remains'. From **vištara-* 'spreading out', N.Pers. *bištar* 'bed', Yidya *yiston* 'felt cloth' (**vištara-*). See cognates s.v. *star-*, and *baštarr-*, *prastharmaḍa-*. IE Pok. 1029–31 *ster-*.

bis- 'be poisoned (?)', III 73.214–5 *ba-vūdā ajavaiši thiye, cvai skauya sattām biṁda, tta tta bištra khu bura* 'he drew out (from the sea) a poison-covered āṣṭviṣa-snake, whom of the beings it might touch upon, in some way so they would be poisoned'. From *vaiš-* connected with *viš-* 'poison' (see *bāta-*) by *vaiš-š-* > *vais-* (IE *ueis-sk-*), like Av. *usa-* 'to shine' (from IE *ueis-sk-*).

bisā- 'house', SuvO. 53v4 *ttye ša bāsa hugyastu gyehānā ysānāhānu* 'that house of his must be well cleaned, washed', BS *teva sva-grhaṁ suśodhayitavyam susnātavyam*; SuvO. 54r2 *tto bāso byāta yande* 'she remembers the house', BS *taṁ grhaṁ samanvāharisyati*; II 69.3 *tū bāsa rrāspūrā kheysarā haṁjśārā haurā* 'this house they intend to give to prince Kheysara'; loc. sing. V 339, 77v6 *bišā ne tsūdā* 'they do not go into the house', BS G 37, 72 bis b6 *na bhūyaḥ sva-grhaṁ praviṣtau*, Tib. *khyim-du ma don*; V 113, 35v3 *rrviya biša*, BS *rāja-kulaṁ upasaṁkramitavyam*; loc. plur. II 35, 8a4 *bišvā*; II 75.45 *bāsvā*; nom. acc. plur. V 114, 63v6 *bāse*. With *-i-*, *bisā*, K 110.341 *bisā*; K 45.9 *ttiṇa biša* 'in the house'. With partitive adjective III (ed. 2) 139.15 *haṁdaro biše* 'within the house', BS G 37, 34a5 *antar-grhe*; compound, V 327b4 *bisadārai* 'householder', III 105.14 *bisadārai* (*dā* not *dā*); plural III 119.42 *bisadārā*, ibid. 39 *bisadhārā*; K 46.38 *kvāṣṭa hamye bisadārai* 'became chief householder'; III 106.23

bisadārāṣai 'son of a householder', parallel to BS *grhastha-*, whence through Prakrit *ggāthaa-*, *gākṣaa-*, Sogd. Bud. *k'rtk*, *k'rt'k* (with *-rt-* for Prakrit *-th-*); Tokhara B *kattāke*, A *kātāk*; fem. Z 23:310 *ggāthiya strīya*; Z 23:130 *ggāthiye strīye*; adjective v 62:20 *gāthānvā bisvā* 'in houses of householders'. NW Prakrit Kroraina *grihasta*, Dharmapada *gahaṭṭha-*, whence *-aha-* > *-ā-*. Derivatives of *bisā-*, adjective *bisaa-* *bisaa-*, *besaa-* 'being in', in the later language constant after a locative, II 73:11 *kaṇḍakā bisā kaṇṭha* 'the city at Kadak'; II 102:41 *raṇḍai janavai vī bisāṇ* 'of those living in the Jewelled Land (Khotan)'; II 73:23 *ermvā bisā kaṇṭha* 'the city among the Erma people'; II 71:6 *ganaṇ vā bisā bisai* 'the wheat in the house'; Sid. 152:14 *thyauta bese khemḍa* 'as before', Tib. *sma-ma bśin-du*; Sid. 149:1 *tcimña bise arve* 'medicines for the eye'; with *-i-*, Sid. 100:3 *uskātta bisā āchā* 'the above diseases'. From *vis-*, with *-ā-* **visā-*, Av. *vis-*, *vis-*, O.Pers. *viθ-* 'house', Sogd. Bud. *wys-* in *wys-δywth* 'daughter of the house', Zor.P. *vis*, M.Parth.T. *wys-* in *wys-puṭhr* 'son of the house', M.Pers.T. *wys* in the list *mān uδ vis uδ zand uδ dēh*, Parācī *γus* 'house', Balōcī *gis* 'household', Šinā lw in *guṣ-pūr* 'son of the house', Oss. D. *guppur* (< **guṭpur*). IE Pok. 113:1 *ueik-*, *uik-*, verbal O.Ind. *viśati* 'enters', Greek *οikos*, Lat. *uicus* (τ < oi), Got. *weihs* (gen. sing. *weisīsis*) 'village', Lit. *viēš-pats* 'lord', O.Slav. *viši* 'village'.

bīsa- 'servant', II 100:22 *mūnai bīsa* 'my servant', v 90, 1b1 *haṇḍarye bīsa himāri kiḍā kastarauṇa dikhautta* 'they are servants of another, greatly grieved at low status'; plural, Z 3:64 *harbiśā āysātā ne ju ye bīsa karā* 'all are well-born (=free), none are servants at all'; with feminine *bīsa*, II 80:16 *bīsa bīsa* 'man-servant, woman-servant', gen. plur. K 45:14 *bīsaṇ bīsaṇ*; K 45:9 *(ava)māta masa bīsi* 'countless servants'. From **vaiśa-* 'of a dwelling', whence *bīśā-* 'house', Av. *vāśsa-* 'servant', Vid. 13:46 *xvandakarō yaθa vāśō* 'seeking to please like a servant (of the dog)'; note also Greek *οικέτης*, Zor.P. *rasik*, *rahik*, Pašto *kōranai*, fem. *kōranai*; below *māśa-vīraa-*; parallel BS *dāsa-*, *dāsi*.

bīsa 'belonging to the house', II 90:83 *haudā bīsa hvaṇḍā hāysi bāstāṇḍā* 'they led away seventy men of the house'; II 20, 1b2 *bīsi hvaṇḍāṇ* 'of bīsa-men'.

bīsa 'vow, oath (?)', K 46:29 *tī prraṇahāna bīsa avaśā nā* 'then assuredly he took vows, oaths'; v 62, 24b7 *pīrāmi jsa śā-bīsa hvaṇḍā āchai jsa narīṇḍa* 'through belief the men of one vow (?) escaped from disease'. To base IE Pok. 117 *bheid-* 'compel, trust', Greek *πειθομαι* 'am persuaded', *πειθω* 'convince', *πίστις* 'faith', Alban. *bē* 'oath', Lat. *fidō*, *fisus* 'trust', *fidēs* 'faith', Got. *baidjan* 'compel', O.Slav. *bēždō*, *bēditi* 'compel'. Hence *bīsa-* from **bhidh-* so.

bīsa 'broken', Manj. 353 *baiśa kiḍeśa bīsa padīme* 'he makes all *kleśa*-afflictions destroyed'. From **baiśa-* to base *baid-* 'split, break', with *-s-* **baiśa-* > **baiśa-* > *bīsa*. IE Pok. 116:7 *bheid*, O.Ind. *bhed-*: *bhid-*, Greek *φείδομαι* 'spare', Lat. *findō*, *fissum* 'split', Got. *beitan* 'bite', from *bhei-* 'strike'. See above *bid-* 'to split, cut off'.

bīśaka- 'family name', II 100:216-7 *c-aṇ bīñīyaṇja kharaśau yai śa bīśakvā bīśai kadvaja yai u kadvajā au thī u bvaīsyā nāvai hāysa tīā tsvai ca-ṇ bīñīyaṇja vāijalakā yai śa īra*

parāvai 'he who was Kharaśau of Būñiya, he was of Kadva living with the Bīśakas, and the Kadva man carried off the food (*au?*) and he took the *bvaīsyā*-liquor (?), he went away. He was the young (noble) of Būñiya; he sold the jade'. The *au* here as 'food' is traced to Av. *avah-* 'fodder', Nūristāni Aškun *au* 'bread', O.Ind. RV *avas-d-m* 'food', see s.v. *pyauśāka*, and the *bvaīsyā* is traced, with suffix *-ya-* to *bveysa-* below. For beer and wine in official documents note Turkish JRAS 1912, 219:10 *iki kūp b(ā)gnī* 'two butts of beer', and see s.v. *mau*. Places *būñiya-* and *kadvaja* (in adjective form *-ja-* suffix) and one loc. plur. *bīśakvā* of a people with also one personal name Kharaśau, are here concerned. A family name Av. *Vaēsaka-*, N.Pers. *vēsah* is known.

bīsalū 'addition (payment)', either 'deposit' or 'earnest money' (see s.v. *rāysai*), II 13, 1a9 *yagurā nauhyā salye mūri 2500 nāsti sam bīsalū nī nāsti* 'Yagura at the new year will receive (back) 2500 *mūrā*-coins, but will not receive (back) the "addition"'; II 14, 1c4-5 *yagurā vā hīvyē mūri 2500 nāsti samū haḍi bīsalū nī nāsti* 'Yagura will receive (back) his own *mūrā*-coins 2500, but however he will not receive (back) the "addition"'. Less clear are the two passages, II 64:6-7 *tūtī sīdaka yīda u bīsalū nā naradā himi 30 haḍā-v-i narāmi* 'that for him *Sīdaka* will make, and the "addition" cannot issue (?), (but) in 30 days it does issue (?)'; v 3:1:10-11 *khu śi mūpadatā bīsalū narāmī* 'if this "addition" of *Mūpadata* issues (?)' (-ly- < -l-). From **abi-sarduka-* to base *sar-* with increment *sar-d-* 'to join'. To IE Pok. 582 *hera-* 'mix, join' (see KT IV 95-6 for bases *sar-*). SDTV 8 is to be updated.

bīśavānū 'of kinsmen(?)', III 68:77 *bīśavānū khu śa usthīye, śīje na-ṇ kṣārmā padīṇde* 'when of them as kinsmen this was realized, to one another it caused them no shame'; gen. plural (with archaic *-ānu* retained) to *bīśvāra-*, *būśvāra-* 'kinsman'.

bīśāṣe 'belonging to the house', III 104:33 *bīśāṣe chatta pā tcaiyāṣta kūysi* 'the son of the House then seeks the ceremonial jar'. From *bīśā-* 'house' with adjective suffix *-āṣṣaa-*.

bāsivārai, *bīśivrai* 'connected with the son of the great House', hence 'noble, high-born', v 229b2 *karmā tcamāna hvē bāśivārai hāmāte* 'karma-act whereby a man becomes noble', SuvP. 73:1 plural *bīśivirā*, BS *uccaiḥ-kulināḥ* 'of high family', Ind. Office fragment 2 *bīśivrai* (facsimile BSOAS 36, 1973, plate v). From **visas-puθra-* > **visai-puθra-* > **bīsi-vira-ka-*, to Av. *visō-puθra-* (*vis-* 'house'), Elam.-Pers. *misa-puišša* (**visa-puša-*), translated Akkadian *mar bitī*, Aramaic *br byt* **bar baitā*, Zor.P. *blbyt* (for *vispuhr*). Widely preserved in Iranian, Sogd. (Ancient letter 4:5) *wyspδr*, Bud. *wyspš'k*, Man. *wyspšyyh*, 'daughter of the house', Sogd. Bud. *wys-δywth*; Sogd. Bud. (lw) *wyspyδr'k*, Chr. *wyspšy*, M.Parth. insc. (Šāhpur 1) 24 *wysprkn*, Mid.Pers. *wyspkykn*, Greek *gouasperigan*, *ouisperēgan*, M.Parth.T. *wyspwhr*, M.Pers.T. *vispuhrān vis-duxtān*, Zor.P. *vispūr*, *vispuhr*, *vāspuhra-kān*, Armen. lw *vaspourakan*, N.Pers. *vis-duxt*, Arab.-Pers. *wsbur*, Pāzand *vaspūr*, NW Prakrit Kroraina *gausura* (see BSOAS 13, 1950, 391-3), Tibetan in a feminine name, *gausurya*, Kuci BS *gausura*. Babylonian document

āmasupitruai (see W. Eilers, Studies in honour of S. H. Taqizadeh 1962, 55–63). From North Iranian Saka, Alan-Armen. *sepouh*, *sep-hakan*, Georgian *sa-zepur-o*; but Oss. D. *guppur*, *guppurgintā*, I. *gūppyr*, *gūppyrartā* (in the Nartā epic). From Iranian, also *Ṣiṇa lw guš-pūr*. Note that Khotan Saka *bāsi-vāraa-* has *-ī- < -ē-* from older *-ai-* out of *-as-*, attested also in Armen. *se- < *visai*, not from *-ya-* (Ossetic has D. *-e-*, I. *-i-* in other words from *-as/az*, as D. *āxsāvē-ūat*, I. *āxsāvi-ūat* 'night-camp' from **xšapaz-*). With suffix *-āṣṣaa-* (beside *-aṣṣaa-*) see *bāsivṛāṣṣei* 'son of the (great) House'.

bāsivṛāṣṣei 'son of the (great) House', BS *kula-putra-*, fem. *bāsivṛāṣṣeiṇe*, BS *kula-duhitar-*, in v 183v6, the usual address of the Buddha to his audience. Masculine, SuvP. 74v4 voc. sing. *bisvṛāṣṣā*, III 111, 4r2 *bisvṛāṣṣai*, K 136-877 *bisvṛāṣṣā*, K 76-209 *bisvṛāṣṣai*, v 244, 3a2 *bisvṛāṣṣai*, K 94-115 *bisaivarāṣṣai*; N 158-25 voc. plur. *bisvṛāṣṣayau*, v 283, 4a3 *(bā)svṛāṣṣayau*; III 23, 15b3 *bisvṛāṣṣai*, III 26, 28a3 *bisvṛāṣṣai*, feminine v 183v6 *bāsivṛāṣṣeiṇe*, III 111, 4v3 *bisvṛāṣṣaiṇi jsa*, K 75-11 *bisvṛāṣṣeiṇi*, K 90-730 *bisvṛāṣṣaiṇi*, gen. plur. K 136-877 *bisvṛāṣṣaiṇi*, K 94-115 *bisvṛāṣṣaiṇi*, nom. plur. v 89, 11r2 *bāsivṛāṣṣaiṇi* (*n*, not *ñ*), III 23, 15b3 *bisvṛāṣṣaiṇi* (also 26, 29b2; and 27, 37a1), III 26, 28a3 *bisvṛāṣṣaiṇi*, III 27, 36b1 *bisvṛāṣṣaiṇi*. masc. inst. sing. III 42b8 *ttina bisvṛāṣṣaiṇi*. With *-n-*, also v 348, 12b5 *(bā)svṛāṣṣeiṇi tyā kye*. gen. sing., K 138-935 *bisvṛāṣṣai o vā bisvṛāṣṣaiṇi* *hāvā kiṇṇa*; K 138-920 *bisvṛāṣṣai o vā bisvṛāṣṣaiṇi*, ibid. 946 *ttie bisvṛāṣṣai o vā bisvṛāṣṣaiṇe hāvā kiṇa* 'for the benefit of the son and the daughter of the (great) House', Tib. *riḡs-kyi bu ham riḡs-kyi bu-mo de srun-ba dan*. Note also M.Parth.T. *wyspwhr šhrd'r z'dg* 'son of the house, born of the ruler'.

For the suffix *-āṣṣa-*, see also *bisadārāṣai* 'son of the house-holder' (parallel BS *grhastha-*), *hāruvaṣṣau*, BS *śreṣṭhi-dāraka-* 'son of a *śreṣṭhi*-minister', *gyastaṣṣai* 'devaputra-', *(kan)thāṣṣai* 'citizen', *hviyaṣai* 'human being'; note also *-aṣṣaun-*, plur. III 5, 11r3 *muldaṣṣauna*, Z 6-55 *mulysjaṣṣonā*, to sing, Z 6-23 *mulysgyaṣṣe*, K 155, 58 *muāṣṣiṣe* 'pitying', BS *kāruṇika-*.

bisu 'fuel', see *busū*.

bise 'being in', see *bisaa-*, s.v. *bisā-*.

bisaij-, *besaij-* 'to make sounds', JS 15r4 *hviyaṣai satva parayasaṃdai ysirka bisaije haṃtve yuḍi* 'a human being drowning, cried out grievously, he made lamentation'; JS 29v1 *besaijaṃdā-de* '(the flame) with roaring fire'; III 80-31-2 *ttie hviṣka sa kṃu prriyi bisaijida* 'its noise was just as the *preta*-ghosts howl'; III 72-163 *bisaijaṃdā rakṣaysa bisā* 'all the *rākṣasa*-demons howled'. Base *saig-:sig-*, nasalized *sing-*, to O.Ind. RV 1-164-29 *śing-*, *śinkte* of the bellowing of a bull, and RV 6-75-3 of the twang of a bow, participle *śinjita-*; O.Ind. *śinjā-*, *śinjini-* 'bow-string'. IE *keig-* or *keigʰ-*.

bisauṇā 'service', abstract to *bisa-* 'servant', v 97r2 *bisauṇā tceṛa* 'service must be done'.

bistā 'twenty', *besta*, *baista*, Z 14-30 *satā bistā salt* '120 years', Z 24-386 *bāstā dārsā salāva* 'twenty, thirty words' (BS *saṃlāpa-*), K 96-155 *sparābāistā* 'twenty-five', =v 245, 7a1 *sparābāista*, BS *panca-viṃṣati*; II 59b1 *bistā salt garvā mūṇde* 'he remained twenty years among the

Gara people'; v 160, 203a3 *śūvarebāstā* 'twenty-one'; II 20, 12a6 *śūvarebistamyē haḍai* 'twenty-first day'; K 138-923 *kāma tti bistā hāva bujse* 'what are these twenty advantages, virtues?'; Tib. *ñi-su gan ze-na*; K 138-921-2 *ttie haṃgaṣa bistā bujse hāva kṃāna* 'of this in total the twenty virtues, advantages are to be conceived', Tib. *deyi yon-tan-gyi phan-yon ñi-śur ses-par bya-ste*; v 346a4 *bāstā ysāre* '20,000'; Manj. 71 *basta ysāra*, =Manj. 71 *dvī byāra* 'two myriads'. Ordinal, Sid. 128v1 *peṣkalā bestā* 'twentieth chapter' with *-ā* for *-am*, Tib. *leha-ste*, *ñi-su-pa rdzog-so*. To Tumšūq Saka *bista* '20', *bista paṃtsi* '25'; Av. *visaiti*, Sogd. Chr. *wystmyq*, Zor.P., *vist*, N.Pers. *bist*, Balōči *gist*, Oss. D. *insāj*, I. *ssādž*, Wanetsi *šwī*, Pašto *wśəl*, *šil*, Orm. *jistu*, Parāči *yušt* Yidya *wisto*, Sanglēči *wist*, Waxi *wist*, Šuyni *dəḍis* (=2 × 10). IE Pok. 1177 *ui-km-t-i*, O.Ind. *viṃṣati*, Greek *εἰκοσι*, Lat. *uiginti*, O.Welsh *aceint*.

bista- 'shot', JS 7v2; Z 24-421 *bāstāna* 'of the wounded', see *bid-*, *bista-* 'shoot'.

bista- 'restricted(?)', II 128-51-2 *hina-bāyāma āstaṇṇa kīra biṣa bistī-likyerā ṣṭāre utvaḍira* 'all the tasks of leading the army and the rest are more and more restricted(?)'; II 128-46 *viṇṇa hā biṣa ṇāṇa paryāṃ biste* 'now we deign to restrict the whole plan(?)'. Translation AM, n.s., 11, 1964, 19 'restrict', from *abi-yat-* 'to place about', with base *yat-* 'to put in proper place', see E. Benveniste, Indo-Iranica, Mélanges G. Morgenstierne, 21-7. Tokhara *yat-* 'to control' renders BS *dam-* 'to tame'. See also above *nistu*, BS *punar api dātum* 'to give back', Tib. *slar hbul*, from *ni-yat-*. Possibly *yat-* in **yastā->jastā-* 'part of the eye'. Av. *yat-*, *yātaya-*, M.Parth.T. *y'd-* 'arrive', Sogd. Man. *yt'ty* 'will go'; Chr. *ptyt-* (**pati-yat-*) 'arrive', *yty* 'action of arriving', Bud. *ytw*, *yt'kh* '(happy) result', Yav. *yat-* 'be placed', Šuyni *yad-*, *yatt-*, Sarikolī *yād-*, *yatt-* 'arrive'. IE Pok. 506-7 *iet-*, O.Ind. *yātati*, *yātate*, *yādyati*, *āyatana-* 'place', but with meanings mostly secondary for Indo-Iranian.

bisvāra-, *busvāra-* 'kinsman', N 163-25 *paṇa biṣyau hvarakyau brātaryau jsa u biṣyau bisvāryau jsa... haṃbrihi* 'I share merits (BS *puṇya-*) with all sisters, brothers, with all kinsmen'; N 164-11 *paṇa... haṃtsa harbiṣyau brātaryau jsa u hvārakyau jsa haṃtsa harbiṣyau ysanyau u busvāryau haṃtsa... haṃbrihi*, the same with *ysanyau* dyadic with *busvāryau*; III 16v1-2 *biṣānu ysaniṇu busvārāṇā rakṣa* 'protection of kinsmen' (dyadic); II 71-2 *busvāra mama* 'my kinsmen'. Possibly III 68-77 *bisavānū kṃu ṣā usthiye*, *ṣiṇe na-m kṣārmā padimḍe* 'when this (conduct) of kinsmen occurred, it did not cause them shame one of the other'. From *bisa-* 'house' and *-vāra-* or *kāra-* to *var-* 'surround' or to O.Pers. *kāra-*, Pašto *kōr* 'family, house'. For *kāra-*, see IE Pok. 615 *koro-*. If Sogd. Chr. *ztk'r* 'soldier' is compared it would support *-kāra-*. See also *piravāra* with *pira-* 'house'.

bihā- 'hunting', Saṃghāṭa 155r1 *ku vā biho buḍemā jsaṭemā pūryau gūysna* 'when I rode hunting, I slew deer with arrows', Tib. *ri-dags ruams ni mñes-par*. See *bihāysa-* 'hunter'; *byaha* 'hunting'.

bihan- 'smile', v 333, 27r1 *u kye kāḍāna gyastā balysi bihaṃttai* 'and why the *deva* Buddha smiles' (with *-tai* for *-te* 3 sing.), BS G 37, 24a1-2 *ko bhagavan hetuḥ kiṇ*

kāraṇaṃ yat tathāgataḥ smitaṃ prāduḥ-karoti; v 330, 20v3 *ttiyā gyastānu gyastā baḥsā bihaṃtte* 'then the *deva* of *devas* Buddha smiles', BS G 37, 18a1 *atha bhagavān smitaṃ prāduḥ-kṛtvā*; Z 5.26 *rrundā ui vibramindā bihante (biha(m)tte)* 'the King's wits wander he smiles'; Z 5.46 *bihaṃtte* (not *bihaṃnte*) 'he smiles'. See *byahan-* below, cognates s.v. *khan-* 'laugh'.

biḥāmya 'plant name', see *bahauya*.

biḥāysa- 'hunter', III 14.1.23 *biḥāysā hime u jauysā* 'he will become a hunter and a fighter'; K 24.97 *bahāysa*, =K 33.49 *byahāysi*, =K 16.156 *byahāy(s)a*; JS 31v1 *byehāyse*, JS 27r1 *byehāysam* gen. plural. Parallel to the Sudhana passages Divyāvadāna 437.12 BS *ludhaka-* remade from older **ludra-ka-*, in Khotan Saka *ludraa-* (see BSOAS 29, 1966, 521). From *bihā-* 'quarry' and *āza-* 'driver' (see also *hīnāysa-*). Base *vai-:vī-* 'to drive, chase' with *-aθa-* suffix (=Pašto *-al* infinitive), Av. *vay-*, Oss. D. *ūajun*, I. *ūajyn*, *ūd* 'run', DI. *ūd* 'running'; Sogd. *w'ywk* 'hunter', M.Parth.T., M.Pers.T. *w'ywg*, Yidya *waina* 'hunting'. For *bi-*, *bya-* see also *bihan-*, *byahan-* 'to smile' (if not old ablaut).

biḥī, *biḥī*, *biḥīta-*, *biḥīya-* 'exceeding', see *biḥīta-*.

biḥīta- 'mounted, exceeded', 2 sing. preterite JS 18v2 *udvīyastā ysātī rāysāysā uska biḥīti* 'you were born, with revulsion (BS *udvega-*), you mounted up on the king's seat' (BS *rājāsana-*); 'exceed', Z 23.27 *biḥīya atā ysīru nuṣṭhura kāṣca* 'exceeding, very harsh, savage grief'; Z 23.100 *arātū hāde biḥīya* 'but exceeding envy of you'; Z 24.500 *nādo hāmāte biḥītu* 'exceeding burning occurs'; v 115, 64v1 *durbhikṣi hāmāte biḥīyā* 'famine to it (the land) happens, exceedingly', BS *durbhikṣam vardhate bhīṣam*; v 156, 1b3 *biḥītāne kāṣce jsa* 'with exceeding sorrow'. Later *biḥī*, *biḥī* 'exceedingly', Sid. 15v3 *biḥī vrrīṣaṇū* 'greatly excitant' (BS *vṛṣaṇīya-*), Tib. *mchog-tu ro ča-bar byed-do*; Sid. 17r3 *u ni biḥī grāma* 'and not very hot', Tib. *ka-čan drod čhe-ba yan ma-yin*; III 106.23; 27 *biḥī būra* 'extremely'; JS 33r1-2 *biḥī pvaṣcyana* 'very horrific'. Comparative, v 263, 89r5 *biḥīttara ysurrā* 'greater anger', BS G 37, 76b7 *roṣa-abhiḥhūta-*. From base *hai-*, with increment, *haig-* 'to go up, go beyond'. If *paḥīya-* 'fled' is compared, the present *paḥāy-* makes also a base *hāg-* or *hāk-* possible. If *biḥīys-* 'to mount' is related (as indicated by *biḥīti* 'you mounted'), the base contains *-ai-*. Hence base *hai-* with two increments *haig-* and *haiz-* 'to mount', to the *hai-:hi-* of *hīnā-* 'sent out' army' (**hainā-*), to IE Pok. 889-91 *sei-:si-* 'send out'. O.Pers. *hainā-*, Av. *haēnā-*, Zor.P. *hēn*, M.Parth.T. *hyyn* (W.B. Henning, Sogdica 31.17 *ʾkn-hyyyn*), O.Ind. *śēnā*, beside *sāyaka-* 'missile', *prāsita-* 'darting forward'. Here *-hīta-* < **hiṣta-* (but *hiṣyaa-* 'bound' < **hiṣta-*): JS 29r2 *dai...vahi pvelma* 'the fire driven down by blast (of wind)', from **avahīsta-* (or *avahīta-*?), but no present is yet identified. Note *-hi-* preserved after (a)*bi-*.

biḥīys- 'mount; expand', participle *biḥīṣta-*, Z 22.113 *ṣāte jambutvā biḥīysde drai ysārā ggaṃpha kho vaysā* 'this Jambudvīpa will expand three thousand ggaṃpha-measures (=BS *yojana-*) more than now', parallel Pali *dasa yojana-sahasāni jambudīpo bhaviṣṣati*; K 109.318 *nai āṛīṣṭa gara sumi(ra) nai biḥīysda śaṣvā ttīma* 'the mountain Sumeru does not decrease, the mustard seed

does not expand', parallel Chinese rendering (translation E. Lamotte, Vimalakīrti-nirdeśa-sūtra, 251) 'without the mountain Sumeru decreasing, without the mustard seed increasing'. Participle (in later spelling with *r*) K 110.340-1 *ttiyā āysanau vīra daśa-bvāmā-(prāpa)ttai baudhasatva na bhiṣṭa* 'on these thrones the bodhisattvas not having reached the ten stages did not mount' (translation E. Lamotte, 249). From two preverbs *biḥīys-* 'expand' < **vi-haiz-*, *biḥāys-* 'mount' < **abi-haiz-*, both retaining *-h-* (but possibly *haiz-* > *xaiz-* before preverbs gave again *-haiz-*). See cognates s.v. *hiṣys-*; with preverb *pa-*, *paḥīys-*, with *bu-*, *buhīṣṭā* 'mounts'. Incobative *biḥī-* 'increase', causative *biḥīṣ-* below.

biḥīṣ- 'expand', III 11, 20v3-4 *ttā mīṣṭa prraṇihāna byāñā-ṇi huṣṣānu biḥīṣu-m* 'these great vows (BS *praṇidhāna-*), open them for me, increase them, expand them', causative to *biḥī-*, incobative to *biḥīys-*.

biḥīṣ- 'increase', JS 15r2 *gara ttājā stāga biḥīṣadā-jūna* 'the mountain stream down-rushing with increasing movement'. Incobative to *biḥīys-*.

biḥauysñya 'in the market', K 41.60 *biḥauysñya-m baḍa* 'take (2 plur.) them to the market'. See *bahoyšana-*. With *bi-* also K 44.178; 44.179, and *bā-* K 41.61.

biḥya 'tree' K 146, 4r2, see *banhya-*.

bū 'feeling, awareness', III 106.31 *bū raustai* 'he lost consciousness'; possibly also Manj. 342 *vasva bū prrara jsa daitta* 'pure feeling he sees by nature' (=BS *svabhāvena*). To Av. *baōdah-* 'awareness', Zor.P. *bōd āṣnāk*, Pāzand *bōi*, Parsi-Pers. *bōy*, see Zoroastrian Problems 97. To base *baud-*: *bud-* 'be awake', see below *buv-*, *bv-*: *busta-*.

bū 'give', 2 sing. to *būṣṣ-*, *būta-*, K 33.59 *mvaṣṣḍa bū šira satvā* 'give a favour, good fellow', =K 25.110 *mvaṣṣḍa bu šara satta*, =K 17.171 *mvaṣṣḍa bu šara satta*. From **būṣa* 2 sing. imperative, as *pyū*, *pū*, *pū* 'listen' from **pyūṣa*. See *būṣṣ-*.

bū 'incense, perfume', SuvO. 53r6 *bū vara paṭhānā* 'incense must be burnt there', BS *dhūpās ca dātavyūh*, Z 3.49 *bū*, gen. sing. Z 3.123 *buyi*, inst. sing. Z 3.140 *būna*; III 26, 30b4 *būna spyau jsai pajsama yanādi* 'they worship him with incense, with flowers', v 165, 1b2 *būna nuṣṭanyau* 'with incense, perfumes', Sid. 10v2 *bū* 'incense', Tib. *pog*; plural, K 49.3.9 *bvañā*, gen. plur. Bed 45r4 *bvañāṇ sīrkām jsa* 'with good incenses', BS *gandha-varebhiḥ*; v 298v1 *balsā bū bīrā* 'bring incense to the stūpa-monument'; K 72.19 *bui padaṣṭā* 'burns incense'. Compound, III 3, 9r2 *bū-spāñja* 'perfumed chamber', parallel BS *gandha-kuṭi*, Prakrit in Tib. *gandhola* (**gandha-udī*). From *bauda-*. The subscript hook (with various uses) here will indicate recent loss of *-d-* through *-v-*; the variation inst. sing. *-n-*, *-n-* can be compared with *ysāñū* 'knee' beside *ysānū*. From base *baud-*: *bud-*, Av. *baōdi-*, Sogd. Bud. *βwδ*, *βwδδh*, *βwδh*, verbal *βwδ-*, and *βwstn* 'garden'; M.Parth.T. *bwy*, *bwdyst'n*, M.Pers.T. *bwy*, *bwyst'n*, Armen. *lw bourastan* 'garden', Zor.P. *bōd*, *bōdastān*, N.Pers. *bōy*, *bō*, *bōstān*, *bustan*, Oss. D. *bodā*, I. *bud* 'incense'; D. *bodān* 'garlic'. Waxī wūl 'smell' (*l* < *δ*), but *lw būi* in Orm., Parāčī, Yidya, Šuynī; Yayn. *vud*, *wud*, *wod* 'scent', Balōčī *bōd*, *bōd*, *bōz* 'balsam bush'. IE Pok. 150-2 *bheudh-*, O.Ind.

bodh-: *budh-*, Greek πρῶτον 'he aware', Got. *anabiudan* 'command', Lit. *bundū*, *būsti* 'awake', O.Slav. *buzdō*, *buditi* 'wake'. See also *bā* K. 63, 79v3.

būaima 'knowledge', K. 155, 55a, see *boānata*.

bueysa 'long', K. 155-51, see *bulysa*.

būka- 'food', Z 291-8 *ne būku nāste ne vū dastoru karā* 'he does not receive food nor staff at all' (parallel BS *pātra* 'howl' and *khakkhara-* 'staff?'). See *būkaja-* 'connected with food, steward'. See also Manj. 102 *buje ysus(k)a byu* (= **bū*) 'enjoys tasty food'.

būka- official title, of the *haḍa-* 'messenger', II 94-12-3 *tti mā marā śacū būkā āstanna dva pacaḍa haḍa ya* (with *cā ttattāha* under *būkā*), = II 96, 95-6 *tti māṃ marā śacū būka cā ttattāha āstanna haḍa ye* (with *baḍa* under *ttattāha*), in this second passage *būka cā ttattāha* is marked for deletion, 'then for me (*maṃ*) here in Śa-ṣou were two kinds of messenger the *būka* official Cā todog and the others'. The name is Chinese *čang to-dog*. The title occurs before other names: v 387, 66a2 *būkā saṃgalakā nāma* 'the *būkā* official named Saṃgalaka'; II 25, 31-1 *paḍauysi būki kaṃthi vī kīri yanidi* 'the first *būka*-officials are working at the city'; II 32-2-1 *paḍauysi būki kaṃthi āsalyā hvamḍi ya* 'the first *būka* officials were men provisioning(?) the city'; II 29-39-4 *śe būki śaniraki*, II 29-39-5 *didī būki* 'the second *būka* official Śaniraka'; 'the third *būka* official (name lost)'; II 32-2-18 *śe būki tti buri* 'the second *būka* officials, those all...'. The ending *-ūka-* is like *tsūka-* 'going, traveller', and *dyūka-* 'robber' (from *-wva-ka-*), hence possibly *būka-* 'speaker, messenger' to *bau-*: *bu-* 'speak', see s.v. *būñā-* 'talk'. Hardly Chinese *pu < b'uok* (K. 760-2) 'servant', Japanese *boku*. See also II 120-207; 121-222 *hvaina* 'messenger', if connected with *hau*, ho 'word' (translation BSOAS 30, 1967, 103). The Armen. lw *hambau* 'repute, report, tidings', *hambauem* 'to celebrate' would suit a messenger; Georgian lw *ambav-i* 'tale'.

būkaja 'provider of food, steward', JS 8r2 *būkajā pūsa tsuai* 'you went at once to the steward', parallel Pali Jātaka 1-151 *bhatta-kārako* 'maker of food (*bhaktā-*)'; from **bugaka-* to *baug-* 'provide food', see *būjsana-* 'feast'.

būkaja- 'devotee', Z 24-513 *tceimañi nu bāgya (nā)tasta būkaja balysā* 'under our eye, downcast, the devotees of the Buddha'. From *bag-* 'to spare' **bagaka-* (like O.Ind. *bhakti-* 'devotion'), see s.v. *būṣ-*, *būta-* 'hestow'.

buga 'nourishment', K. 23-72 *kluysa tti jsām buga* 'food and also nourishment', Iranian if the *-g-* has been preserved between vowels; but it could represent BS *bhaga-*. Note *-u-* for *-ū-* in *kluysa-*.

būj- 'provide food(?)', II 20-12-4-5 *khu umi parau pōirau ttiñi vā tti śapāñara samevya(rā)* (<...> *vī būjāri tāgutā hvāṣṣa tti śapāñi va pājsi ysurri yu(dāmdā)* 'when you (plural) hear the order, at once appoint the *śapāñara*-men; they get food...; the chief Tihetans, they have shown anger greatly because of the *śapāñi*-work'. Uncertain connexions, from *baug-* 'prepare food(?)', to *būjsana-* 'banquet'. The *śapāñara* (**śapāñā-kara-*) may be 'cooks'. See *buje* 'enjoys'.

bujāñ- 'use as food(?)', Sid. 135v2 *arvinā rruna u švidā varāṣāñā u bujāñāñā* 'the medicine oils and milk are to

he used and to be given as food', BS *sarpūñ-kīra-niṣevanaṃ* (*niṣevana-* 'employment'), Tib. *smān-mar dan*, *ho-ma blun-ba mams-kyis brta-bar byaha* (*brta* 'extend, become wide, stout, strong, great'). Causative to *būj-*, base *baug-* 'use as food(?)', see *būjāri*, *buje*, *būjsana-*.

buje 'enjoys', Manj. 102 *byauda jastuñe ysatha cu hamadū buje ysūs(k)a bya* 'he has got birth among the *deva*-gods, who will indeed enjoy savoury food' (*bya*=*bū*, with *būka-* 'food'). See *būka-*, *būjsana-*, *hambuṣdā*. Base *baug-*: *bug-* 'enjoy, have food, provide food', IE Pok. 153 *bheug-*, O.Ind. *bhunakti*, *bhuniktē*, *bubhukṣā* 'hunger', *bhōga-* 'enjoyment', *bhōjana-* 'food'; Lat. *fungor* 'prepare', *functum*, *dēfungor* 'finish'.

būjv- 'revive', participle *bujva-*, I 139, 47r2 *śa bina mauḍa hve paskyāṣṭa būjvaiye* 'the man dead by poison is revived again', BS *tataḥ saṃjīvati suptam*; III 109-11 *ttuñye jūhai jsa mīre, paskyāṣṭam ttuñe jūhai jsa svī būjve* 'through love of you I die, again through love of you I revive to-morrow'; III 76-241 *ssa sala muḍai būjve* 'at one hundred years he died; he revived'. The form *būjvaiye* < **abi-juvayatai*, base *juv-* 'to live', 3 sing. present *jūtā*, *jū* (with cognates); Yazgulāmī *šau-*: *šod*, participle *šadag* (without preverb) 'to revive after serious illness'.

bujsa 'flames', JS 29v2 *ttre kūstai uce patcauttem (-em = -ai)* *pā bujsa* 'you carried over drops of water, you crushed the flames'. See *bājsaka-* 'flame' (rather than *burjsa-* 'flash (of spears)').

bujsa 'good quality', see *buljsā-*.

būjsamja 'possessor, enjoying; ruler, lady', fem., II 57a2 *mistye jatta rriñā śi būjsamja hastara śi* 'of the great *devī*-goddess queen, this lady is the more excellent'; v 327b5 *tti śi būjsamja, jīka, kṣāmdāñā* 'then this lady, girl, husband's...'; II 54-16 *grahavadatta būjsaju sthānāva cu ra jasta dīvye parvālā* 'Grhāvataṭṭa, Lady Sthānāvati, those also who are *deva*-gods, *devatū*-deities, protectors' (BS *paripālaka-*), see BSOAS 10, 1942, 914 for lists; II 58b7 *haṣḍi vāñā hajsādūṃdu si bujsaji bīṣāñā* 'we sent a message that we are addressing the lady' (*vāñā* from *vū* with particle *nā*, *ne* see s.v. *na*); K. 147-26 *sūmapauñā, hūlāra, būsaja śaniraka*, = K. 100-270 *būjsyaja śaniraka*. A list of supernatural beings, see BSOAS 10, 1942, 915-6. Elsewhere *śanira-*, *śaniraka-* is a man's name. Here Tib. *sum-dpon*, BS *hulluro mahārāja*, Tib. *hn-lor, hulura*. From base *baug-* 'to enjoy, possess, rule' (see Iran and Islam, 1972, 65-8). To IE Pok. 153 *bheug-* 'enjoy'. See *būha*, *buje*, *būjsana-*, *hambuṣdā*. The *būjsamja* is from **baujana-* with fem. suffix *-ā*.

būjsana- 'feast, banquet', K. 25-119 *bujsana baiḍa* 'at time of the feast', = K. 34-70 *būjsanā beḍā*, = K. 17-84 *bujsana rūṣa* 'in arrangement of the feast'; IV 17-24 *navam vī būjsana tceira* 'on the ninth day feasts should be arranged'. Base *baug-* 'enjoy, feed', **baujana-* > *būjsana-*, see *būka-* 'food'. *buje* 'enjoys', *bujāñ-*, *hambuṣdā*; IE Pok. 153 *bheug-* 'enjoy', O.Ind. *bhuniktē*, *bhunakti*, *bhunjati*, 'enjoy', *bhoga-*, *bhoja-*, Lat. *fungor* 'prepare'. See Iran and Islam 1971, 67.

bujsai 'fiery (?)', III 93-264 *ttai vū bujsai haijā haṣā jidā* 'so for him it cures the fiery red swelling'. Assumed to be adjective to *bujsa* 'flames', with *bājsaka-*, base *bag-*, *brag-* 'blaze'.

- bujśvārā 'pounding-vessel, mortar', Sid. 146v3, see *bajśvārā*-.
 būña 'at the bottom', loc. sing., III 80:27 *dī pai jśā vaṣṭā ragā būña būña gatsā* '(rocky shifting stones) under foot in the bank in various bottoms, holes', loc. sing. to *buna*- 'bottom, base'; see also JS 38r1 *bāmñe*.
 būña 'in the stage', K 104:226 *duragama haudama būña* 'in the seventh stage (= BS *bhūmi*) Dūragamā', ibid. 226 *acala sā haṣṭama būña* 'Acalā, this is the eighth bhūmi-stage'. In the same context 225 *kṣema būma* 'sixth bhūmi-stage'. Hence Iranian *būma*-, loc. sing. *būña* from **būmñā* (as -m-ū- > mñ- in *daiñña* 'in the house' to *damāna*-). See *būma*- 'ground'. Here the context with *būma* excludes *būna*- 'dwelling', of N.Pers. *bunak* 'dwelling', Zor.P. *bunak* 'camp', Armen. lw *bnak* 'dwelling', Georgian lw *banak*-i 'camp' (with *ban*- replacing *bu*- < *bun*-).
 būña 'stage (?)', v 125, 744 (*haḍ*)*āmjsy abuña prañāhāna bhaisajyaggurā* 'in the present stage, vows, Bhaisajyaguru'. In place of (*haḍ*) one could have (*paḍ*)*āmjsya* 'first'.
 būñā- 'intestines', Sid. 4v4 *būñe*. BS *yakna*- 'liver'. Tib. *lon-ga* 'intestines'. For 'liver' see *gyagarrā*. Base *van*-, Waxi *wānj* 'belly' (*ā < ā*). IE Pok. 1105 *uen*- (s.v. 1104-5 *udero*-), Lat. *uenter* 'belly', OHG *wanast*, *wanst*, *wenist* 'belly'.
 būñā- 'speech, talk', III 74:211 *varai yuḍa nera jśa būñe* 'there he made speech with the wife'; ibid. 211-2 *nera jśa būñe yaṇde* 'he talks with the wife'. With -*kya*- III 68:74 *ttye jśa va buñakya pherde* 'he spoke words with him there'. With preverb *pa*-, see *pabauna* 'account (?)', and with preverb *ham*-, see *hambrekye*, *habakye* 'report'. Possibly Pašto *ūnai* 'babbler' < **baunaka*-. Base *bau*:- *bu*- 'speak', 3 sing. preterite *būtā*, BS *āha* below. Hence IE *bhau*- beside *bhā*-, *bhan*- 'to speak' (Pok. 105-6), as IE *bhau*- in Greek *φαῦ*-, beside Av. *bā*-, O.Ind. *bhā*- 'to shine', see above s.v. *bāyā* to IE Pok. 104-5. See also *bāma*- 'dumb' above. Possibly Sogd. Bud. β'm-kyr'n-t 'councillors' may contain **bāma*- 'speech, advice'. The forms with preverbs *pa*- and *ham*- would seem to exclude a preverb *b*- in *bū*- 'speak'. See also s.v. *būsā*.
 buḍa 'more', see *buḍara*-.
 buḍa-, būḍa-, participle to *bar*- 'carry; ride'.
 buḍatta 'more', double -*tara-tara*-, see *buḍara*-.
 buḍana 'more', Sid. 124v4 *gviḥā, rruṇ tcau bāga buḍana ūci jśa, u ṣvīdā* '(cow's oil=) butter four parts more than water and milk', BS *sarpiḥi kṣireṇa*, Tib. *chu mar-gyi bzi hgyur dan*. See *buḍara*; from **buḍarna*.
 buḍara 'more', without -*ra*, *buḍa*, with -*arna* *buḍana*, v 69, 8r6 *ttye sarvaśūra buḍaru kāḍāgānā hāmāte* 'for him accrues, O Sarvaśūra, more the evil-acts', BS G 37, 12a1 *te sarvaśūra sad-dharma-pratiksepakāḥi satvāḥi bahutarāni akūśala-skandham prasaviṣyanti*; Tib. *ches nian-du skyed-par hgyur-te*; v 334, 32r6-v1 *puñinau hañbisu buḍaru pajāysde*, BS G 37, 29a7 *bahutarāni puñya-skandham prasavati* 'he produces more heap of merit', Tib. *ches nian-du bskyed-do*. By loss of -*ra*-, Sid. 140r4 *buḍa va śeḷiṣā* (BS *śleṣma*-) *purrdā ṣṭāna hame* 'there phlegm becomes more dominant', Tib. *bad-kan śas che-ba-las gnyur-pa*; Sid. 14r3 *buḍa padimāka* 'making more', Tib. *hphel-bar byed-ḥin* (*hphel* 'increase'). Compound with

masa- 'size', II 103:43 *būḍara-masūña* 'in greater measure' translation AM, n.s., 11, 1965, 103; Sid. 7r2 *buḍara-masvūñi jśa tta tta khu haṃkhiysā hwa ṣṭe*, in larger measure just as the number is stated', BS *prāyas*-, Tib. *śas che-bar hgyur-te*. With *būdām*, III 123:50 *būdām pharāka* 'much', BS *prabhūta*- (but III 122:42, and III 123:63 *prabhūta*- is rendered by *pharāka*- alone). Double comparative, Sid. 137r5 *buḍatta neśānā* 'more is to be poured', Tib. *śas-cher blug-ste*; Sid. 156v5 *u buḍatta huṣvide* 'they grow more', Tib. *cher skyes-na*, from **buratara-tara*-, see also K 8, 306b3 *mistaḍarā karmā niṣṭā* 'no greater karma-act exists'; superlative Z 4:74 *ttu ye hūña buḍḍamu daiyā* 'one sees that most in sleep', from **buratama*- for -*ḍḍ*- see *bar*- 'ride', *baḍḍe*=*baḍe* 'he rides'. For *bura*- 'more, abundant', see s.v. *buru*, Av. *būri*-, 'much', *baoyō* 'longer', O.Ind. *bhūri*-, *bhavīyas*- *bhūyīṣṭha*-, *bhūyas*-.
 būḥa 'with incense', see *bū*.
 buḥū 'membrum virile', Z 22:149 *iśā niṣṭā buḥūv ātā ysānū vīri* 'there is no hair-whorl at the limb, upon the knee'. From **vṛṣna*- 'male organ' (-*ṣn*- > -*n*-), Av. *varāśna*-, *varāśni*-, Zor.P. *gušn*, N.Pers. *gušan*, Šuynī *wīrn*, *wīrm* 'ram', Sarikolī *wern*, Wanji *wurom*, to Av. *varāśni*- (with unclear -*m*), see Donum... Nyberg, 4. IE Pok. 81 *uṛsen*-, O.Ind. *vṛṣan*- 'male; man, stallion', *vṛṣaṇa*=*muṣka*-, with -*ū* as *ysānū*, *bāysū*.

buḥḍa- 'acting evilly', Z 24:513 *auysāra buḥḍa kyau tta śśānye daimā* 'angry ones, malefactors whom indeed (-*u* < *uta*) I see lying so'. The abstract *buḥḍi*- in a context listing unethical conduct, III 1, 5v5, *ā tvarīṣce jśa, ā buḥḍina*, = III 8, 16r5-v1 *bahauṇa, ā tvatarīṣcāte jśa, ā buḥḍina* (all three faults uncertain). Possibly to Av. *baosu*- glossed by Zor.P. *bwondk* **bundak*, explained as *ḍev-yazakih* 'worship of false gods', which in turn may mean 'practising false ritual' to *bau*- 'to speak' (see s.v. *būsā*, and *būñā*-). Hence 'talking excessively, boasting'.
 būṭā 'he spoke', v 68, 8r3 *sarvaśūrā būṭā* 'Sarvaśūra spoke', BS G 37, 4a5 *sarvaśūro bodhisatva āha*, Tib. *kun-tu dpah-bas gsol-ba* (*gsol* 'ask'). Base *bau*:- *bu*- 'speak', see s.v. *būñū*- 'talk', and *būsā*.

būta- 'given', participle to *būṣ*-, from *baxta*-.

būtaja- 'preparer of food', Z 13:104 *būtājina karmyo beṇa agvahnā āchā hanīya* 'illnesses arise from the steward, from karma-acts, from poison, from indigestion'. With -*t*- replacing -*k*-, see *būkaja*-.

būtāna 'devotion (?)', III 125b5 *biṣā tta ttātu būṭāna amga* 'all limbs so in devotion to that', to *būta*- from *bag*- 'participate'.

butindā 'they destroy', see *buva*n-.

butte 'he knows', see *buw*:-*busta*-.

būtte 'give scent, smell', Z 3:57 *naunā padamā ātā suhaji būtte śśāru* 'the soft breeze has come, pleasant (BS *sukha*-); it scents excellently'; 3 plur. Z 3:35 *ttrāmu buvāre samu kho gyastāna busā* 'they smell just like celestial perfumes'; Z 3:118 *vari brro buvāre busā* 'as far as there the scents are smelled'. Base *bau*d- 'be awake, aware' specialized to 'smell', see *bū* 'perfume' (**bauda*-). Here *būtte* < **baudatai*; Av. *baoidi*- Sogd. Bud. βwōḍ, Zor.P. bōḍ, Oss. D. *bodā* see s.v. *bū*, N.Pers. *bustaj* 'incense'. But *bud*- in **budatai* > *butte* 'he knows'.

būttau vi -?- , v 307·9·1·3 ///būttau vi ūm hā paṇ-sūlye '—?- five years'.

bun- 'to lament', K 25·111 ysairaka bunīya 'she was lamenting grievously', =K 17·173 yserkha banīya. Hence bun- < ban-, see s.v. ban-.

buna- 'bottom', Z 13·23 *ceri baysga nai bunu skote* 'how deep it is, nor does he touch its bottom'; Kha 1·58, 3b2 (unpublished) ///bunu bye(h-)|||; v 184, 40r5 (*ahu*)māruo se-yseruo buna ne||| 'in uncounted 100,000...'. See above bāṇā- 'depth', and JS 38r1 būṇne. To Av. buna- (< *budna-), Sogd. Bud. βwn 'hole', M.Pers.T. bun 'basis' (=Arab. aṣl), Zor.P. bun, N.Pers. bun, Oss. D. bun, I. byn 'ground, heritage', bundar, I. byndar 'heir'; Yidya vān, vān 'bottom, main root, foot of anything'. To IE Pok. 174 *bhudh-men-* 'ground', O.Ind. *budhna-*, Greek πυθμην, Lat. *fundus*, OHG *botan*.

būna 'table (?)', II 85·17 (miscellany) būna sū tcarga mase nūḍāji bāṣkala dvī-ssa 'one table (?) as large as a disc, covered cups two hundred'. Some 'receptacle' or 'tray'? Possibly from *bugna-, *bugana- 'eating place'.

būna, III 92·244 *mauva suttana hugā būna padīmūnā* 'with vinegar of mau-intoxicant a soft būna must be made'. Like *paiṇḍaa-* 'poultice'. From base *baug-*, see būj-, būjsana-.

būnaa- 'naked', SuvP. 71v3 (plur.) *byehīde būnā vāsta* 'the naked get clothes', BS *nagnās ca vastrāṇi labhante*, Z 2·13 *būnai jṣāte* 'he goes about naked', II 44·56 *būnai ma ṣṭi* 'he is here naked'; II 45·75 *būnā vā āva* 'they came here naked'; II 98·161 *būnā hvamḍa* 'naked men'. From *bagna-, Oss. DI. *bāynāg*, D. *bāyān-vad* I. *bāyām-vad* 'bare-footed', D. *bāyān-sar*, I. *bāyām-sar* 'bare-headed', D. *ron-bāyā* 'without girdle' (-d < -n or possibly participle to base *bag-*), Sogd. Bud. βyn'k, Chr. βyny, Chorasm. βynyk, Av. *mayna-*, Zor.P. *brahna-*, N.Pers. *barahnah*; Wanetsi ūn. IE Pok. 769 *nog-*-, O.Ind. *nagnā-*, Got. *naqaps*, Lit. *nuogas*, O.Slav. *naḡū*.

bunai 'darkness', Manj. 239 *khu pāṣara bunai na āsta ne vātte chāyī bīde* 'as in sunshine, there is no darkness, nor is a shadow found'. From *bau-*:*bu-* 'to shine' beside *bū-* (as Greek φαυ- beside φαίω, O.Ind. *bhau-*, *vibhāva-* 'shining' (adjective) beside *bhā-*; see IE Pok. 104·5), hence 'shining dimly' > 'shadow' as O.Ind. *chāyā* 'shining' and 'shadow', Av. *saya-*, see cognates s.v. *śāhauja* 'umbrella'. Note the parallel passage Manj. 237 *khu pāṣera ṣṭānye chūya* 'as shadow being in sunshine'. Instead of base *bu-* **bumaka-*, less acceptable would be **bānaka* > **būnaa-* with -ūn- < -ūn-.

būma 'ground', II 37, 12v5 (SDTV 39) ///būma jastā himi 'the ground is cleared'; II 33, 3b3 *paṇḍā ā buma*/// 'road or ground'. To Av. *būmi-*, O.Pers. *būmi-*, Sogd. Bud. βwnh, Zor.P., N.Pers. *būm*, Orm. *bumma*. To render BS *bhūmi-* 'stage in the bodhisattva's career', v 78, 149r1 *dasamo būmu vāte* 'on the tenth bhūmi-stage', Tib. *sa bcu-la*; K 104·224 *būma*, ibid. 225, 227; K 105·230; loc. sing. 104·226 *būna* < **būṇā* (-ṇū- as *daṇṇā* 'in the house'). The tenth (*dasama*) is cited also K 105·231. See also K 155·60 *būmā mistā* 'great stage'; list of *bhūmi-*, K 57, 24r4-25v2 *bhūmā*; the eleventh 25v2-3 *tathāga-(tta) nāma bhūmā*; Manj. 352 *buma*; K 112·375 *būma paḍauysa* 'first bhūmi'; K 157·18-9 *dāsau būma*; loc. plur. K 148·60 *būnwā*.

būmatā 'strong', Z 11·57 *kho hve būmatā śsūrā* 'like a man strong, valiant' (BS *śūra-*); K 155·55 *būmavi nāsaki ye idrre* (BS *indriya-*) *nvāṣkye* 'he was strong, humble, with deficient faculties'; II 55·31 *śūra bumaya* 'valiant, strong'. Abstract v 109, 31r6 *būmattūtā* 'strength', BS *bala-*; Z 23·101 *būmantetu*; K 2, 137r2 *būmattoṇā* 'strength', Tib. *mtlu*, Chinese *li* (K 522·1) 'strength'. From **bauma-* to base *bau-*:*bu-* 'increase, grow, become', IE Pok. 146-50 *bheu-*, see s.v. *vāta-* 'become'. With negative II 109·6 *abaumaya*.

buysa- 'long', *buysu-*, *bvaiysa-*, *bveysa-*, *bviṇysa-* (-iṇ- = -ai-), see *bulysa-*.

buysa- 'goat', v 10·2·6 *paṣi śau 250 mūri u strīvi buyṣi 4* 'one sheep, 250 mūrā-coins and 4 female goats'; III 73·192 *būysa ṣṭā ye tvāra pharākye* 'goats there were very many' (ye fem. plur.); III 73·193 *śā buysa caukalā tta hvā* 'the one female goat said to the he-goat'; K 100·297 *tcānai ttura būysai* '(triadic) goats', *tcānai* in Zor.P. *pū-čan* 'mountain goat', *ttura* 'mountain goat', Oss. D. *dzābo-dur* 'noble mountain goat', Russ. *turū*. Compound, III 72·156 *padāṇḍūṇḍā būysa-ṣve* 'they blew goats' horns' (**padaunda-*, base *dam-*). Adjective, Sid. 16v3 *buysṭiṇa guṣṭa* 'goat's flesh', BS *chāga-kravya-*, Tib. *ra-śa*; Sid. 20v1 *buysṭiṇā ṣvīḍa* 'goats' milk', BS *chāga-*, Tib. *rahi ho-ma*; I 163, 78v1 *būysṭiṇa hvāṣū hahvāṇa* 'hash of goats to be pressed out', BS *chāga-nūmsa-* 'goat's flesh', III 18·33 and 34 *būysṭiṇa māstai* 'goat's brains'; III 19·38-9 *būysṭiṇa phṇ* 'goat's fat'. To Av. *būza-*, *buzya-*, Sogd. Chr. *bayṣṭ* 'goats', Zor.P. *bwē* **buz*, N.Pers. *buz*, Pašto *wuz*, fem. *wusa*, Šuyni *bučak*, fem. *vaz*, Yidya *nar-baz*, *wuza*, fem. *wuzo*, Pārači *nar-buf*, fem. *buf*, Sanglēči *nar-vaz*, fem. *vaz*, *bčāk*, Waxi *buč*, *bučak*, Balōči *buz*, Oss. D. *bodzo*, *cāu-bodzo*, I. *bodz*; 'goat's hair' Pašto *ōṣ-yūne*, Orm. *wuṣ-yena*, Yidya *vōz-yūnyz*; 'goat-skin', Pašto *wšm*. For Caucasian, see Monumentum H. S. Nyberg 1, 1975, 31, Čečen (Veinax) *boš* 'goat', plur. *bešaloj*, Inguš *bodš*, *boš*, plur. *bošeloj*; Qabard *bžen* 'goat', *bžena-še* 'goat's milk', Adige *pčena*. Not in IE Pok. index, but O. Schrader-A. Nehring, *Reallexikon* II, 692, OHG *boc*, O.Engl. *bucca*, Celtic Ir. *boc*, Welsh *bwch* are quoted.

buysde 'length', II 28, 37a4 2 *tsuna buysde* 'two inches in length'; v 1·2·4 *buyse*. See *bulysa-*.

būysaja 'place name(?)', v 222, 20r2-3 *cai būysaja haṣṭe* 'who sent it to Buysaja', SDTV 79.

buysv- 'quench', participle *buysuta-*, *buysva-*, Sid. P. 62v2 *būysvāve* 'will be quenched', BS *nirvāpanaṇi bheṣyati*; Z 6·50 *buyso mama harbiṣṣā klaiṣa* 'quench all my kleśa-afflictions' (**vi-zava* 2 sing. imperative); Manj. 365-6 *baṣa nai buysvāre* 'all are not quenched'; Manj. 367 *nai buysvārai nai(r)vāna vīra* 'and they are not quenched in nirvāṇa', Z 4·95 *buysaitā* 'he quenches', Z 13·132 *klaiṣa buysaiyā* 'he extinguishes kleśa-afflictions', Z 20·24 *bārā dau buysai* 'the rain might quench the fire'; JS 19v4 *utcinai garkhā pāsā* **tcāṇṇā buysvaiye* (*tcānā*, -ā- for -am-; intrusive -v-) 'by which the heavy load of water quenches', K 59, 32a4 *buysviniye* (-iṇ- = -ai-), preterite JS 29v3 *buysva* 'quenched'; Z 7·21 *cai buysutu yūndā* 'who can quench it?'; K 60, 37v4 *ne aysmya buysve* 'it is not extinguished in vijñāna-knowledge'. Infinitive, v 340, 79v1, BS G 37, 74v3 *buysai*, BS *nirvāpayitum*. Noun,

Manj. 55 *bāysvāma*. From base *zau:-zu-* 'pour', see *ysotta-*, *niysūn-*. Present *buysaitā* < **vi-savati*; participle *buysuta-* < **vi-suta-*. To Sogd. Man. *pw wyz'w* 'unquenchable', M.Parth.T. *wz-w:-wzod* 'perish (plants), be quenched (flames)'; Šuyni intr. *wizāw:-wizud*; trans. *wizēw:-wizud*, Rōšāni *wiziw:-wizud*, trans. *wizēw:-wizud*, Yazg. intr. *waziw:-wazod*, trans. *wazaw:-wazod*; Causative *wazawān*; *wazawant*; Yidya *wusyo* 'extinguished', trans. *wuziāum*, *wuziōdum*; Oss. D. *āvzujun*, *āvzudtān*, I. *āvziyn*, *āvzydtān* 'fall out (hair)', IE Pok. 447-8 *ghēu-* 'pour, flow', O.Ind. *juloti*, *huta-*, Greek *χέω:-χρτός*; see s.v. *niysūn-*.

buro, *buru*, *bura*, *buri*, *bure*, *bro* 'to the limit, completion' to express the indefinite with pronouns (*ci*, *cu*, *ce*, *kye*, *ka*, *ku*, *kuštā*, *kho*, *tteredā*, *tā*, *ter-*, *tātā*) and after *mulsa*, *varī*, *bulysa-*, *dār-*, *bakā*; Manj. 228 *baīsa bvara* 'all altogether', = Z 5.72 *haṃ vātā*. In the phrase *audā*... *bure* 'up to... (ending with)', Sid. 3v2 *audā ttūmjeri myūm māsti bure* 'up to the mid-month of *ttūmjāra*'; v 245, 9a1 *audā ustamānysye tcaḥi bure* 'up to the last limit (completing it)'; K 76.205-6 *audā rūjā gyasta baysā vī buri* 'down to the (1005th) *deva* Buddha Roca'. Without *audā*, but with *vī*, Sid. 20v5 *phrūmā churba vī bure* 'the thick milk and the rest', BS *kilāta-ādyā-*, Tib. *bskyur-ba phyur-ba-la sogs-pa* (*sog-pa*, *sogs* to gather). Similar is the use of *vī hā* 'and the rest'. This *vī buri* also 'up to', Sid. 7r1 *vara ūna kṣasā salā vī buri aysdo gūrste* 'thence up to sixteen years is called youth', BS *āṣoḍāśād bhaved bālo*, Tib. *lo bču-drug-gi bar-du ni byis-pa zes-byaho*. After locative, Manj. 125 *cakravarattaūna bure śka* 'even up to the state of emperor (BS *cakravartin-*)'. With *-kya-* K 49.4.6 *ttyānā burikya cvān tsoai aurga* 'including all those to whom I came with reverence'. Compound, K 138.926 *buysa-jṣīnī heme dār-buru ju* 'he becomes long-lived; he lives long to the limit', Tib. *che-rin-par hgyur-ba dan*, *rin-du hēho-ḥin*; III 49.33-4 *saṃtsera dūrbura gaṣe* 'in migration he revolves long'; Sid. 138r5 *u dāra-buri va neca hame* 'and long time is sunk low', BS *nimma-*, Tib. *mal-śod dar hdug-pa dan* (*mol-śod* 'low place', *dar* 'little'). From *bura-* 'complete, satisfying' to base *bau-* 'to suffice', Zor.P. *bavandak* 'complete', Armen. lw *bovandak* (variant *bauandak*) 'complete, entire, total', Av. *buri-* 'much', *baoyō* 'more, longer', Kurd. *bur* 'group', O.Ind. *bhūri-*, *bhāvīyas-*, *bhūyas-* *bhūyīṣṭha-*, 'much, more, most', *prabhūta-* 'much'; the base Armen. lw *bau* 'end, limit, sufficiency', *bauem* 'to suffice, be able', *bauakan* 'sufficient, capable', Sogd. Bud. *β'w* 'sufficiency', *β'wēyk* 'sufficient', *β'w-t* 'it reaches, amounts to', Chr. *b'w* 'enough', *b'wzwy* 'completion' (W. B. Henning, BBB, p. 68, 546; for Armenian, E. Benveniste, TPS 1945, 71). Connexion with IE Pok. 146-50 *bheu-* is possible, if it is interpreted as a perfective 'grow up to the end, suffice, be capable of'. See also *parbutta-* 'grown up', and *buḍara-* 'more', *buddama-* 'most'; *abvātta*.

burūv-, *būrv-*, 'remove', participle *burvva-*, Z 2.110 *kye va ju sumīru ggaru burūvānī biṣṣu* 'if one should destroy the mountain Sumeou wholly'; III 71.137-8 *katha biṣā j(s)īnā būrvānī* 'we will in short time destroy the whole city'; Manj. 411 *khū śī vāsta burvāi tte kṣāta-anull(ā)mya*

busta 'as a garment is beaten white, so he realized the *kṣānti-anulomika* state' (BS *kṣānti-anulomika-* 'conformable to receptivity'). From base *raup-* 'to sweep, carry off', **vi-raup-* > *burūv-*, Sogd. Bud. *rup-* 'pluck', *pr'wp-*, *pr'rup* 'sweep', Chr. *rup-*, M.Parth.T. *pdrub-*, *pdrast* 'to rout', M.Pers.T. *wyštoroṣtn* 'throw in', *hrwb-*, *hrwpt-* 'open', *wrwbyhyd* 'is torn away'; Zor.P. *rōpēt*, *givāk-rōp* 'broom', *uz-*, *zrōpēt*, *zruftak* 'removed'; Balōči *rōp-*, *rupta* 'turn', N.Pers. *rōb-*, *ruftan* 'sweep', Yāyn. *rup-*, *rub-*, *rupta*, *rubda* 'to reap', Pašto *rawdāl*, Wanetsi *rēb-*; Waxi *reph*, *rapk* 'sweeping', Parāči *rāy* 'sweep'; Pāzand (Mx. 2.182) *zrōvōd*, Parsi-Sanskrit *antarniṣeṣayati*. For 'broom', N.Pers. *jū-rōb*, Osm. *parawak*, Pašto *rēboz* (**raupači-*), Yidya *rufo*, *faru*, Sanglēči *rif*, Waxi *drapič*, *dorepč*, Yāyn. *rōpč*. Parallel to Manj. 411, see *kho śṣṭyā rrahamūna thonā pajṣinde* 'as the garment is beaten white by the wasberman'. See below *rrūv-*, *rūv-*, *prārūl*, *prūrūva*.

burjsā 'flash', Z 24.410 *burjsā hālštīnu* 'flash of spears'. From **vi-ruča-*, base *rauk:-ruk-* 'to shine', M.Parth.T. *wrwōc* 'lightning', *wrwōn-* 'to illuminate', Sogd. Bud. *wyrywōt*, Chr. *wyrywōd* 'rt'; see *rrūdātā* 'light'.

burbulye 'bubbles', from a Prakrit of BS *budbuda-* or possibly Iranian, see also *khuysmūlaa-* 'bubble'. Ossetic has D. *qoppāy*, I. *qoppāg*.

būrvām 'we shall destroy', see *burūv-*.

burš- 'to burst', participle *buršta-*, *bušta-*, III 20, 2b2 *vaṣṣarā māñamāda buṣḍā ttina vajracheddāka nāma* 'like the *vajra*-bolt he bursts, therefore the name *Vajra-cheddikā*' (BS *ched-* 'cut off'), an etymology of *Vajra-cheddikā*; K 10b5 *ggari burštu yanīmā* 'I can burst the mountain'; III 72.159 *gara... buršte nāṣṭi śadya paste* 'the mountain burst, it sank down to the ground'; JS 19v1 *garā burṣḍā vaṣṣrīṣṭā* '(the bolt...) bursts the mountain, scatters it'; I 147, 55r2 *vṣṣāra raṃna māñamāda gara bauṣḍi* 'as the *vajra* ('bolt') bursts the jewel-like mountain'; III 72.153 *hī ustam buṣṣāmāda biṣā* 'at the last they broke up the bridge wholly'; II 91.109-10 *tī tta gatcasta tta tta buršta* 'so broken, so burst'; of relics, Z 13.136 *burṣṣā śārīra* 'the relics were broken up' (BS *śārīra-* 'body'); Z 13.138 *āhāro biṣṣā buršta hatcasta* 'the ashes were all broken up (dyadic)'; Z 20.46 *buṣkuta buršta āhāra ārsta* 'burst (dyadic), mixed with ashes'. Base *rauṣ:-ruṣ-*, **vi-ruṣ-* > *buruṣ-* (contrasting with **vi-rīṣ-* > *birṣ-*). See cognates s.v. *pūrṣta-* 'burst'. Balōči *pruṣag*, *proṣag* 'burst' is ambiguous, since it may contain base *frauṣ-* or *rauṣ-* (with *pa-*). See also *brūṣka-*.

bulke 'network', BS *uṇḍuka-*, Z 7.17 *yāva ne draukā ne vā jā bulke ttānāra* 'as long as there is not a hair nor any network in the *tīmīra*-disease' (see S. Konow, NTS 11, 1938, 50) parallel Vasubandhu, Triṃśikā, *tad yathā taimirikasya keṣa-uṇḍuka-ādy-upacāra itī* ('as the fancy of hair, net and the rest, on the part of a *tīmīra*-patient'); similar Lankāvatāra-sūtra 168.5. The *jū* is a later form of *ju*. From **vrt-kā-* 'twisted thing, net', see also *bilga-* < **vṛḍka-*, with *-ṣg-* > *-lg-*, Av. *vṛṛḍka-*. See also s.v. *haja*.

bulj- 'honour, praise', K 2, 137r3-4 *tītā gyastā bahysā āṣīrī ānandi buljāte se, śāru śāru* 'then the *deva* Buddha praised the teacher (BS *ācūrya-*) Ānanda, saying, Good, good', Tib. *de-nas bcom-lān-hdas-kyis gnas-brtan* (=BS *stha-*

vīra-) *kun-dgah-bo-la legs-so šes-bya-ba byin-te* (byin 'bless'), Chinese *tsan* 'praise' (K 1027.3); Z 12.41 *uysānye buljāte šā padā pathamka* 'he praises himself, that is the first restraint'; Z 12.52 *karā ne buljīmā a ne rro hā hāne sīrā* 'I will not honour at all and I do not become contented'; SuvO. 27v3-4 *stavātāndā buljātāndā ysū-štāndā* 'praised, honoured, approved', BS *stavito varṇitah praśamsitah*. Once with *-js-*, v 179, 1b5 (*hva*) *taimā tte balysā buljsāte* 'I spoke; he praised the Buddha'. See also *buljs-* in *buljsā-* 'virtue, BS *guṇa-*'. From **brjaya-*, to base *barg-* 'to honour', Av. *braxša-* 'honoured', present *brājaya-*, noun, inst. sing., *brājā* 'with honour' (wrongly AIW to O.Ind. *brh-*), Zor.P. gloss *ārzuḥ* 'desire'; Sogd. Bud. *brys-* 'to felicitate', *br'ys* 'praise'; Man. *brys'nt* 'congratulate'; Zor.P. *burzitan* (š>z), Pāzand *burzišn*, Parsi-Persian *burzišn*. See above *aurga, orga* 'reverence'. Base IE *bherg-*, as in O.Ind. RV *bhṛga-* an official eulitic title (and family name) from **bhrgu-* 'praiser, laudator' (not to IE Pok. 124 *bhelg-*).

buljsā 'good quality, virtue, BS *guṇa-*', v 334, 27v5 *buljse hvānāro* (not *hvānāre*, though the *-o* is rubbed) 'they may speak of merit', BS G 37 24v6 *puṇyam parikīrtayeyuh;* v 337, 36r5 *buljse hvānīmā* 'I mention virtues', BS G 37, 33a4 *guṇam āmantrayāmi;* with *-iyā*, v 381, 4a3 *buljsiye kādāna ttisā kādāna, dātā kādāna* 'for the sake of virtue, splendour (BS *tejas-*), appearance'; *bujsā-*, v 244, 2b1 *bujsā birāśmatinai sūtrā* 'sūtra-treatise praising virtues', BS *varṇa-parikīrtana-*. Compounds, v 132, 1b2 *buljsya-jsera* 'to be honoured', v 118, 67r5 *buljsā-jsera*, BS *yaśasvin-* 'famous'. From **brjākā-* (nom. sing. *-ā*) to base *barg-* to 'praise, honour', see s.v. *bulj-*.

bulysa- 'long', SuvO. 5v5 *bulysa dāra-jṣinyauū varata* 'in long longevity', BS *dirghāyuskatāyāni;* compounds, v 303 2b2 *bulysa-jṣīni* 'long-lived', Sid. 12r3 *buysa-jṣīni*, Tib. *che rin-ba*; K 138.925 *buysa-jṣīni*, Tib. *che rin-bar*; III 14.24 *buysa-jṣīni*, III 15.31; 34 *buysa-jṣīni*; III 138.1 *buysye jṣīna* 'in long life', III 76.253 *buysā jve pharāka bāda* 'may I live long, much time'; v 40, 63b2 *bulysa dasa* 'long thread'. From *barz-*: *brz-* 'of size, length, height', see also *balysga-* 'high'. To Av. *barazant*, *barazi-*, *barəz-* 'high', verbal *barəzaya-* 'increase', O.Ind. *barh-*, *brh-* 'to increase' *brhant-* 'high', but Sogd. Bud. *brz'k*, *brz* 'long', *brzkw* 'length', *brz-dwmp'k* 'long-tailed'; *brz n'y'n*, BS *dirgha-nakha-* 'long-nailed', Waxi *vərz*, *vərz* 'long', Pašto *ūžd*, Wanetsi *wižd*, fem. *wašda*, Sanglēcī *vašduk*, Šuyni *vūšdz*, *vožd*, *vāydz*, Rōšāni *vūz*, Yazg. *vəz*, Yidya *vān*, Munjāni *vāngy*, Yaya. *vann*. IE Pok. 140 *bhergh-* Armen. *berdz* 'height', *bardzr* 'high'; Tokhara B *parkre*, *pārkre*, A *pārkār* 'long'. Later forms, *buysā*, *buaiysa-*, *bveysa-*. See abstract *baysde* above, and Sid. 102r5 *bušde*, Sid. 121r3 *buṇṣidā*, II 108.192 *buaišidai*, v 62.15 *bāšde*. Samghāta 8vi *balysdetā* 'length'.

buv-, *bv-* 'be aware, know, awake, smell', participle *busta-*, 3 plur. Z 2.12 *buvāre*, III 26, 30a3 *bvāri*, v 329, 7v1 *balysūstu buvāre* 'they awaken to bodhi-knowledge', BS *sambodhim abhisambudhyante*; 3 sing. v 70, 8v4 *batte*, BS G 37, 12b4 *smarati;* v 78, 4r4 *balysā māvu butte* 'the Buddha regards us', Tib. *lijig-rtēn ngon-po bdag-čag gzig* ('the world rector sees us'); III 23, 15a1 *butti*, conjunctive 1 sing. SuvP. 74r1 *bagysūsti hastama bvāne* 'may

I awaken to the best bodhi-knowledge', BS *spṛieya bodhīm virajām anuttarām*; optative 1 sing. IV 3.10 *khvai a bvāna* 'when I may know him'; 3 plur. Sid. 1 bis 11 *bvāra*; 2 plur. II 130b5 *baiysūsta bvīryaa* 'may you know bodhi'; causative *bvān-*, K 39.159 *bvānūm*, = K 39.158 *bvānū* 'I make known, I identify as', in the epilogue to the Sudhana tale; preterite K 34.63 *saṃ khā dyāṃdā hārva bvānāmdai hāṣṭa* 'when they saw him the śreṣṭhān-ministers made it known', = K 25.113 *khve dyāda hārva bvānāmdai hāṣṭa*. Preterite *busta-*, 2 sing. v 247, 17b1 *bagysūstā busti* 'you got bodhi', BS *samudgata-buddha-*; 1 sing. v 142v4 *bustāmā* 'I knew'; Sid. 3r2 *busta ṣṭāre* 'are known', BS *mata-*, Tib. *yin-par hdod-do* (*hdod* 'demand'); v 354.19, 4b5 (*ba*) *lysūstu busta*; K 10, Ab5 *bustā hūmāni* 'may I be awakened'; 1 sing. K 41.89 *nā bustam* 'I did not know' = K 44.205 *ni bustu*; 2 sing. *busti*, v 247, 17b1; 18a1; 248, 18a4 = *bustā* v 248, 18b3; 19a2, = *busta* v 248, 19b2 'you knew', and 'known'; the same text K 98 omits. Noun, SuvO. 27r1 *buvāmata*, 27r2 *bavemate jsa*, 27r4 *buvamātu*, 27r3 *bvāmato*, BS *jñāna-*; adjective, SuvO. 27r2 *bvāmātyātaryau* 'more possessed of knowledge', BS *jñānavatatarair naraiḥ*; later III 63.128 *byāma*, Manj. 344; 382 *bvāme jsa*, SuvP. 69r3 *bvaime jsa*, BS *jñāna-*. Adjective *-āka-*, Z 6.50; Sid. 144v3 *bvāka*; participle future, Sid. 131v4 *bvāna-*, Tib. *bsad-do* (and frequent). Compound, see *bvākaḍā*. From base *baud-*: *bud-*, Av. *baod-* (see s.v. *hū* perfume). IE Pok. 150-2 *bheudh-*, O.Ind. *bódhati*; *buddh-*, Gr. *πεύθεμαι*, *πυθέσθαι*, Got. *anabiudan* 'command', Lit. *bundū*, *būsti* 'awake', *budrūs* 'vigilant', O.Slav. *bljudq*, *bljusti* 'guard', causative *buždq*, *buditi* 'to wake'.

buvata- 'destroyed', v 171, 2v4 *buvati aysmuī nyūtā* 'taught (familiar?) to his injured mind'. See *buvan-*.

būva- 'given' participle to *būṣṣ-*, *būta-*, JS 27r2 *buvāṃde* 'they shared out'. Base *bag-* 'give or receive a share, give'. IE Pok. 107 *bhag-*, see s.v. *būṣṣ-*.

buvad- 'mount', Z 14.92 *irāvaṇā hastā...kvi śakkrā bovittā* 'the elephant Airāvaṇa when Śakra mounts'; II 41.10 *khu paraava-bara byāttā* 'when the order-bearer mounts'; participle, Z 23.139 *hastu buvgastā* 'he mounted the elephant', v 107, 29v2 *rasma bvalstānu* 'the array of the mounted ones', BS *saṃgrāmam abhirūḍhānām*; II 92.119 *bvāstāṃdā* 'they mounted'; III 66.25 *rre bvestā* 'the king rode'; noun, Sid. 102v5 *bvāma* 'riding', BS *prṣṭha-yāna*, Tib. *zon-pa*; participle present, II 84.12 *bvānai aśā* 'riding horse'; adjective, III 81.41 *aśā bvāina* 'riding a horse'. From *abi-śad-* 'sitting upon', see *vaysgasta-*, *haysgasta-* 'dismount', base *zga-*. Cognates s.v. *niśad-*. See SDTV 117.

buvan-, *butan-*, *bvan-* 'be destroyed', v 117, 66v2 *buvanīndā* 'are destroyed', BS *viluppyate*; v 117, 66r2 infinitive, *ākṣū bvanā* 'begins to perish', BS *naṣyate*; 3 sing. III 83.27 *khu na bvīṇdā* 'if it does not perish'; III 83.24 (*khu*) *na bvidā*; participle, v 171, 2v4 *buvati aysmuī* 'his injured mind'; noun, v 110, 32r2 *buvāna*, BS *vilopa-*; v 114, 63v3 *adātyānu bvānānu* 'irreligious destructions', BS *duṣkṛtā-nām* v 153, 1a2; *čāyi bvānu ne* (*yindā*?) 'magic does not destroy him'. Later participle, K 65, 84r2 *bva biṣṭta* 'perished, injured'. From **vi-kan-* 'throw down', Av.

- vikānaya-*, M.Parth.T. *wyḡ'n-* 'destroy', *wyḡ'n* 'destruction', *wyḡ'ng* 'destroyer', *wyḡnd* 'destroy'; M.Pers.T. *grog'n-*, *grogndḡ*; Zor.P. *gwoh'n-* 'destroy', *ṣkanam ut gukūnam* 'I break and I destroy', Parsi-Sanskrit *bhanjayāmi jālāyāmi*, to Armen. *lw vkandem* 'throw down, conquer', *apakanem* 'destroy', see s.v. *kan-* 'throw'. Below, *bva*.
- buvām tīrai* 'plant name', Sid. 144r4 BS *koṣa-* 'nutmeg', Tib. *śin-tog koṣa* (*śin-tog* 'fruit'). Possibly an ethnic name like *ciṃgām tīrai*, BS *nimba-*, with bitter bark; and Tib. *li don-gra* 'ginger', Khotan Saka *ttumgare*. Hence 'the bitter bark (peel) of the *buvā*-people', possibly from Tib. *bod* 'Tibet' beside *ttāgutta-* **tōbut*; and III 123.59 *ttāṃhatta*, 67 *ttāḥatta* rendering BS *baṭṭa* (= *bhoṭa-*), III 84.58 *cigām būsānai*, III 95.250 *ceḡām būsānai* 'perfume of the Chinese'; I 149, 60v1-2 *svaṃṇa-gūttaryām būsānai* 'perfume of the Svarṇagotrans', BS *māṇṣi* 'nardo-stachys' (see s.v. *būsānaa-*).
- buvāmātī* 'intelligence', Z 12.6 *buvāmātī huṣṭā* 'intelligence increases'; K 3, 139r5 *āṣaṇā rraṣṭā buāmātītā* 'the worthy right-knowing one' (= BS *arhan samyak-saṃbuddha-*), Tib. *dgra-bcōm-pa yan-dag-par rdzogs-pahi saṃs-rgyas*; BS G 37, 10a5 *buddhi-* is rendered by this word (unpublished). Later adjective, II 117.127 *puṇṇmāḍā byāmāyī sūrā* 'meritorious, intelligent, bold', see *bvāmāya-* below. From *baud-*: *bud-*, see *buv-*.
- buvāyasta-* 'afflicted by *bhūta*-demons', v 304, 2b4 *buvāyasta satva*, from BS *bhūta-*, with Iranian suffix.
- buyi* 'incense', see *bū*.
- būṣ-*, *būṣ-* 'give scent', Z 3.37 *būṣāre gyastūṇi* 'they smell in celestial sort'; causative Sid. 155r2 *būṣāṇāṇā*, BS *ghreyam*, Tib. *snam-par byaho*; noun, Sid. 155r1 *śirka buṣe* 'good smell', Tib. *dri ṣimo-ḥog*; Sid. 140v2 *baṣa*, Tib. *dri*; I 189, 109v1 *viṣṭṇa baṣa narāmi* 'a bad smell issues', BS *durgandha-*; v 251.801-2 *ūpalā spyē hīya buṣā narāme* 'a scent of a lotus flower issues'; III 114, 6v4 *upalā spyē hīya buṣā narāme* 'a scent of an *utpala*-lotus flower issues' (oblique to *būṣā*, *būṣā* 'scent'). With plural *-āṇi*, I 252, 2v2 *būṣāṇi paṭhāṇā* 'the perfumes are to be burned', BS *gandhā dhūpayitavyāḥ*; v 165.217, 1b2 *būṇa buṣāṇyau* 'with incense, perfumes'; SuvP. 72v2 *būṣāṇā*, BS *gandha-*, gen. plur. III 61.47 *būṣāṇāṃ ja*; K 63, 79v1 *śt cada hainai jastūṇā buṣāṇā* 'sandal, white and red, celestial scent'. Adjective, I 252, 2v3 *būṣāṇijā du* (r) BS *gandha-dhūpa-*. See also *būṣānaa-*. Base *baud-*, *baṣ-* see s.v. *bū*. For *baus-*, see *būṣā* perfume'.
- būṣṣā* 'jokes', plural to *būṣā* 'joke'.
- būṣā* 'scents', K 153.18-9 *virasāṇi buṣāṇasatte bvaiṣṭje uvārre* 'she the brilliant one, disperses good qualities (*buṣṣā*), exalted perfumes'.
- būṣārā* 'jesters', see *būṣā*.
- būṣāṇ-* 'to make to smell', Sid. 155r2 *haysgūā buṣāṇāṇā* 'it must be made to be smelled in the nostrils', BS *ghreyam*, Tib. *snar snam-par byaho* (*snom-pa* 'smell'), see *būṣ-*.
- būṣānaa-* 'perfumed', v 113, 35v6 *būṣāṇā*, BS *sugandha-*; Manj. 423-4 *būṣāṇai rruṇa padaṣṭa* 'burns with scented oil'; fem. v 113, 35v4 *būṣāḡye ūce ja* 'with scented water', BS *gandha-udakena*; SuvO. 68v1 *būṣāḡye ūce ja vaṭcāṣṭe* 'sprinkled with scented water', BS *gandha-jala-ambu-sikte*; v 303, 1a1 *būṣāṇja ūtca* 'scented water'. Compound, second component, v 42, 87v1-2 *tcōhora-*

- būṣāṇā u haṣṭa-būṣāṇā u nau-būṣāṇā spyetānu palsārā* 'garlands having four-perfumed and eight-perfumed and nine (?)-perfumed flowers'. I 149, 58v4 *svaṃṇagūttaryām būsānai* (and I 149, 60v1-2), BS *nalada-* 'nard'; I 189, 110v5 *būṣāṇiṃ (-iṃ = -ai)*, BS *nalada-*; I 173, 91r1 *būṣāṇiṃ (-iṃ = -ai)*, BS *nalada-*; I 185, 105v1 *svaṃṇagūttaryāmga būsāṇiṃ*, BS *nalada-*; I 149, 60v1-2 *svaṃṇagūttaryām būsānai*, BS *māṣi* (= *jaṭā-māṃsi*); I 187, 106r4 *svaṃṇagūttaryāmga būsāṇiṃ (-iṃ = -ai)*. BS *māṣi*; I 189, 110v5 *svaṃṇagūttariṃ būsāṇiṃ*; I 177, 94r4 *ttāgūttāṃ būsāṇi* (for *-ānai*), BS *māṣi* 'nard'. Adjective from middle participle *-āna-* to *būṣ-*.
- būṣṇai* 'of byssus (?)', II 9.157 *cīvara phaurthaka sau būsṇai sā pvaica āra* 'clothes *phaurthaka*- garment one, value one covering'. Possibly adjective *-inaa-* to *būṣā-* with Greek βύσσιος, Syriac *būṣ-ā*, Uigur Turk. *bōṣ* 'cotton cloth', Chinese *po-tie* (K 685.1; 992.601) 'white wool' = 'cotton' (P. Pelliot, Notes on Marco Polo I 434). See Acta orientalia 30, 1966, 43. Note Aiskhulos, Persai 125 βυσσίνοισ δ' ἐν πέπλοις 'in garments of byssus'.
- būṣūṇā* 'various' III 55.10, see *būṣūṇya-*.
- būṣāṇā* 'evil' (*auā* or *āau*, *ā* and *au* on the one *akṣara*-letter), K 24.88 *nāsa buṣāṇu ṣ(ā)* 'accept onc sin', = K 16.144 *baṣā ṣā*, = K 32.40 *nāsi baṣdā ttaiḍi* 'accept only a sin'. See *baṣdā*.
- buṣte* 'to know', infinitive to *buv-*; v 149, 2a2 *duva hāra buṣte* 'to know two things'; v 149, 2a4 *duva haura buṣte*, *ibid.* 2b5 *perre buṣtāye*; v 43, 103a1 *balysūṣtu buṣt(e)* 'to know bodhi-knowledge'.
- būṣ-*, *būṣ-* 'to give', participle *būta-*, *būva-*, K 6, 146v3 *kuṃjasaṭṭinau rrūṇi būṣā* 'give sesame oil', Tib. *hbru-mar shyin-pa chen-po bgyid*; Z 2.129 *ku ne mā khāysā cu būṣu* 'where have I no food which I could give?'; K 33.59 *mvaṣṭā bū* 'give favour' (from *būṣā*, see *bū*); preterite, Z 14.11 *śarirai būta* 'his relics were distributed'; JS 27r2 *būvāṃde gūṣṭa* 'they gave flesh'; II 84.17 *skyesā* (Tib. *skyes*) *u padaṃja buvāṃdūṃ* 'we gave the present and customary gift'. From base *bag-* 'give or receive shares', present *baxṣ-*, participle *baxta-*, here *ba->bu->bū-* (see also *būṣāta* for *bū-<abi-*), Av. *bag-*, *baxṣ-*, *baxta-*, Sogd. Bud. *βyṣ-*, *βyt-*, *βyn-*, *prβytk* 'offered as present', Man. *βxṣ-*, *βxt-* 'to divide', *prβyn* 'gift', Zor.P., N.Pers. *baxṣ-*, *baxt*, Orm. *baṣ-* 'give'; Oss. D. *bāydaūān*, I. *bāydaūān* 'entrusted'. See also *bag-* in *haṃbajsa-* 'general', *haṃbāta-* 'share', *naṣphaj-*, *vūvayuyṃ* and *bv-*.
- būṣṣāta* 'stairway', Z 23.142, = Tib. *skas*, Pali *sopāna-*; broken elsewhere, Z 23.164 *(bū)ṣ(ā)ṭa*, Z 23.153 *b(ūṣ)-ṣāto vīrā* 'on the stairs', Z 23.143 loc. sing. *(bū)ṣṣāteṇāṇā*. From **abi-śrīṣā-*, to base *srai-*: *sri-*; with *-ṣ-* *sraiṣ-*: *sriṣ-* 'to rest on, lean'; to Paṣto *ṣal* 'stairs' (**sritā-*); Yazg. *ṣad* (**sritā-*); Oss. D. *asinā* (**ā-srī(ṣ)-na-*); Yidya *afsinyo* (**abisrīṣnaka-*); Indo-Aryan Hindī *śrīḥ* < *śrīdhi* 'resting-place'. To IE Pok. 600-2 *klei-* 'lean', Greek *κλίμαξ* 'ladder', Lit. *lītē* plur. 'ladder', O.Ind. *nīṣṭrayaṇi* 'steps, ladder'.
- buṣkuta-* 'burst', Z 20.46 *buṣkuta burṣṭa* 'burst (dyadic)'. From **abi-skuta-*, to base *skau-*: *sku-* Oss. D. intr. *āsk'ujun*; *āsk'udtā* 'pieces'; I. *sk'ūn*, *sk'uijyn*, *sk'ūd* 'burst', trans. D. *isk'unun*, *sk'ununcā*, I. *sk'ūnyn*, *sk'uyynyn*, *sk'ūd*, *ask'uynd*. To IE *skeu-*, not in Pok.

buskve 'covered', v 15524 *kamali buskve* 'his head covered', see *khoca* above. Base *skau-:sku-* 'cover' IE Pok. 951-3 (*s*)*keu-*; O.Ind. *skunāti*, *skunōti*, *skauti* 'cover', Greek σκύνια 'brows', σκῦλος skin, shell, Lat. *obscurus*, O.Norse *skjá* (**skeya*) 'shed' O.Engl. *scuwa* 'shadow, darkness', Got. *skōhs* 'shoe', Lit. *kėvalas* egg-shell. O.Pers. *xauda-* 'hat', Waxī *skīd* (ī < au) indicate IE (*s*)*k(h)eu-d-*.

bušta-, *buršta-* 'burst', see *burš-*.

bušvāña 'to be placed on', III 86-98 *nīyakā, ahaudī-vārrjā bimāḍa bušvāña u bidai kha hamaysā śikarā parkūnāñā* 'the butter is to be placed upon a gourd leaf and on it is to be strewn powdered (?) sugar'. From *šau-:šu-* 'place on', with *bū-* < *abi-* (see s.v. *būššāta* 'stairs') to present *šun-* in *šunāña-* 'to be placed down', Tib. *smnyug-s-la* (= BS *nīkṣipta-*) 'put into' (= *bčug-pa*). Participle *šva-* (1 plur. *švaudū*) see s.v. *šun-*. The *š-* is ambiguous, from *š-*, *fš-*, *š-*, *ś-*, *śl-* (= IE *ks-*, *ks-*, *kr*, *kl*). Possibly *kseu-* (beside *kseu-*) 'throw, put, see Pok. 955-6. See also s.v. *būšautta-* 'hackled', for *kseu-*.

bussi-, *busi-* 'scent, smell', Z 3:35 *busā*, Z 3:91 *bussā*; -i palatalizes, inst. sing. Z 3:93 *bušše jsa*, plur. Z 3:118 *bušša*; thence *buša-* as nominative, III 114, 6v1-7r1 *tturra vasva ūpalā spyē hīya bušā narāme* 'from the mouth the pure lotus flower's scent issues'; Sid. 126r4 *šīyi buša* 'name of a medicinal plant', BS *kaṭabha-*, Tib. *sveta* (BS *kaṭabhī* 'achyranthes aspera', white variety of *apamārga*). See *buša-* above. The base *buss-*, *bus-* arises from *bud-s-*, whence palatalised *bus-y-* to *bušš-*, *buš-*. Without -s- *būtte* 'it scents' (**baudatai*), see above *būd-*. For -ss-, see also *passa*, *pasa* 'syrup', and *ssa*, sse '100'.

būsā 'joke, jest', v 116, 6525 *tcärke būsā khanei* 'sport, joke, laugh', BS *krīdā-hāsyā-ratāni* (elsewhere *tcarkā-*, BS *ratī-*); plural *būššā*, Z 23:24 *hayirūne khanā būššā* 'amusements, laughs, jokes'; III 50:46 *khana būšā vaṭākye* 'laughs, jests, grimaces'; K 34:68 *tcirkyāñi hīyirāne būšā*, = K 26:129 *buša haḍaraujsai tcarakye*; Z 2:91 *būšyau jsa badru tta brašte* 'with jests he asked Bhadra so'; III 38:47 *būšā*, III 48:68 *būša*. Compound, III 73:174 *būšarā* 'jesters', from **busa-kara-ka-*. From *baud-s->baus-būs-* (-ts->-s- is not affected by preceding *u-*), to *bau-*: *bu-* 'speak' (see s.v. *būñā-*, *būtā*) with increment, but two alternatives exist, either *bau-s-* (IE -*k-*) or *bau-d-*, *baut-s-*. For the concept 'joke' as specialized from 'speech', note IE Pok. 503 *iek-* 'speak', O.Ind. *yācati* 'begs', Lat. *iocus* 'joke', Umbrian *iuka* 'prayers', Oskan *iuklei* 'in consecration', OHG *jehan* 'to say'; Caucasian Adige *guš^{10e}* 'word, speech', Qabard *guš^{10e}* 'joke'. For Avestan *baosavas-ča* (variants *baosayā-ča*, *baoišya-ča*) as a cultic act (reprobated by Zoroastrians) either origin is possible, but *baus-* is best excluded (so improving on Indo-Iranian Journal 11, 1969, 290). Armen. *zōs-* in *zōsaser* 'liking amusement', *zōsoun* 'to make merry', *zōsanam*, *zōsan-k'* is from the same North Iranian source as Khotan Saka *būsa-*, with *uz-* preverb.

busū 'fuel', Z 19:18 *kho dai busū ne spaiyā* 'as the fire is not sated with fuel', parallel Hindu Sanskrit *na vāgnis tṛpyati kṣāṭhānām* 'the fire is not sated with pieces of wood'; v 41v4 *busū* (no context), *busū* with *yi* 'his'; Sid.

9r1 *iraṇḍīnai bisu jsa vaha* 'cooked with *eraṇḍa*-castor fuel', Tib. *eraṇḍahi śin-gi mes bčos-pa*; Sid. 152r1 *bara-šijā hīvī besu jsa* 'with fuel of the *badara*-zizyphus tree', BS *badara-anala-*, Tib. *rgya-šug-gi meli nav-du* 'in the fire of jujube-tree'; K 71:11v1 *karmīnai pejsa būšūna* 'with strong fuel of *karma*-acts', = K 68:194 *karmīnai pejsi bisuna*, parallel Jātaka-mālā 19:16 *kṛṣṇa-indhana-* 'fuel of *karma*-acts'. From **abi-sauka-* 'burning stuff', to Av. *ātrə.sauka-* 'fuel', Sogd. Chr. *tr-swq* *ātar-sōk* 'fuel', Oss. D. *sog*, I. *sug* 'fuel, wood' (for the form see also Oss. D. *rāsog*, I. *rāsug* 'clear' < **fra-sauka-*) to base *sauk-* 'burn', see s.v. *sūjs-*, *sūta-*. The meaning *busū* 'perfumed' is incorrect (see TPS 1945, 29; BSOAS, 23, 1960, 30).

busta- 'knowing', see s.v. *buv-*, base *baud-:bud-*.

būstu 'presided over' for older *bāsta-* 'conducted', III 83:19 *mune-būstu* 'presided over by sages' (BS *muni-*).

bū-spāñja 'perfumed chamber' of the Buddha, at a *vihāra*-monastery, III 3, 9r2 *bū-spāñja kūšāña kuṣṭa balysāna śsarira* 'a perfumed chamber must be sought out where are Buddha relics' (BS *śarīra-* 'body'); hence a translation of BS *gandha-kuṭi-*, Prakrit *gandhola-* (in Tibetan) from **gandha-ud-*; II 105:97 *bṛsa bū-spāja padimīdā* they make the *balsa-stūpa* (and) a perfumed chamber'; III 51:70 *besā bau-spājā hālai* '(reverence) towards the *stūpas*, the perfumed chambers'; = ibid. 73 *besau bau-spājā hālai*, = 79 *sthūpā caittām u bau-spājām hālai* 'towards the *stūpas*, *caitya*-shrines and perfumed chambers'; II 2:30 *baisūm bau-spaujaññā ranīnai stūpa* 'the *balsa*-monument (and) the jewelled *stūpa* of the perfumed chamber', adjective with suffix -*aññā-*. From *spanē-*, *spanj-* (> *spāñjā-*, *spaujā-*) to Zor.P. *spnē* **aspanē* or **aspanj*, Pāzand *aspanš*, *spanš* 'resting-place', Parsi-Sanskrit *āśrama-sthāna-*, N.Pers. *sipanj*, *sibanj* 'inn', Zor.P. *aspanē* *ī hārdākān* 'resting-place for travellers, caravan-serai'; Armen. lw *aspanjakan*, *aspanjakan* 'host receiving guests', Syriac *špā-* 'house', *špākn-*, *špyzkn-* *āspāzā-kān-ā* 'maior domus', Georgian lw *maspindzel-i* 'host to receive guests', Mandaic *špynz-*, Sogd. Chr. *spnčyr-spñ* 'olkovóμos'; *spčyr-*, *spynčyr-spñ*; abstract, *spčyr-spñ* 'olkovóμos', Syriac *rab-baitā*, *rab-baitūtā* (both Sogd. Bud. and Sogd. Chr. write -*nč-* for older *nč* (*panč* 'fire')). Possibly connected with Zor.P. *spaxr*, N.Pers. *sipaxr* 'entertainment' (see s.v. *phāta-* above), to IE *sphek-*, *sphenk-*, not yet traced elsewhere. If Khotan Saka *sp-* is old, the initial *šy-* would be excluded.

bus-vāra- 'kindred', see *bisvāra-* 'people of the house'.

būhana 'plant name', Sid. 151v3 and III 87:129 *buhana*; III 90:195; 198 *buhane*; I 149, 60v2 *būhane*; Sid. 147r5 *šīyi buhana*, BS *mustaka-*, Tib. *gla-sgan čhen-po*; Sid. 156r2, BS *abda-*, Tib. *gla-sgan*, I 185, 105v2 *būhāni*, BS *abda-*; I 189, 110v5 *buhni*, BS *musta*. BS *musta-*, *abda-* 'scented grass, cyperus rotundus'. From *būhanā-* 'scented thing' < **baud-* 'perfume' with suffix -*anā-*, **bandanā-* > **baudanā-* > **baudanā-* > *būhanā-*, with Oss. D. *bodān* 'garlic'.

buhistā 'rises up', v 327, 8a1 *tta khu hwanḍye buhustā biṇḍā* 'as it rises up over a man', from **abi-hais-* (or **abi-xais-*?), see *hiysde*, *bikiys-*.

buhu 'we, us', v 108, 30r5 *buhu māḍāna gyasta balysa*

tcahaura māsta rrunde. . . *rakṣo yanāmā* 'we the four great kings, bounteous *deva*- Buddha, shall make protection', BS *te vayaṃ bhadanta bhagavaṃs catvāra mahārājūnah*. . . (variant); v 108, 30v1 *buhu ra mūdāna gyasta balya tcahaura māsta rrunde*. . . *suhāta yanāmā* (BS *sukhita*); v 108, 30v4 *buhu rro* (and the rest); v 110, 32r7 *muku*; also 1 250, E 1 33r1; v4 *buku*; Z (4 times) 2-72 *buhu hatcañāmū* 'we break'. Variation of *m*- and *b*-, as often elsewhere (see *Madu*).

buhurstā 'desires', v 93v5 <*vara*> *biysistā vara buhurstā vara hi(viye)* 'there be takes, there he grasps, there he appropriates', 3 sing. to **buhurs*-. Possibly **abi-xvar-s*-, to Oss. D. *k'ūārūn*, *k'ūārt*, I *k'ūryn*, *k'ūrd* 'push against, strike' (**skūar*- with -*k*- kept, as in Sogd. Bud. *pckwyr*- 'fear', Yayn *čukēr*-), Greek *kūpō*, *kūpōai* 'push against, obtain', with Oss. D. *ānxuārsun*, *ānxuārst* 'push against, strike', rather than Oss. D. *ixuārsun*, *ixuārst*, I. *āxxursyn*, *āxxurst* 'engage (a servant)', to *hvar*- 'to take', see Zoroastrian Problems, ed. 2, xxvii-xxviii. To IE *skuer*-, not in Pok. Index. For -*ur*- see also s.v. *pkūde* 'foods'; and base *kurt*- (or -*kirt*-) in Armen. lw *nkrtem* 'push on, promote', intr. *nkrtiin* 'reach out towards', for Greek ἐπεκτείνωμενος *nkrtealem*, by increment -*t*- to *kur*-.

bṛbaṇā 'in the back', Z 22-145 *bṛhaṇā kade hvāhā pṛtauṇā* 'in the back very broad, powerful'; 1 181, 100r1 *bṛrahaṇā* 'in the back', BS *pṛṣṭha*-, Sid. 121v2 *jsiṇṇā (-iṇ-=-e-)* *brihā* 'belly', BS *kukṣi*-, Tib. *mkhal-sked*; JS 18r1 *bṛrahaṇā bedā* 'on the back', JS 12v2 *brakye-t-i jseṇā* 'into his belly'. From *fraθ*:-*pṛθ*- 'broad', to Av. *fraθah*- 'breadth', *pārəθu*- 'broad', IE Pok. 833 *plat*-, O.Ind. *pṛthui*-, *pṛdthas*-, Greek *πλατύς*, Lit. *plōtis* 'breadth', *plātūs* 'broad', O.Slav. *plešte* 'shoulder'.

be 'poison', *bē*, *bej*, *bē-tūda*-, *be-t-i*, *beṇei*, see *ḥāta*-.

bekhaute 'in digging in', JS 35v3 *hasta bede satī stai nauha kamala*, *pāyve jsai gvaṣṭai ttāre bekhaute* 'you mounted upon the elephant, standing on the top of the head with a paw you split his forehead by digging in', parallel *rākṣasīm*. . . *yadā paśyet tadā kīlaṃ laḥṭe tasyā nūkhānayet* (Divyāvadāna 456.14) 'when he sees the demoness, then he should dig in the wedge into her forehead'. From **abi-kauk*-, base (s)*k(h)auk*- 'to dig', with increment -*k*- to *kau*:-*ku*- 'to make a hole', see s.v. *khā*-, *khūm*- above. For *kauk*-, note Parācī *kusēw*- 'to dig', Nūristānī Kati *kuč*- 'to dig', Prasun *kuč* 'to dig', *kučīnik* 'spade', Indo-Aryan Nepālī *kacnu* (*c=č*); a similar verb is in Bāškirdī (according to information from I. Gershevitch). To IE Pok. 388-92 *keu*-, *keu-k*-. The form -*khauṭe* oblique case to *khauṭā*- with -*t*- from -*xti*-, as Z 22-163 *rrauṭa* 'desire', oblique III 69-84 *rauṭe jsa* 'with desire' from *rau*k- 'to desire' from -*xti*- (-*t*- kept, not replaced by -*θ*-).

begamṇā, or *beganā*, II 85-20 *kīḍakyā beganā sau* 'one woven garment' (the text, a miscellany, gives little context), in rendering by 'woven' a connexion with *vai*:-*vi*- 'to plait, weave' is conjectured (see s.v. *byiha*, *bema*). Then possibly **vai*kana- (or **vai*kāna- with shortened second syllable). To IE Pok. 1120-2 *uei*-.

baicakama '(yak-)tail' or '(horse-)tail', to Waxī *bičkam* 'tail' of horse and mountain animals, yak and others, Turk. lw (al-Kāšyari) *bāčkām* 'silk or antelope tail banner',

see E. Benveniste, JA 1948, 183, of Iranian origin; Waxī *bičkā*, *būčkām* 'tail', *bečkam* 'horse-tail' (G. Morgens-tierne, IIFL, 2, 516). Compound *baica*- 'plait (?)', *kama*- < **kahamā*- 'hair', to *kah*- 'to comb, card', IE Pok. 385 *kes*- 'to comb, to card', Greek *κέσκειν* 'tow', O.Engl. *heord* (**kezdā*) 'hair', Lit. *kasā* 'hair plait', O.Slav. *česq*, *česati* 'to comb', Russ. *česka* 'tow', *kasā* 'plait'; and IE *ksen*- Greek *ξάσμα* 'carded wool'. Possibly *baica*- < *vai*- 'to plait', then *baica-kama*- 'plaited hair' and '(plaitable) tail-hair'. For *vai*- 'plait, weave', see s.v. *byiha*-, *bema*, *beganā*, *biye*. Loss of -*h*- note *tcahara* > *tcaura* 'four'.

bajakyē 'sparrow', see *biṇji*, BS *caṭaka*-, Tib. *mčhil-pa*, and *bejūha* = *biṇjūha*- 'sparrow dung'.

baijām 'fearsome', JS 7r1 *rakṣasām baijām šava-tsukāṇ myāṇā* 'among the *rākṣasī*-demonesses fearsome, night-ranging'. From *baya*- 'fear', rather than from *ḥāta*- 'poison', *beṇei* 'poisonous'. Hence **bāyači*- > *baija*-. Note JS 12v2 *yakṣā biki pvestyaṃ tvare* 'the *yakṣa*-goblin very exceedingly fearsome'.

bejūha 'sparrow dung', see *biṇjūha*- from *biṇja*- and *gūha*-. **bejs**-, *bej*- 'pour', see *bijs*-.

bejsyau jsa 'with virtues', see *buljsā*.

beḍa 'in time', see *bāḍa*-.

beḍā 'it rains', see *bār*-.

beḍena 'reward (?)', III 117-12 *phara beḍena hamāve* 'may he be with (=bave) much reward (?)'. Possibly *miṣḍa*- 'reward, wages', *b*- beside *māṣḍāna* 'bounteous', note *b*- < *m*- also in *biysma* 'urine', = *mīysai*, and *buhu*. Then *miṣḍa*- > **biṣḍa*- > *biṣḍa*- > *beḍa*-, see s.v. *māṣḍāna*, *mīṣḍāna*, nom. sing. *māḍe*.

beḍau 'reward (?)', v 66-8a *pūraḥa-m ḥāya suhā beḍau* 'protect my sons in pleasure (BS *sukha*-), in recompense (?)'. To **miṣḍāwa*-, see *beḍena* 'with reward (?)', with *b*- < *m*- to *miṣḍa*- 'reward, wages', see s.v. *māṣḍāna*, *māḍe*. Noun or adjective 'may he be rewarded in pleasure'.

beṇ- 'split', see *biṇ*- (**viṣṣan*-).

beṇei 'poisonous', see *ḥāta*- 'poison'.

beta oblique to *bāta*- 'wind'.

be-t-i 'his poison', see *ḥāta*-.

be-tūḍa 'covered with poison', see *ḥāta*-.

bete jsa 'wind', see s.v. *bāta*-.

beṭi 'small', first component Sid. 142r1 *beṭi-ysunaṇḍaita* 'having small flow', BS *alpa-sruti*-, Tib. *hdzag-pa ṇun-ṣiṇ*, from *bata*- 'small' either -*e*- < -*ā*- < -*a*- or possibly **bāti*- > *beṭa*-.

bettā 'opens', Z 4-38 *avacchoda tsīndi ttāura vaṣṭa vraṇi nāstā cu bettā* 'unimpeded they go through wall; he has no aperture (wound, BS *vraṇa*-) which opens'. See *abyā*, *biyāṣ*-, and *beṭittā*.

beṭittā 'opens', Z 5-18 *sanu kho haṇbūvu beṭittā harbiṣṭi āchai jiye* 'just as one opens the fester, all his disease vanishes', = Manj. 134-5 *sa klu hve habu beṭta harbeṣa ācha jiya*. From **vi*-*ṣai*- 'open', participle *ḥātai*, with negative *abyā*, with -*s*- **byas*-, *biyāṣ*- 'to open'. Not to Av. *biš*, *biṣas*-, nor *band*-, *ban*- 'to bind'.

bette 'laments', III (ed. 2) 139, 159v2 *bremātā bette kḥaḍa-gāne* 'weeps, laments evil acts', BS G 37, 34r6 *aśru-ḥaṇḥaṃ prarodati* 'with tearful throat weeps'. Dyadic phrase, from base *band*-, *bad*-, *ban*- (see above *ban*-,

bañcāi, with cognates) 'to lament'; hence **badatai* > **bayte* > *bette*. For *-ette* see also *pette*, *pāsta-* 'commit', *dette* to base *dai-* 'see', *bejette* to base *baj-* 'injure', and similar *band-* 'to bind', 3 sing. *baittä*, *baitte* 'is bound', with *hambette*.

baittä 'longs', v 93, 1714 *vara parrušte vara baitti vara nihvarde* 'there he desires (triadic)'; v 132, 2b1 *u nānātamo śando baittä u ne parrušte* 'and he longs in the innermost part of the earth and he does not desire'. Possibly *bad-* beside *mad-* 'be intoxicated', see *maitti*, *hamatte*, and note *bag-* and *mag-* variants (AION 1, 1959, 133-44, partly outdated).

baittä 'binds', v 131, 56b4 <ne> *baittä u ne ggūštā* 'is not bound and does not escape', translation E. Lamotte, 305 'il n'y a ni esclavage (*bandhana*) ni libération (*mokṣa*)'; v 161, 35v2 <ne>... *ahvāna baittä* 'is not bound by a noose', BS G 36, 23r1 *na ca sa tṛṣṇā-pāśa-baddha bhaviṣyati*, Tib. *sred-pahi žags-pas bcōs-par mi hgyur-ro*; Sid. 19r4 *cu nāṣṭa ga baitte ttu prahāje* 'when the faeces are bound, it opens them'; Tib. *phyi-sa hgags-pa sel-čho* (hgag 'stop'); with *ham-* preverb, Sid. 13r3 *u cvai va saṃgā hambette twā naṣṭe* 'and for whom the stone is bound together, it eases that', Tib. *rdehus hgags-pa sel-to*; Sid. 142v3 *hambette* BS *piṇḍita-* 'made to a lump', Tib. *čog-čog-por lhyun-ba* (čog-čog-po 'protuberance'). From *band-*, present *bañ-*, *bad-*, participle *basta-*, 3 plur. *baindā*.

betcapba 'disturbed', Manj. 195-6 *betcapba aysmva śīma* 'distressed mind, alone; ibid. 194 (deleted) *bitcapht aysmva śū*. See *bitcampha-*; cognates s.v. *tcampha-*.

baitśāga 'alleviation', Manj. 404 *buttai dva nāttarai yāna baitśāga stāvā kaiṇa* 'be understands the two inferior vehicles (as being) alleviation for the weary ones', = Z 9:25 *tāri dva yāna biysāṃgya kye mara stāśindā saṃtsera* 'those two vehicles are an awakening for those who are weary here in migration'; Manj. 357 *butte tva (=dva) nāttaira yāna baitśāga stāvā vaska* 'he understands the two inferior vehicles (to be) alleviation for the weary ones'. From *tsā-* 'be at rest', see *bitsāṃgya*.

bainema 'removes', Manj. 33-4 *ca mene vara dahū str(i)ya utca ya dai bā, bainema pṛacā bāsa* (read *biśa*) 'whatever were male (and) female, water, fire, wind there, it removes all the causes' (BS *pratyaya-*). From *binem-*, causative to *binam-* 'open; remove'.

baindā 'they bind', see *bañ-*, *basta-*, Z 22:324.

benda 'upon', *bendo*, *bendā*, *beṇda*, *biṇda*, *biṇnda*, *bida*, SuvO. 68v5 *āsari bendā berāñātandā hastama spāte* 'on the teacher (BS *ācārya-*) they rained down the best flowers (*hastama*=BS *sāra-*)', BS *abhyākariṣyanti ca sāla-puṣpaiḥ* (variant *sāra-*). Tib. *sālāhi me-tog*. Sid. 20r1 *cu garā beṇḍā āna nāṣṭa vahaiysana utca* 'what water descending from upon the mountain', BS *nairjharāṃ*, Tib. *brag-mthon-pahi kha-nas bab-pahi člu*; III 131:7 *tvī beṇḍem ni nāya* 'upon that do not place it (-em=-ai)'. From **upāntai*, Pašto *bānde* 'upon' < **upāntai*, possibly joining with Sogd. *pnt* 'near'. With *-ālsto* 'towards', III 90:192 *biṇḍāštā*, 191 *bidāštī*, v 246, 11a1 *bidāštā*, = K 97:177 *baidāštā*. See *anta-*, s.v. *īyānda-*, *biśīṇda-*.

bema 'fortune', II 115:28 *vau nāsa bema* 'goods, desires, fortune', see *bemaña*.

bema 'woven cloth', II 109, 9:7 *ttā būra maṇḍvī cū bema nauda* 'these so many are those women who received cloth'; II 110:22-4 *pātca sīḍika bema nā sā pveca pātca gahāvāra bema nāva sā pveca*, u *ṣau hīrāsa hīya nāra bema nā sā pu(e)ca pātca camartha va bema huḍaudū ṣau keṇa* 'then Sīḍika (Turk. *silik*) received *bema*-cloth, one covering, then Gahāvāra received cloth, one covering and the wife of governor Hīrāsa (= *haryāsa-* 'black') received cloth, one covering, then we gave for Camartha cloth, one *keṇa*-measure'. From **vāima-* to *vai-* 'plait, weave', IE Pok. 1120-3 *uei-*, O.Ind. *vāyati* 'weaves', Oss. D. *bijun*, *bid*, I. *bijyn*, *byd* 'plait', D. *zārin-bid* 'gold-braid'. See *bye*, *byiha*, *beganā*.

beṃana 'fortune', adjective *beṃaña-*, with negative *abemaña*, K 140:978 (dyadic) *u svastakarmā beṃaṇe ttrāmānā* 'and entering upon welfare (BS *svasti-karma*), fortune', Tib. *bde legsu hgyur-ba daw*; III 135b2-3 *beṃaṇe jsa* 'with fortune'; K 148:66 *daura bainana* 'long fortune', K 148:59 *harbiśvā bāḍvā śarā drūnā beṃaṇā hamāve* 'may there be at all times welfare, health, fortune'; K 148:56 *rraispūrau rīysdūre ṣauṣī śarā drūnā beṃaṇā hamāve* 'of the princes and princess may there be joy, welfare, health, fortune'; II 103:64-5 *harbiśvā bāḍvā śarā tsāṣṭā drrūnā beṃaṇā hamāvai* (the same with 'peacefulness' added); III 94:28 *ttye kāla vī ṣṭāve aysmya tsāṣṭā baimaṇā drūnai* 'at this time may he in mind be quiet, fortunate, healthy'; III 109:8 *drūnai ṣṭāve nūṣṭa tti jsā beṃaṇā* 'may he be healthy, easy, then also fortunate'; N 50:33 *u beṃaṇa tsāṣṭu mahāsamudro ttiṇe nve jsa baḍe* 'and fortunate, quietly he rides on the great sea in this boat'; with negative, L 89:1-3 *ttā baḍde u karma vīna dukhā vīna abemaṇānu vīna aysmya āphā-ranānā harbiśu jyāre* 'these sins and *karma*-acts without woes, without misfortunes, without disturbances of mind, altogether perish'. From **baxsmana-* to *baxš-* (present to *bag-* 'give, take a share') with *-man-a-*, adjective *-man-ya-*, see also *būṣ-*, *būta-* < *baxš-*, *baxt-* 'give'. From *-axšm-* (as *-ašm-*, *peṃa-* 'wool') *-g-*, *-gim-* resulted. IE Pok. 107 *bhag-*, O.Ind. *bhājati*, *bhaktid-*, Av. *bag-*, *baxta-*.

baimya 'of bright colour' II 60:9 *baimya kamaīśka sā* 'one *baimya*-coloured *kamaīśka*-cloth'. See SDTV 17. Rather *baimya-* from *bāma-* 'shining', thence a colour 'white' or 'red' like Av. *suxra-* 'red', O.Ind. *sukrā-*, *suklā-* 'white', with O.Engl. *basu* 'purple', Celtic O. Ir. *bān* 'white'. The form could also be connected with *bema* 'woven cloth', which suits less *kamaīśka* which in II 60:23-4 is preceded by colour names *ysicā-spīyi drai-gūna kamaīśka sā* 'one *kamaīśka* cloth with yellow flowers, of three colours'.

beyausta 'radiant', K 64, 80v2 *beyausta bahya pāracaittrā spyayusa* 'shining *pāricitra*-trees, blossoming' (translation, Studies in honour of Norman Brown, 1962, 20). From *ḥayā* 'ray of light' with adjective suffix *-asta-*.

beysa 'liquor', III 38:42 *spyakyau ājsava beysa habāda phaysdve* 'bowls decked with flowers, filled with liquor', variants III 47:62 *bveysi*, III 40:17b *bvaiysa*. See *bveysa-*.

beysa- 'Buddha', see *balysa-*; III 123:72 *būdhā*, *beysa*. *beysaj-*, *beysamj-*, see *biysamj-* 'seize'.

beysā- 'held', JS 32r3 *beysā-deṇḍe* 'bolding the staff', parallel to Pali *atta-danḍa-* 'taking up the stick'. See *-ysāj-*, 1 sing. *ysājū* 'I bold', and *byse* 'I bold'.

beysān- 'awake', see *biysān-*.

beysāna- 'of the Buddha, of bodbi-', K 97.199 *beysāna beysūsta bvāre* 'they awaken to Buddha bodbi', = v 246, 1322 *baysūstā bustā himāre*. See *balysāna-*.

baiysī, *baiysiltai* 'taken', see *biysiya-*, *biysamj-*.

beysidā 'horrific', JS 3011, see *biysar-* 'be horrified', from **biysidaa-*.

baiysūna-, see *balysūna-*.

baiysūsta, see *balysūsta*.

baiyseña 'to be awakened', K 112.372 *brā šāna baiyseña* 'being awake, he is to be awakened', see *biysān-*.

baiyseda 'he awakes', Manj. 404 = Z 9.25 *bāysendā*, see *biysān-*; Manj. 73 *bīyseda*; *beysaida*.

baiysairām 'Buddha-sons', gen. plur. II 102.38 *baiysairām baudhasatvām* 'Buddha-sons, bodhisattvas', if from **baysa-vira-*, see JS 1912 *baysa-viṛṇā* 'sonship of the Buddha', with second component *pūra-* 'son'. AM, n.s., 11, 1965, 103 'bodhi-seekers', as dyadic, from base *ar-* would be possible.

ber- 'to rain', see *bār-*, causative *berān-*.

bera- 'to be borne', to *bār-*.

baira second component in uncertain miscellany, II 51.97 *ttugarā-baira* and *kava-baira* (if the syllables are correctly grouped) where *ttugarā-* might mean 'tubers' and *kava-* 'fish'. For *bair-*, it would be possible to see *ber-* (as *ker-* 'to sow') to base *bār-* 'to seethe' (*bār-ū-* in *Suynī waru-* intr. 'boil', *Parāci yarw-*; trans. *yarwēw-*; from older *barū->uarb-*), but possibly also *bār-* 'to cut' or *bār-* 'to bring, collect'. Uncertain text.

berayera 'more profitable, excellent', II 51.61 (uncertain miscellany), *berayera sarā na yauda ida* 'be cannot make fortune (=BS *śrī-*) more prosperous'. From **bāraya-tara-*, to *bara-* 'fruit', Greek *φῆριος*.

bairai 'dress', II 9.143 *ḍaiku-v-au ysilmāinai bairai pasta hūḍai* 'the Ḍaiku deigned to give us winter clothes'; ibid. 144 *u tta hā baira hūḍadu* 'and so we gave clothes'; ibid. 147 *ttau ra vā bairai na hūḍai* 'to them also he did not give clothes'. See also *bira*, *bīḍa*, *bīla*, from *bār-* 'to carry, wear' (or *var-* 'to cover'), to **bārya-*, see *bera* 'to be borne'. Note Tib. *ber* 'coat'.

beraji 'first day of month', II 88.31 *kaji māstā beraji vī* 'on the first day of month Kaji'; III 79.8 *savūṇi vā ysarrivā tcaḍā berajā vīrā* 'I mounted among the stones (?) beside (me) on the first day'; IV 17.18 *byerajā vī paṇḍi nī narāmānā* 'he must not go out on the road on the first day', parallel to BS *pratipad-*, see IV 110. From **abi-ayara->byera-*, *bera-* with adjective suffix *-ja-*. See *ayar-* s.v. *palsāra-* 'evening'.

beramḍā 'cracking', Sid. 131v4 *āstā-v-i hatcyadā hamāre u beramḍā* 'his bones break and crack', BS *rug-bheda-*, Tib. *rus-pa grum-ḥin ḥgas-pa dan*; see I 169, 85v5 *bīrṇḍā* 'they crack', BS *bhagna-*. Base *bār-* 'cut' above, IE Pok. 133-4 *bher-*.

beraṣṭa- 'explained', Manj. 148-9 *savra haḥṣa beraṣṭa* 'saṃvṛti truth expounded'. See *birays-*.

berāka 'making rain', v 26, 49v4 *śrī-mahādīvātā, u berāka gyasta u bū|||* 'the great deity Śrī (fortune) and the raining deva-gods and...'. From *ber-* 'to rain', with adjective suffix *-āka-*.

berān- 'make to rain', see *bār-*.

berās- 'explain', see *birās-*.

berāṣva 'exalted', JS 28r4 graphic error of *-ṣo-* for *ṣi*, see *bārrāṣṭa-*.

bairkha- 'stool, chair', see *bimrkha-* (*-im-* = *-ai-*).

berṣḍā 'bursts, splits' (**birṣḍā*); Sid. 138v1; v 243.36 *baṣḍa*; see *birāt-*, *birṣṭa-*.

beṣṭa 'surges', v 40, 54v5 *klaiṣṇā beṣṭa* 'surges of *kleśa*-afflictions'. See *beṣa*. From base *vart-* 'turn', **vṛt-s->beṣ-*, *beṣ-*, *bes-*, *bais-*.

bev- 'to deceive, injure', III 104.37 *ka ma āḍāra bevai dāyi* (or *dāmyi*) 'if another (man) injures, cheats me', from **vidābaya->*byev->bev-*, see cognates s.v. *dyūka*; the second verb *dāmyi* has been taken from **dāba-* to *dab-* 'injure'.

baiṣ- 'cause to turn', II 106.130 *dharma-cakrā āra baiṣā khvai naravāyvai śarai vīra pārāṃttai idai* he turned (durative 3 sing. *-ā*) the honoured wheel of the *dharma*-doctrine so that he could establish him in the *nirvāṇa* happiness'; translation AM, n.s., 11, 1965, 106; II 5.70 2 plur. conjunctive, *baiṣāvā dāyi cakrā* 'turn the *dharma*-wheel'. Causative to *bes-* from *vṛt-s-*, see also *beṣṭa-*, *beṣa-*; *vart-* s.v. *baḍ-*. See *baiṣṭa* 3 sing. III 104.31.

beṣṣā 'circling', Z 24.412 *suḥṭha beṣṣā* 'the circling raptor birds'. From **ṛts-y-* base *vart-* 'turn', see also s.v. *baiṣ-*.

baṣṣa-, *beṣa-*, 'all' see *biṣṣa-*, II 102.22 *beṣa sarvasatta ṭysnaura* 'all beings'; K 156, 16-7 *beṣa-paḍā* 'first of all', = III 64.19 *baiṣa-paḍā*; K 157.25 *baiṣa avūrmāttama baiysūna baiysūstā* 'the all-supreme buddha-bodhi' (=BS *saṃyaksambodhi-*); inst. sing. II 81.50 *beṣna*, Manj. 306 *baiṣna*; with pronouns, K 98.218 *baiṣai*, = v 246, 1024 *biṣi* 'all for him'; Manj. 176 *beṣu* 'all of them'; adjective, Manj. 424 *baiṣūni* for *biṣūni*, Manj. 425 *baiṣūna ālagāra* 'all sorts of ornaments' (BS *alaṃkāra-*).

beṣi 'buttermilk', see *biṣi*.

beṣkvā, see *hala-beṣkvā*, and *bice*.

baiṣṭa 'turns', III 104.30-1 *ttu inū ca ma mūna ysira baiṣṭa* 'that I will do which turns my heart'. From *baiṣ-* 'make to turn'.

beṣṭe 'sins' from *baṣḍe*, K 98.217-8 *khvai ṣai sūmīrā garā mase beṣṭe ide ga(r)khye baiṣai vasasida* = v 246, 1024 *ṣai khvai tṭye sumīrā garā mase baṣḍe ide garkhye biṣi vasasidā* 'even if of him the sins are of the size of Mount Sumeru they are all cleansed for him', Tib. *dehi sdig-gi phun-po ri-rab čam yan yons-su byan-bar hgyur-ro*.

beṃṣḍe 'sins', K 150.30 *beṃṣḍe garkhye* 'heavy sins', see *baṣḍe*; Manj. 61 *beṣ(d)ya*.

baiṣṭa- 'pupil', III 105.4 *baiṣṭyau hatca* 'with pupils'; dyadic, III 123.52 *baiṣṭa vakṣāyai*, BS *upasthāyaka-* 'attendant'; III 124.73 *baiṣṭa*, BS *śiṣya-*. See *biṣṭa-*, and *baiṣṭe*. *beṣṭarā* 'spread, layer', Sid. 153v1 *ṣau beṣṭarā bāgara* 'one layer of leaf', see *biṣṭara-*.

beṣṭā 'distressed', JS 34r3 *ce ā pajse beṣṭā kṣu ttarna khejautte* 'who came greatly troubled, fatigued with hunger (and) thirst'. See *āviṣṭa-*, possibly with Armen. lw *viṣt*, *vṣti* 'trouble', *vṣtac*, with base *vaiṣ-*, see s.v. *biṣṭa-* (JRS 1953, 95-7). The *-ā* would indicate older **biṣṭāta-*.

baiṣṭe 'pupil', III (ed. 2) 144, 502 *pṣai vā baiṣṭe... mṣ(e)ḍ(d)ga haraysde* 'the teacher Vā bestows presents on

the pupil (= III 145, 5a7-8); III 145, 50b1-4 *pīṣai hṛāṃ baiṣṭe*. . . *mvaṣṭida haraysde*; III 145, 50b2-3 *pīṣai hṛā baiṣṭa*; 2-4 *pīṣai hṛāṃ baiṣṭa*. The name *vā*, *hṛā*, *hṛāṃ* will be Chinese *uang* (K 1298-1) 'prince'.

baiṣḍa 'bursts', see s.v. *birāt*, *birṣṭa*; v 243-36 *ttana ṣṭau baiṣḍa* 'the skin bursts', = ibid. 38 *ttana ṣṭau baiṣḍa*.

bēisa 'surges', Z 24-238 *ysamthiṇā bēisa maraṇigye khvōyā ysyāmatigya ttaragga* 'surges of birth, waves of death, waves of old age' (with *ysy-* from *ysr-*); SuvP. 69v1 *bēisa* 'sea', BS *arnava*-. See older *bēilsa*-.; with *ā*-, Z 17-13 *ābēisa*-, JS 15r2 *ābēisyau* 'whirlpools'. From **vrt-s-a*-, base *vart*- 'turn', see *baḍ*-.; see present participle *bēsaci*.

bēsa- 'shield', IV 21-3 *duna pūṇma huṣṭā bēsa* 'bows, arrows, spears, shields'. From *var*- 'to cover', *var-t*- see s.v. *baṭha*-, *pūṣṭa*-, **vrt-s-a*- > **bēils*-, *bēs*-.
bēsa 'stūpa or caitya monument' see *balsa*-.; *bēsa* gen. sing., K 148-51-2 *kaumye j(s)āṃ aisa* (so) *abeprrāyi pārja* *jsa ttu bēsa prriyāṃga pasta i haṣkaude, ṣe jsā aisa ā vā thyaui sijaume vī tsiye* 'on the basis of what desire, intention (BS *abhiprāya*-) he deigned to undertake this practice (BS *prayoga*-) of the stūpa-monument, he came to the desire or quickly to success (BS *sidhy*-)'. The *prayoga*- is the service of a monument, see also *prayoga*- II 74-41; II 75-43; 49.

bēsaci 'whirling', JS 10v4 *bēsaci mursala* (BS *musala*-) *ṣeṇa diṣṭa naysirkā* 'great whirling hammer in one hand'. From *bēs*- 'to turn', to base *vart*-, *vrt-s*- 'turn', see *baḍ*-, *bēilsa*-, *bēs*-.
bēsaij- 'make noises', see *bīsaij*-.
besta-, **baista**- 'pierced', JS 27v2 *bestāṃde* 'they pierced'; III 76-252 *pūnyāṃ baista* 'he pierced with arrows', see s.v. *bid*- 'pierce'.

baiṣṭa 'twenty', K 147-20 *baiṣṭa ysāra* '20,000', see *bista*-.
baista- older *busta*- 'known', K 111-345 *baysūna baista* 'he understood bodhi'; K 107-282 *na hajvattā byeha ṣai baista* 'he does not get wisdom; he understood it'; Manj. 318 *pajsa mvaṣṭa tṭyā vī baista baysūstai vaska ākhausa* 'great mercy, for them he realised bodhi, immobile'.

baista, older *basta*- 'bound', Manj. 60 *maysirkyai tcemaṇā baista* 'in the great eye bound'. See *bañ*-, *basta*-.
behi 'exceedingly', Manj. 115 *beha bure dūṣkara pātca* 'exceeding to the limit difficult (admirable) thereafter' (BS *dūṣkara*-); Manj. 110 *behi bvāra* (= *bura*) *dūṣka(ra) tvare*; K 113-383 *ṣā maista baihi* 'this exceedingly great'. See *bihūta*-, *bihī*-.
bauci 'his hat', K 42-117 *bauci vichuste ā ragyi biṇḍa kṣipalai hvaste* 'he threw down his hat and struck a blow upon his skull'. From *bauk*-, variant to *mauk*-'put on', to Greek lw βαῦκις 'shoe'. For *mauk*- see s.v. *paṃjs*:- *pamāta*- 'to wear', *aura-muṣa*-, *mūṣaka*-, *mvakalai*. The -c- is from secondary contact **bauka*-ci-.

bauṇā 'woven stuffs', II 109-1 (and 2, deleted) *tṭā vaṇa tṭāṣṭa dalaka bauṇa thauṇa haṣṭi yūḍaudū* 'now we have made report about (BS *sthāne*) so much woven stuff'; ibid. 3 *pā vā bauṇāe hiṣida* 'afterwards woven stuffs (**bauṇe*) come here'. From **vafnyā-kā*-, base *vaf*- 'weave', see cognates s.v. *baudāha*-.
bauda- 'borne, endured', K 64, 81v2-3 *tṭyā vaska harbāṣa dūkhā bauda inīme* 'for them may I be able to endure all pains', from older *buda*- participle to *bar*-.

bauda-dijsāka- 'land-holding', II 39-10 *bauda-dijsākā [ṇa] ṇasā bisa* 'from the land-holders, the humble servant'.
 From *bāḍa*- 'land' and *drys*- 'to hold', II 47-102 *bāḍa-dijsā*; II 90-76 *bāḍi-dijsāṃ*.

baunyakya 'plant name', III 35-38 *hagrīṣida caurakya baunyakya spyakakv(ā)* 'they gathered among the flowers of *coraka*- and *baunyakya*-.', = III 38-37 *hagrīṣida caunākya baunyakya spyakakvāṣṭa*, = III 47-56 *hagrīṣida caunākya baunyakya spyakakvāṣṭa*. See above *cauraka*-, BS *coraka*- 'trigonella corniculata'. Possibly *baunyakya*- is the local name for *coraka*-. Note also *baunva*-.
baunva 'plant name, with *ṣavara*-.', III 17-6 *baunva ṣavarā*, ibid. 13-4; see also III 85-73 *bāṇva ṣavarā*, ibid. 86-85; Sid. 100r1 *bāṇā ṣavara*; with *ṣavara*- 'green bush'.
bgṭā 'bound together', Z 20-53 *ggūṣṭe jsa dārṣṭā tcārmanṇa bgṭā samu* 'held together by flesh, enveloped by skin precisely'; Z 21-31 *ggūṣṭe jsa dārṣṭā tcārmanṇa bgṭā biṣṭā*, E p. 359-4 *hūṇā jsa ggūṣṭā jsa dārṣṭā* 'with blood, with flesh enveloped'; a fragment v 228, 2b4 (*tcārmanṇa*) *bgṭā*, parallel to Śikṣā-samuccaya 77-11 *carmanā parya-vanaddhaḥ*. From **abi-ṣausta*-, base IE *seuk*:-*suk*-, Lit. *sukū*, *sūkti* 'turn, wind round', O.Russ. *sūkati* > *skati* 'envelope'. See also *hijātā* 'hold'. For the form, see also *vgta*- 'faint'.
bautta 'he realizes', K 66, 84v3 *baysūstā bautta* 'he realizes bodhi', for older *butte*, see *buv*-.
baudāha 'woven stuff', III 37-16-7 *khausadā nūvarra baudāha brriyūnā, sa khu jīṣkyā mauṇḍvā phastārra cāpaṇe* 'tossing new woven clothes, delightful, just as the garments move on the maiden's breasts'; = III 35-21-2 *khauiṣya(dā) nūvara bādāha brriyūna sa kha jīṣka māṇḍvā phastāre cāpane*, = III 46-33-4 *khausadā nūvara bāṇḍāha brriyūna, sa khu jīṣkyā mauṇḍvā phastārra cāpanai*. From base *vaf*:- *vafṭa*- 'weave' with suffix *-āha*-, Av. *ubdaēna*- (glossed Zor.P. *tatak*), Zor.P. *vafīṣn i paṣm* 'weaving of wool' (DkM 290-4); *vāf*, *pāḍ-vāf* 'stocking' (for Av. *āθravana*), N.Pers. *bāf*-, *bāftan*, Sogd. Bud. *wfī'tk* 'woven', Man. *wf*-, *wfītyy*, Chr. *zyrn-wfē qurty* 'brocade shirt'; M.Parth.T. *wf*- (BSOAS 13, 1951, 914), Oss. D. *ūafun*, I. *ūafyn*, *ūāfton*, D. *uftinā*, I. *ūāfti* 'spool'; Pāsto *ūdāl*, Orm. *yaf*-, Yidya *wāf*-, Sanglecī *īf*-, Waxī *ūf*-, *parwuf*:- *parwāft* 'to net, plait', Parācī *yaf*-, Šuryā *wāf*-, *wāf*-, *wīft*-, Rōṣāni *wāf*-, *wēft*, Yazg. *waf*:-*waft*, Yāyn. *wof*-*wofta*. To IE Pok. 111-4-5 *uebh*- 'weave, plait', O.Ind. *ubhūti*-, *um-bhāti*, *unābdi*-, *vabhi*- in *ūrṇa-vābhi*-, *-vābha*- 'spider', Greek ὑφή, ὑφαίνω, OHG *weban*, O.Engl. *wefan*, *wēft*, *webb*; Tokhara B *wāp*- 'to weave', *wapātsa* 'weaver', *wpelme* 'weaving'; to Pok. 75 *au*- 'to weave', O.Ind. *ōtum*, *ōtave*, *ūtā*-, *vy-uta*-, *vātave*. For suffix *-āha*- from *-āfa*-, note Sasan. Kartir insc. 4 *kwl*'py, Zor.P., N.Pers. *kulāh* 'hat'; Zor.P. *kapāh* 'cloak', N.Pers. *qabāh*; Oss. I. *xālaf*, *xālāftā* 'trousers' (from *ṣal*-, in N.Pers. *ṣalvār* 'trousers'), where Sasan. Pers. *kwl*'py and Oss. *xālaf* probably exclude a suffix *-āṣa*- > *-āsa*-, see TPS 1954, 146-7. For *vaf*-, see also *auvya*, *gvahe*-, *-vaunā* (in *nvadāvaunā*).

baura 'snow', *bora*, Z 17-4 *ysāmānā bora byāṇāte tṭymkhe g(gare)* 'in winter snow covers peaks (BS *tikṣṇa*-) (and) mountains'; Z 24-458 *jiyāre samu kho ggare vīrā baura*

jīye hamānu 'they vanish just as on the mountains snow vanishes in summer'; K 11v3 *baurā haṃdurna* 'snow drift'; K 90·743 *garvā baurā byaistā* 'snow melts on the mountains'; K 150·17 *byājāra tta tta khva pāsara baurā* 'make them melt (2 plur.) as snow in sunshine'; JS 5r2 *haskye kṣa śīya klu *saṃgā* (written *śāgā*) *ā vā soidā, ā mīrāhiṣa karāśā ā vā bora* 'the six tusks white as conch-shell (BS *śankha*-) or milk or pearl-string or snow'. Adjective, JS 13v4 *śīya viysa bāta klu baurinai garā* 'white lotus root like snowy mountain'. From **vafrā*-, to base *vap*- 'throw up, heap up', Av. *vafrā*-, Zor.P. *vafr*, N.Pers. *barf*, *barfēn*, Sogd. Bud. *wprh*, M.Pers.T. *wpr wdzyd* **vafr vidāzēd* 'snow melts'; Pašto *wāwura*, Orm. *γōšr*, *γōš*, Parāčī *yarp*, Yidya *warfo*, Waxī *warf* (but Oss. D. *met*, I. *mit*). To IE Pok. 1149 *uep*- O.Ind. *vāpati* 'scatters (seed)', *vāpra*- 'earth mound', O.Slav. *vepri* 'boar', Let. *vepris*. Av. *viwapaṭ* 'destroy'; see *vap*-, above *patāvutta*-. *baurkhā* 'yellow leaf (?)', Sid. 104v1 *rrustirā hīvī baurkhā*, BS *arka*-, Tib. *arka*; note also Sid. 156r5 *rrustirāṃ hīye ysice perā* 'yellow leaves of *arka*-plant'. The *arka*-, *calotropis gigantea*, is used in medicine for its root, bark, leaves, latex and powdered flowers. From **bāura*- to Zor.P. *bōr* 'yellow', Yidya *vūr* 'light red', Oss. D. *bōr*, I. *bur* 'yellow, grey, blond', from **barva*-, to IE Pok. 160 *bhlēuo*- of light colours, 'blue, yellow', Lat. *flāvus*, *fulvus*, *flōrus*, Celtic Welsb *blawr* 'grey', OHG *blāo*, Mid Engl. *blew* 'blue', [Lit. *blāvas* 'blueish, yellow', lw German]. For *-kha*- see *bairkha*- 'stool', *garkha*- 'heavy', *ārkhā*- 'excrecence'. *borṣai* 'protruding', Sid. 144v5 *hatcastā u borṣai-vī hvīda* 'food for fracture and protrusion', BS *bhima-asthi-cyuta-sandheś ca pāko*, Tib. *čhag-grugs dav bur-bahi kha-zas* (*čhag-grugs* 'break'; *bur-ba* 'protrude'). Possibly **abi-braś*-> *ba-vrś*-> *borṣ*-, base IE Pok. 108 *bhar*- 'pointed'; O.Ind. *bhrṣṭi*- 'bristle' (or IE Pok. 1151-2 *uer-s*- 'be high', O.Ind. *vārṣiṣṭha*- 'highest', Lit. *viršūs* 'superior'). The *-vī* may be *-vīya*-, *borṣai-vī* 'having protruding parts'. *bausa*- 'evil-smelling', K 110·329 *pada bausa aiha biysaje* 'the wind seizes the evil-smelling mouth', explained 332 *pada sa aysma bvāña* 'the wind is to be understood as the mind (= *aysmva*)'. See *buśa*-. *bauste* 'to know' infinitive, older *bušte*, see *buv*-, K 157·25-6 *baysūsta parya bauste* 'deign to realize bodhi-knowledge'. *baušdi* 'bursts', see *buršta*-, I 147, 55v3. *bosta* 'known', older *busta*-, see *buv*-, V 312·20. *baustī* 'may be known', II 97·105-6 *pada hiyai habā na baustī* 'the state of the road may not be known'. See *buv*:-*busta*-, hence for *bustā* *īyā*. *baustīya* 'acknowledged (?)', III 100·11 *baustīya pūra* 'acknowledged son', *busta*- with *-īya*- suffix, see s.v. *ysinīta*-. *baustūm* 'I realized', K 56, 19r1 *aysa parī baustūm* 'I have realized deliverance', see *buv*:-*busta*-. *bya*-, *bi*-, see *byaha*-, *biha*-, *byahanj*-, *byihanj*-, *byahan*-, *bihan*-. *bya* 'food', Manj. 102 *buje ysūs(k)a bya* 'he enjoys savoury food', either **būyā*-> *bya* (base *baug*-) or to read *-ū* for *-ya*, *bya*=**bū*, to *baug*-, see *būka*- 'food'. *bya*- present theme, see *byāna*-.

byāna loc. sing. 'restriction', K 144, 2r3-4 *u sāma kām byāna pitta* 'and when he falls into the restriction of Yama' (BS *yāma*-, adjective), see *biyana*- 'obstruction'. *byamjsa*- 'astringent', see *bātamjsa*-. *byaḍa* 'means of crossing (river)', possibly inflated skin, in the mountains, II 56·11 *byaḍām biṃdi ttrāmidi* 'they cross upon *byaḍa*-s', II 56·16 *byaḍa jsa ttrāmida*. The plural excludes 'bridge'. Possibly *vi-tar*- 'to cross', **vitṛti*-> *byaḍa*-, to Zor.P. *vitark*, *vitarg* 'bridge', N.Pers. *guḍar*- 'to cross', to IE Pok. 1074-5 *ter*-, see s.v. *tṛṇi*. But **vidṛti*-> *byaḍa*-, would better suit the river crossing on skins, with Khovar lw *dril* in Yidya from *ḍṛti*-. See BS *ḍṛtir vā vāta-pūritā* 'flayed skin blown up by wind' (quoted s.v. *puta*-). For *-aḍa*- see *baḍa*- 'captive', *hvada*- 'eaten'. *byaḍausā* 'to be crossed', III 101·31 *byaḍausā vauma vi parauysadā jīya* 'in the ocean hard to cross the drowning man perishes'. From **vitara-vaz-ya*- 'moving across', from *vi-tar*- 'to cross' (see s.v. *byaḍa*-) and *-ausā*- as III 38·41 *gvaḍausā*, K 144, 2r4 *paḍausīkyi* by *-ya*- palatalization of second component *-auysa*- (as in *paḍauysa*-, *haṃdrauysya*-). *byata* 'lightning', see *bātava*-, *byava*-. *byatana*-, *biyana*- with intrusive *-ta*-, v 337, 36r6-v1 *byatanu yanā*, Tib. *čhad byed-pa*; v 30, 73v4 *byatānu*; v 30, 73r5 *byammu*. See *biyana*-, *byana*-. *byatsvā* 'entrance', K 73·36 *ttai na bidāṣṭa gvāna ni byihida byatsvā uvāṣa* 'they (the demons) get no entrance, opportunity over him at all', translation Studies. . . I. B. Horner 17; *uvāṣa*, BS *avakāṣa*-. Parallel s.v. *vaumītha*-, BS *avatāra*-. From **abi-čyavāka*- to *tsva*:-*tsuta*- 'go'. *byada*-, *byadha*- (K 66, 84v2) see *bitanda*- 'confused'. *byadanā* 'careless (?)', K 151·41 *ma ja hīṣa byadanā ma tsā haspisa jauyi* 'do not sleep, do not become confused (*bitandāna*?)', strive in fighting'. *byadi*, see *byamdi*, *byedi*. *byana*- 'hindrance', v 265, 27b3 *byanā thatau vasuṣṭā* 'the hindrance at once is cleared away'; compounds, III 6, 13v1 *byanaṅgāryau hūryau* 'obstructive things'; Manj. 79 *byana-geṇa* (from *-gārṇa*); K 149·11 *byinmadāra* 'obstructors'. See above *biyana*-, *byatana*-. *byamda*-, see *bitanda*- 'confused'; abstract, *byamdi*, K 69·225 *byamdi rrāṣa* 'under control of confusion' (=BS *pramāda*-); Manj. 80 *byadi*; 81 *byadina*; with negative, Manj. 82; 83 *abyadi*; Manj. 180 *byedina*. *byamḍā* 'servants (?)', III 73·176 *samai byamḍā jāṃdā rrīne* 'but his servants struck the queen', assuming **jsāṃdā* to *jsan*- 'strike'. Then possibly base *vaid*:-*vid*- 'to serve', present participle **vidant*-> **byand-a-a*-, Av. *vaēd*:-*vid*-, O.Ind. *vidhāti*. *byamā* 'doubt', see *bātamā*; compound, III 106·22 *byamā-jsera strīya sattā* 'the puzzled female being', to v 252·830 *ni vara byamā tcerā*; Bcd 56r1-2 *tti byamā na ni tcerai* 'so doubt must not be caused to them', BS *ma kākṣa janetha*. *byarivā* (possibly *byārivā*) 'past (?)', K 73·40-1 *cū byarivā ysathwā jsāna ttaradara biṣā prracina* (a)ysmūna *yūdi* 'what (*karma*-acts) in past births migrating he did with body, tongue, mind'. From **vi-tarita*-, *tar*- 'to pass', see s.v. *byaḍa*-. These are the threefold *saṃskāra*-actions.

byalsta- 'crossed', v 107, 29b5 *ināte hīne ne byalste hāmā(r)re* 'foreign armies cannot cross' (BS, Tib. omit); v 82, 13v1 <pi>rmāttamu byalsū 'best crossing'; BS *atīkrānta-*, Tib. *rab-tu hda-s-pahi* (hda-s 'cross'). From *byals-*, to *byals-* <*vi-tar-s-. See also *byālsāte* 'steps'.

byava 'lightning', Manj. 273-4 *ttrāma mānada khu byava kāde rraysga drrāve parsta* 'so as lightning swiftly (dyadic) escapes'; Manj. 176 *khu byave* 'like lightning'; Manj. 190 *byave raudaina hamagye* 'equal to the light of lightning'. See *bātava*, *byata*.

byavāre 'the teeth' are morbidly sensitive', Sid. 156r1 *cu damdva besā āchā, ttyām khaiyi trāmida u vinaustā hame u pajyāre u byavāre, tti bitī jsa hamāre* 'what diseases in teeth, to those enter confusions and it becomes painful, and they are heated and morbid', BS *dantānām toda-harṣau ca jāyate vātatas tayoh*, Tib. *so nad zug-cin na-ba dan, brce-bar rnamś gñis ni, rluṅ-las gyur-pa yin-te*. From *vi-tap- 'be badly affected', from 'be struck, to Zor.P. *tapāh* 'injured', *tapāh kartan* 'to destroy' (gloss to Av. *nas-* 'perish') *tapāhēntan* 'to destroy' (gloss to Av. *mark-* 'kill'), N.Pers. *tabāh* 'bad, spoiled, rotten, ruined', connected with O.Slav. *tep-* 'to strike' (BSOAS 26, 1963, 83; rather than with IE Pok. 1056 *tap-* 'suppress').

byaṣṭe 'steps, treads', K 112:374 *pū jsāva u byaṣṭe* 'he goes steps' (*pū*=*puvā-*) and treads'. See *byāls-*, and *byeṣṭi*.

byaṣṭe 'matures', Sid. 131v5 *u ysice ūtce ttaṣṭa u byaṣṭe* 'and the yellow water (serum) flows and matures', Tib. *chu ser hdzag-cin hjiḡ-pa dan* (h_{dzag} 'flow', h_{jiḡ} 'destroy'); infinitive, Sid. 142r4-5 *biṣā paḍā khu nī dāsi byaṣṭe niṣemākyau arvām jsa saṅkhaluna saṅkhalayānā khu āksu byaṣṭe tti hamdevāka krra tcerai* 'first of all when it has not ceased to mature, it must be smeared with ointment from sedative medicines; when it begins to mature (BS *vidagdha-*) the caustic method must be used', Tib. *de-la thog-ma ma smin-pahi che ni, ṣi-bar hgyur-bahi sman-rṣis bsku-ho rnags-su cha-ba-la ni smin-par bya-bahi cha-ga byaho*. Here *byaṣṭe* Tib. *smīn-pa* 'ripen, mature', indicates *vi-dag- to dag- 'burn, ripen, mature', see *diṣṭa-*, not *vi-tak- 'to melt', see s.v. *ttajs-*, *byaṣṭā* 'it melts'.
byaṣṭa- 'fitted; decorated (?)', II 129:71 *u byaṣṭi-likā paraṣṭā sau* 'and one fitted (?) axe'. Translated AM, n.s., 2, 1951, 30 and 11, 1964, 25 'fitted', and traced to base *kaz-*. See also *pyaṣṭa-likā*.

byaba 'hunting', III 65:12 *rre byaba buḍe* 'the king rode out hunting'; III 66:23 *rre baḍa byaba vaṇa* 'the king now rides out hunting'; III 68:79 *bāysaṇvā byaba yanīra* 'they were hunting in the woods'; K 17:173 *sūdana rrespura byaba netsūe* 'the prince Sudhana went out hunting (=natsute)', =K 25:112 *byaba natsūe*, =K 33:62 *byahi netsve*. See *bihā-*, *biho budemā* 'I rode out hunting'. Cognates s.v. *bihāysa-* 'hunter'. Compound, *byahāysa-* 'hunter', see *bihāysa-*.

byahan- 'laugh', III 37:20 *skauda byahanīda* 'they laugh secretly', =III 35:24; =III 46:36 *skauda byihānīdā*. See *bihan-*, cognates s.v. *khan-*.

byahāysa- 'hunter', see *bihāysa-*.

byaḥi-viṇi 'expulsive (?)', II 105:115 *parūṣka byaḥi-viṇi dharmā* 'the dharma-doctrine which expels the kleśa-afflictions', translation AM, n.s., 11, 1965, 106. Possibly from *byaha-* 'hunting' with -viṇi- adjective suffix.

byahaṣe 'crush (?)', III 74:195 *ṣi maha sau phvai dyū, māstai-v-aṃ biṣa byahaṣe* 'he will strike the flat board upon me, he will crush (or remove?) all my brains'. Ambiguous from *vi-fra-kausa-ya- to *hauv-* *fra-kaup- 'strike off, pound, crush', to Zor.P. *patkōftan*, N.Pers. *kōbīdan*, *kuftan* 'break; beat'; or possibly *bya-* prefixed to *haus-* 'remove' should be preferred, if the meanings can be accorded.

byā 'got, possessing', III 105:14 *bvaiṣyā byā* 'possessing good qualities', =III 106:29-30 *bvaiṣyā byauda*; *byā* to be read *byā(da)* or possibly with -d lost on becoming final (like *pā*, *pācā*, *va*, *vaska*). See *byauda-*, *byeḥ-*.

byāchāta- 'exhausted, ill', v 116, 65r3 *ttu bāḍu byāchāta uys-naura hāmāre* 'that time the beings become ill', BS *tad-antare glānena bahulāḥ sattvā bhavanti*; v 299, 2r2 *karmā tcamāna hve byāchātā hāmāte* 'the karma-act whereby a man becomes ill'. See *āchāi* 'illness'.

byāja 'melt', 2 sing., K 19:229 *tvāka sa byāja* 'only melt that', =K 28:151 *tv(ā) sa byāja*, =K 36:96 *tvāki saṃ byāji*; IV 23:10 *byāja-m tte kilaiṣa karma* 'melt away for me these kleśa-afflictions, karma-acts'; 2 plur. K 154:43 *ama dāya baysūna sarauva byājara karmā* 'do you, Buddha-lions of the dharma-doctrine, melt away the karma-acts'; K 150:17 *pavasvyim hira ide biṣi byājārā* '(what) are the impure things, melt all away'; K 150:28 *byājira* (so to read) *kirma* 'melt away karma-acts'; participle, Sid. 109v2 *gviḥq rru dva sera byājānā* 'of cow-oil (=butter) two ounces (Greek σιττήρ, *satira-*) are to be melted', Tib. *mar bzam-po sran gñis bzu-ste* (bzu 'melt'). Causative to *byajs- in 3 sing. present *byaiṣṭā* 'it melts', see s.v. *ttajs-* 'flow'; from *vi-tācāya-.

byāñā 'to be produced, made, divided', Sid. 123r2 *hā dva dva bhāga byāñā* 'to be divided into two parts each', Tib. *cha gñis-kyis skyed-de*; Sid. 123r2 *hā damḍā byāñā* 'to be so much divided', Tib. *ñis hgyur-du bskyed-de* ('to make into two'); Sid. 127r3-4 *avasmārā āchāi tta tta byāñā* 'the apasmāra-disease is to be divided up', Tib. *brjed-byed-kyi nad ces byaho*; Sid. 133r4 *panūdai vaṣṭā hā papalā byāñā paṃjsa paṃjsa* 'every day the pepper is to be divided five by five', Tib. *ñin-gcig bzin pīpīlīn loā loas skyed-de*; Sid. 149r2 *tta tta kluṇḍi hā byāñā* 'so it must be divided by him', Tib. *cha-res bskyede*. From *vi-dā-* 'to divide', base *dai-*, *dā-* 'to make shares', O.Ind. RV *vi dā-* 'to divide, distribute shares', *vidātha-* 'distribution'. To IE Pok. 175-8 *dā-*, *dai-* 'to distribute', Greek δαλομεν, O.Ind. *dāti*, *dyāti*, *dinā-* *dītā-*, *dāyate*. See *dyāni*.

byāñā 'extend', 2 sing. imperative, III 11, 20v3-4 *tvā haṭṭha u ttā mista ppraiḥāna byāñā-m huṣṣānu bihiṣṭam ma hāmuri yana* 'this truth and these great vows (BS *praiḥāna-*) extend, increase, expand them, do not forget'. From *vitānaya- 'to extend', base *tan-* see s.v. *ttamga-*, *ttanvāre*, IE Pok. 1065-6 *ten-*. See also *byāna-* 'boundary', BS *pāra-*.

byāñāte 'covers', Z 17:4 *ysāmānā bora byāñāte ttrṃkhe g(gare)* 'in winter the snow covers the peaks (and) mountains'. From *vi-kan-, *abi-kan- in causative *kānaya-*. See *kan-* above 'to cover'.

byāmja- 'division, section, treatise', K 136:863-4 *uysdīsa ... tvā sumukha-nāma dārañā dāyya byāmja* 'teach this

doctrine-chapter of the Sumukha-dhāraṇī ('good-faced formula'); gen. sing., K 136-865 *ttē dāye byāṃji jsa*, Tib. *chos-kyi nam-gras* ('treatise of the dharma-doctrine'); this Tibetan phrase renders BS *dharmaparyāya*; L 99-16 *byāṃje*, L 98-37 *byāṃjja*; K 3, 138v1 *byāṃgye jsa*; v 43, 225 *byāṃje*; irregular change in II 101-3 *dā-yvūje sājāmai keṇā* 'for learning the dharma-chapter'. From *vi-dā* 'divide', see s.v. *byāṇa* 'to be divided', hence *byāṃjā* < **vi-dānaṭi*.

byāta 'memory, remembered', III 139r1 *auṣku byāta yindā* 'he always remembers', BS *samanusmarati*; SuvO. 54r2 *byāta yande*, BS *samanvākarisyati*; SuvP. 70v3 *byāva yināṃde*, BS *anusmareyaṃ*; K 144, 2r1 *byāvā tsidā*; III 129-7 *byāti himāde*; K 144, 2r1 *byāva jsāve*; *byāvi jsāvai*. Compounds, II 7-120 *byāva-tsūva-lakā* 'famous'; with *-kar-*; Z 24-192 *byāta-gargye*, I 250, 33v3 *byāta-tādāturu* 'more remembered', BS *sakṛtatarāṃ karisyāmaḥ*; K 51-6-10 *byātarrjai*; Sid. 125v2 *byātaji*, Tib. *dran-pa* ('memory'), III 105-2 *byāvaja piḍaka* 'memorandum'; K 138-929 *byātārjinā hime* 'he remembers', Tib. *dran-pa dan ldan-par hgyur-ba dan*; Sid. 126v3 *byāvarji brāvi padīme* 'makes the mind clear', Tib. *dran-pa gsal-ba* (*gsal* 'cleanse'). From **abi-yā-ta*-, O.Pers. (with *Λ* for *A*) αβιτακα, Greek μὲμνον; Zor.P. *aḥiyāt*, *aḥiyātēnāt*, N.Pers. *yād*; M.Parth.T. 'by'd, 'by'dgr, with 'n'by'd, M.Pers.T. 'y'd, Uigur Turk. 'ḥy't, Tokhara B *epyac*, *epiyac*, A *opyāc* 'memory'. But Sogd. Bud. 'š- (<uš-) is like Armen. lw *yīšem*, *yīšatak*.

byāna 'bridle', Z 24-647 (*vi*)*natīnyau byānyau indriṇā rraysgu aśa haṃggārindi* 'with the bridles of *vinaya*-discipline they quickly control the horses of the senses'. To Av. *aiwiḍāna*-, Sogd. Bud. *ḥyḍ'n*, Zor.P. (Dkm 701-21) *aḍvān*, (DkM 705-3) *aḍvām*, Oss. D. *ūidonā*, I. *ūidon* (also with *-či*-, D. *ūidadzā*, I. *ūidadz*), Pašto *mlīna*, Wanetsi *awulun*, Yidya *avlan*, Saṛkoli *viḍān*. Base *abi-dā* 'put on', IE Pok. 235-9 *dhē*-. Note also O.Ind. RV 10-94-8 *ādhiāna*-.

byāna 'boundary', SuvP. 69v4 *avanūtā byāna* 'limitless bound' of the sky, BS *ananta-pāra*-. See *byān*- 2 sing. *byāṇa* 'extend', from **vi-tāna*-, base *tan*- 'stretch'.

byāṃna 'witnesses', see s.v. *bye*.

byāṃda, older *byauda*-, 'attained', K 56, 22v1 *byāṇdi* 'he got'; 3 sing. preterite fem. K 151-20 *byādā* 'she got'; K 46-49 *khauiya byāṇdā* 'she found rags'; 3 plur. K 59, 32v4 *byāṇdāṇdi*; Manj. 417 *anāha satva byādauda āchā gvaṣka* 'the helpless (BS *anātha*-) beings got separation from diseases'. With negative, K 54, 15v3 *abyāṃda*. See *byauda*-, *byeh*- 'to get'.

byāra 'gourd', Sid. 18r3 *byāra*, BS *ervārūka*-, Tib. *ga-gon* 'melon'; I 147, 56r3 *byāra*, BS *ervāru* 'cucumber'; II 1-7 *byāra* gloss to Chinese *kua* 'gourd, cucumber, melon' (K 432-1). Iranian in BS of Kuci *guyara*, Zor.P. *xiyār*, N.Pers. *xiyār*, Armen. lw *xiar*, *xiarouk*, Chorasm. *vyāruc* (*c=ts*), Zor.P. GrBd 118-15 TD2 *gy'l* **giyār*, Uigur Turk. *xyar*. Some original connexion with O.Ind. *ervāru*-, *irvāru*-, *irvaru*-, *urvāru*-, RV *urvārūkā*- 'a cucurbita', *irvālu*, Pali *elāluka*, West Pahāṇi *ēlu* 'gourd', Nepali *airelu* 'small bitter gourd'. Possibly the original was **viyālu*-. To IE Pok. 26 *al*- 'grow'.

byālysa 'step, stride', Z 2-83 *ce va ju ātāṣi haṃjsaṣḍe*

byālysyō jsa badra pamete 'who indeed, Bbadra, proposes to measure the sky (BS *ākāśa*-) with strides?'. See *byāls*- 'to stride'.

byāls- 'to stride, step', SuvO. 36v7 *pve byālsāte* 'he strides steps', BS *padāny atikramisyati*; SuvO. 36v5 *pve byālsāte*. BS *padāni bhāvayati*; III 48-8 *caṃdā pve jsāve u byāśde* 'how many steps he goes and strides'; K 112-374 *pū jsāva u byāste*; III 68-73 *cu hā tvā byāśde karā* 'who strides over the circle'; K 64, 80v1 *hadrausysya tsūma āśa, tcana byāśgā lāṃvadāva anatta* 'moving through the atmosphere in the sky (BS *ākāśa*-) whereby they stride to endless (BS *ananta*-) cosmoses' (BS *lokadhātu*-); K 154-46 *tcana byāśe lāṃvadā anatti*; K 72-24-5 *cu sā pva biśāṣte byeṣti* 'who steps one step towards the *caitya*-monument (*biśa*=*baśa*)'. Preterite, III 69-82 *karā hā na byāṣtā yude* 'he could not step over the circle'; N 171-12 *hauda pve byāṣtai śśando* 'you stepped on the ground seven steps'; Z 24-226 *purmo diṣo byāṣte śśando* 'eastwards he stepped on the ground', parallel BS *jāta-mātro ca vikrame sapta vikramate bhuvī* 'and as soon as born he strides seven steps on the ground'. From **vi-kārz*- to be traced to IE (*s*)*ker-g*- 'stride', beside IE Pok. 933-5 *sker*-, with increments (*s*)*ker-d*- in Celtic Ir. *cerd*- 'stride; throw'; Welsh *cerdd*- 'walk', O.Engl. *hratian*, O.Nurse *hrata* 'hasten' to which belongs (*s*)*krem*- in Iranian N.Pers. *xirūmidan* 'stride', Sogd. Bud. *yr'm*- (**xrām*-) 'stride' (of a lion), which render O.Ind. *kram*-. Then **vi-kārz*- translates neatly BS *vikrām*-. The Ossetic base *kārzy*n 'to tremble', *kārzydton*, *nykkārzydta* belongs with this *karz*-.

byāva 'remembered', see *byāta*.

byāva 'honours', 3 sing., K 72-20 *tī ārga jsāvā sakāca yada biysa bui jsā byāva* 'then he goes with reverence, he makes worship (BS *sakṛtya*), he honours the Buddha with incense'. From **byāte* (as *jsāva* from *jsāte* 'goes') base **abi-yā*- 'go toward', as *pari-jam*-, *pajisama*- 'honour', translated Studies... I. B. Horner, p. 16 'presents'.

byāvaja 'memory', see s.v. *byūta*.

byāvani 'witnesses', s.v. *bye*.

byāś- 'to open', see *biyāś*-.

byāṣ- 'to stride', see *byāls*-.

byāṣḡma 'opening', K 145, 3r4 *dāvīnai ttaradara u vajrū-cārī-v-ai au byāṣḡma hamai* 'the *dharmakāya* (body of the doctrine) and the *vajrācārya* (the teacher of the *vajra*-diamond) becomes the opening of it (the knot)', emending the translation, Studies of Esoteric Buddhism and Tantrism, Kōyasan 1965, 32 ('opening'). Here *byāṣ*-, older *biyāś*- 'to open'. Not to *axś*- 'observe', see *byāṣḡsa*.

byā(ś)ṣa 'neglect (?)', v 275-74, 6a1 *ārrā byehā u byā(ś)ṣa rruī ganaṇi pracaī* 'he commits fault and neglect (?) in the matter of the king's wheat'. Possibly from **vi-axśa*- 'disregard', to *axś*- 'notice', Av. *aiwyāxštar*- 'observer', *aiwyāxšaya*- 'observe'. To IE Pok. 775-7 *ok** (O.Ind. *ākṣi*, Av. *aśi*- 'eye') with O.Ind. *adhyakṣa*- 'superintendent', *ikṣate* 'looks'. The *vi*- is reverse, as in O.Ind. *var*- 'close', *vivar*- 'open'.

byiṃdi 'is found', K 55, 18v1; = III 59-23 *byide*=*byaide*, *bide*, s.v. *byeh*-, *byauda*-.

byiviri 'enclosing the quarry (?)', II 39-17-18 *tā miysi*

- khyase nāmi vijilaka byīcīri mistai kanista ā* [. .] *sūšte* 'the young man (prince?) Īniysi Khyase by name urged on (drove, chased) the game-beaters at the larger (and) smaller beasts (?)'. Possibly *byiha-var-ya-* SDTV 117 ff. The *ā* is followed by two dots at level of the top of the *akṣara*-syllable; the *ā* for *ām*, older *āna* 'being'.
- byiha* 'covering', III 81·166 *byiha dūnai hame* 'it is the covering of the bow'. See s.v. *bīye* to base *vai-* 'weave, plait'. It renders Turk. *kürnālükā* 'bow-case'.
- byiha* 'woven (?)', IV 36b1 *byiha thauna* 'woven cloth'. See *bīye*, *beganā*, *bema*.
- byihanj-* 'produces, draws out', Sid. 20v2 *cu miña sūda se ttavamdyā u šilṣā byihanje* 'what is sheep's milk, that draws out bile and phlegm', BS *pūta-ṣṣeṣmalam āvikaṃ*, Tib. *lug-gi ho-ma ni mkhris-pa dan bad-kan bskyed-do*; III 135a3 *vaña āṃ ttā ṣṇau yaṇi haspiśca hasta padī byihanjarā u kṣira byāta yanīrau* 'now towards you I make supplication, you should be zealous in the best way and remember the country'; Sid. 20r2 *u būta byehanje* 'producing wind', BS *vātala-*, Tib. *rlun bskyed-do*. From **vi-ṭang-* 'to draw out, produce'. See *thanj-*.
- byūka-* 'chamber', Z 3·39 *stune nā ysarrigye āṣṣānā byūka vara ttauraṇa vūda ggavākṣā halsa ṣṣāra* 'their pillars golden, silver chambers there, arches covered (with jewels), windows, towers excellent'; loc. sing. Z 24·189 *kho ju pāsā byūca trānu tramdā kuṣāsa* 'as a sunbeam into a chamber he entered (the mother's) side'; III 106·32 *sa vara ṇesta tṭye pa byūka va rame baida* 'he mounted, there he sat, before her in the chamber he sports'; III 106·26–7 *eyṣāja cu byūca ṣṣīya* 'the maiden who was dwelling in the chamber'. Possibly **abi-auk-* to base *auk-*: *uk-* 'be at home', O.Ind. *ok-*, *ucita-*, *ōkas-* 'dwelling', from *auk-* 'be accustomed', see *nyūj-*.
- byūmgga-* 'abuse', Z 24·449 *ṣi byūmggā khvei jsate pāṣkālṣtā biṣyau jsa ysanyau* 'this is abuse, when he has struck him, parted from all kinsmen'; with lost nasal, Z 24·268 *cōi ṣṣaṣṭhe byūggā drīje īrye yole* 'who has tricks, abuse, lies, caprices, evils' in a list of evil acts; with defects in V 145, 71r1 *byūmggā ggaṇjse hvañāre* 'disparagement, defects are stated', Z 11·54 *ce mahāyānā ggaṇjse hvañāte kye rru byūjāte satva* 'he who speaks of defects of the great vehicle (*mahāyāna-*), who also disparages persons'; V 329, 13a6 *byūmjāmate jsa* 'with abuse', BS G 37, 11a2 *piṣuna-vacanāt*, Tib. *phra-mahi chig* ('slander'), K 154·42 *byūmggā biṣde* 'disparagement and (-ū) sins'; isolated phrase, V 146r5 *khu byūmggā vīrā*. From **abi-vank-* with *-iua->-yū*. See also *vamjāmatā-* 'dispute' and cognates s.v. *pyūmj-* 'to deny'.
- byūmgga-* 'bond', V 250·783–4 *amauvuā byūmgvā baṃdana-ṣālvā* 'in distressful bonds, in prisons'; K 102·47 *imauvuā byūmgvā*; III 113, 4v4 *amauvuā byaugvā*. See s.v. *amatau*. From **abi-yaug-* 'to join', Zor.P. *aṣyōṣ-*, *aṣyōv-* (gloss to Av. *sraēṣ-* 'adhere, join'), to base *yaug-*: *yug-* 'to join', Av. *yaog-*, Zor.P. *āyōxtan*, *yōy* 'yoke', N.Pers. *juy*, *yāuti*, *yuvāti*, *yutā*; *yumākti*, *yuktā-*, Greek *zeugnūmi*, *zeugnōs*, Lat. *iungo*, *iunctus*, Lit. *jūngiu*, *jūngti*, O.Engl. *geohht*, *iuhht* 'yoke'. The nasal in *byūmgga-* is from the present theme.
- byūmj-*, *byūj-* 'to abuse', see s.v. *byūmgga-*.
- byūta-*, 'owl', Z 20·33, with Z 20·46 *byūwa*, Z 20·32 *byūta*, parallel BS *ulūka-* 'owl', to N.Pers. *buh*, *būh*, *būm*, *gūf*, Balōči *guṭ*, Oss. D. *ug*, *ugtā*, I. *ūg*, *ūgtā*, Greek *βῦας*, *βῦα*, Lat. *bubō*, Armen. *bou*, *bouēc*, *bouīčak*, Georgian *bu*, *buvi*.
- byūte* 'to translate', Sid. 1 bis r3 *pasti byūte* 'he ordered to translate', see *byūh-*, infinitive.
- byūtta-* 'changed', see *byūh-*, *paribyūtte*, BS *viparyasta-* 'reversed'.
- byūda* 'obtained', see *byeh-*: *byauda-*.
- byūmna-* 'delightful', N 176·10 *khāysā āstaṃna pattarra baṣṭarrā byūnā* 'food and the rest, solid food delightful spread (of food)'. From older *briyūna-*.
- byūma* 'favour, support', V 225·66·6 ||| *byūma bañe khvai pīra ve rāksi* ||| 'he binds the favour so that (he gets) protection (BS *raṣṣā-*) for his house' (so he binds the favour as a magical act or secures it by non-magical means; the *raṣṣā* is prayed for). See SDTV 81. From **abi-au-ma-* to base *av-:ū-* 'to favour', to Av. *avaiti*, *uzūbyōi* 'to care for, help', *avah-*, *aoman-* 'helping'. To IE Pok. 77–8 *au-*, O.Ind. *avati*, *ūtā-*, *avas-*, *ōman-*, *ōma-* 'favour', *ūti-* 'help', Lat. *auēō*, *avidus*, Celtic Welsh *awell* 'longing', Got. *awi-liup* 'favour'. See also *hāva-*.
- byūrru* '10,000, myriad', Z 5·87 *kṣei byūrru ṣṣāya* 'six myriad (60,000) Śākya persons', = Manj. 412 *kṣaṣṭā ysāra ṣṣāya* 'sixty thousand (60,000) Śākyas'; Z 293·28 *dvī byūrru hvaṃdā* 'two myriad (20,000) men'; JS 4v4 *dvārābistā byūrrā haṣṭa ysāra* 'twenty-two myriad eight thousand (228,000)'; K 61, 40r1 *ssa-byūryi* 'the Prajñā-pāramitā text) consisting of one hundred myriad (units) (1,000,000)'; V 62·15 *byūrrā chā tṭyi ṣaysdā stuḍe* 'the size of the snake a myriad (10,000) feet'; III 83·17–8 *drai byūra hauvana pa-ysāra paṣiḍa pa-se ra hauda tta parvālā* 'three myriad powerful, five thousand, in due course five hundred also, seven are the protectors' (BS *paripālaka-*) (= 35,507); K 61, 41v2 *byūrrā kalpa* 'a myriad kalpa-periods'; K 40·12–3 *jaṃbu vīra byūra haṣṭa ysārri citrra paḍiṇḍi* 'he built in Jambudvīpa a myriad eighty thousand caitya-monuments (*citrra* for *citya*)', = K 43·132 *byūrrā cittri padāde*. Note Z 22·114 *dasau ysāre* 'ten thousand'. From **baivar* (with *-u* from *-am*), Av. *baēvar-*, *baēvan-*, Sogd. Man. *br̥yur* '10,000', Zor.P., N.Pers. *bēvar*, M.Parth.T., M.Pers.T. *byur*, plur. *byur*'n, Alan *βαιορ* (in the name *βαιοραστος*), Oss. D. *beurā*, *berā*, plur. *beretā*, I. *birā*, Armen. lw *biur*, Georgian lw *beur-i*. From *buai->bai-* with *-var-*, *-van-*; *-aiua->-yū*, to base IE Pok. 146–50 *bheu-*: *bhu-* see s.v. *buro*, *buḍara-*.
- byuyāre* 'they catch alight', Z 4·59 *ṣṣundānu pūrrā byuyāre* 'the ravens' wings catch fire'. From *auṣ-* 'to burn', rare in Iranian, see Zaza *vəṣ-*, Brāhūi lw *huṣing* 'to burn'; Armen. lw *atrouṣan* 'fire-temple', from *ātra* and *auṣana-* 'burning-place', IE Pok. 347–8 *eus-*, O.Ind. *ōṣati*, *uṣtā-*, *uṣṇa-* 'hot', Greek *εῶω*, *εὔστρο* 'pit to singe slaughtered swine', Lat. *ūrō*, *ustus*, O.Norse *usli* 'glowing ashes', O.Engl. *ysle*; O.Norse *ysja* 'fire', *eim-yrja*, O.Engl. *æm-yrre* 'embers', Lit. *usnis* 'thistle'. See *nautcai* 'pungent (?)', and *haṣṭa-*.
- byūštā* 'becomes light', Z 4·111 *kho ṣṣava byūštā* 'as the night becomes bright'. See *byūs-*.

byūṣṭa- 'lightened, dawned', see *byūs-*.

byūs- 'to become light, shine out', participle present, Sid. 4r3 *byūsacā ysai ysai* 'in the twilight, early morning'. BS *pradoṣe ca pūrvāhne*; III 29, 41b1 *cī byūṣṭā sarbā urmayasdi* 'when it dawns, the sun rises'; Manj. 262 *urmayasda sarbe khu byūṣṭā* 'the sun rises, when it dawns'; Z 4.111 *kha ṣṣava byūṣṭā* 'when the night lightens', participle *byūṣṭa-*. Adjective *byūsaa-*, SuvP. 69r3 *ṣāvā byūsā-gūna* 'copper-coloured, of bright colour', BS *tāmra-aruṇa-*. Preterite, *byūṣṭa-*, Z 2.62 *khu byūṣṭā* 'when it dawned'; Z 6.263, and Z 23.51 *cīyī ṣṣava byūṣṭa* 'when night lightened'; III 25, 27b4-28r1 *byūṣṭeye ṣavi* (gen. absolute) 'when night had lightened', BS *prabhātāyām rātrau*; SuvP. 60r2 *tīye ṣṭoi byūṣṭā*, BS *tasyā rātryā otyayena* 'at the passing of this night'; III 70.124 *bimḍōṃ byūṣṭā* 'it has dawned upon us'; III 14.5 *byūṣṭī* 'fifth double-hour, 3-5 a.m. (Chinese system)'. With negative II 16, 4b5 *abyūṣṭā vīra* 'before dawn'; III 45.25.7 *byūṣṭā vasve jūhaunai būḍā paṣālī* 'the pure amorous spring time dawned'; V 381, 2r5 *ṣṣava byūṣṭa vāta* 'night became bright', BS (rātri) *prabhātā-abhlūt*; V 170, 302r2 *handauṇdu o vā byūṣṭu* 'blown up or lightened'. From **abi-aus->byūs-*, with *-ū-* (<*-au-*) retained in the preterite, to base *vah-*, *uṣ-* incohesive *us-*, beside *-aus-*, Av. *vah-* only incohesive *usa-*, *usaiti-*, *viusaiti-*, and noun *uṣah-* 'dawn', *uṣastara-* 'eastern', Sogd. Bud. *wy'ws*, Man. *wyws*, Chr. *wyws*, Zor.P. *ōṣ*, *ōṣ-bōm* 'dawn', *ōṣastar* 'eastern', Pāzand *hōṣ-bām*, *hōṣastar* 'eastern'; Sogd. Bud. Dbyāna 113 *k'w'wṣ'y kyr'n* 'in the eastern direction'; Sanglečī *āluzd*, *aluzd* 'to-morrow' (**ā-uṣa-asmi-*). To IE Pok. 86-7 *aues-*, *ues*, *aus-*: *us-*, O.Ind. *vas-*, *uṣ-*, *ucchāti*, perfect *uvāsa*, aorist *avasran*; *uṣās-* 'dawn', Greek *ἄως*, *ῥῶς*, *αὔριον* 'to-morrow', Lat. *aurōra*, *auster* 'south wind', O.Engl. *ēastre* 'goddess of spring', *ēastron* 'easter', OHG *ōstara*; *ostar* 'eastern', O.Engl. *ēastera*; *ēaste* 'east', Lit. *aušrā* 'dawn'; O.Slav. *za ustra* 'early', *utro* 'morning' (lost *-s-*).

byūh- 'change, turn, return, translate', V 56, 115r4 *haṃdō-rvāto byūhōre* 'they vary within', BS *antare parivartayanti*, variant N 75.42 *handrogu*; V 28, 59r1 *ka va ne ṣei byūhāta*; 'if it should not even change'; III 138 Dandān ulik 7 *gūā(rā) byūhī rruī(ya-)* 'changes the business, the royal...'; infinitives, Sid. 1 bis r3 *ṣe paṣti byūte* 'he ordered to translate'; Z 23.2 *hvatanaui yi haṃṣāte byūhā* 'one intends to translate into Khotanese'; 3 sing. Manj. 208 *cu bādī aysmva byūtīte* 'what time (=when) for him the mind changes'; K 38.134 *utci kūṣṭi vīrāṣṭā byūtīte* '(they lifted) to carry the water to the palace'; K 29.196 *phara kūṣṭo vīrāṣṭa byouttai* 'to carry the water-jars to the palace'; preterite, Z 1.189 *cu aysu ttū hvanaui byūtītaimā* 'I who translated into Khotanese'; Sid. 1v2 *byūtīta yinūṃ nva arthā* 'I can translate according to meaning'; 'to return', Z 5.22 *hālsto vā byūtīta ku ysātā* 'there he returns to where he was born'; with *pari-*, Sid. 5r3 *pari-byūtīte* 'reversed', BS *viparyasta-*. Absolute, Manj. 209 *pārāhā byūtīte ṣṭ(ō)na hame khu cadā-vaṇa mvara* (so read) 'the basis though changed is like the *cintāmaṇi* jewel (*mūra*=BS *rotia*)'. From *byūh-*: *byūtīta-*, base **vi-yauf-*, **viyaufsta-* 'changed'. Sogd. Chr. *pēyufstyq* 'will become changed', Mat. 17.2 *pēyufs* 'he was transformed',

Greek μεταμορφώθη, Syriac *'šthlp*, *ḥlap* 'to change'. If Oss. D. *ājjeum*, I. *ivyn*, *ivd* 'change, translate', D. *ājjevdzag* 'exchange', I. *ivccag*, D. *jevccag*, *ājjevccag*, *jevdzi*, I. *ivddzag* is from **abi-yaufyo-* with umlaut *-āui->-ē-*, it can also contain *yaup-*. O.Ind. RV *yop-* in perfect *yuyōpa*, causative *yopāya-*, AV participle *yupitā-* has been translated variously by 'press down, remove'; and 'make fast', but Sāyaṇa rendered by 'be secret', and *vimohaya-* 'confuse'. Possibly 'change' was the earliest meaning. Since *-p-* is a frequent increment to bases in *-eu-*, this IE *ieup-* may be traced to *ieu-* 'move away', see s.v. *gyūna-* 'gait; times'. See also *byautta-*.

bye 'witness', K 4, 141r5 *mamā ttattika bye ka aysu aṇa hvānūi*, *jīdāmā gyastā balysā vya* 'my witness here; if I should speak otherwise, I should have deceived the *deva*-Buddha' (*vya* with preterite indicating the irrealis, from *vāta-* 'been, become'), Tib. *de ni hdir kho-bohi dpaṃ yin-te gol-te kho-bo gšan-du smra-bar gyur-na*, *kho-bos de-bśin-gśegs-pa gślus-par hgyur-ro*; translation E. Lamotte, 243: or ce Buddha en personne rend témoignage à mes paroles et, si je parlais autrement je tromperais le Buddha'; V 305, 2a4 *bye*; and ibid. 2a3 plural *byāṇna*. Plural, III 2, 6v5 *gyasta balysa byāṇni hōmāṇde* 'may the *deva* Buddhas be my witnesses'; III 2, 7r2 *tī mā biṣṭā byāvani hōmāṇde* 'these all were my witnesses'; II 66.7-8 *tā burā vara byāṇna ya* (with list *bye...bye...bye...* with names) 'these so many were witnesses there, the witness...'; II 64.1.9 *tā burā vara byāṇna ya* 'these so many were witnesses there'; II 13, 1a11 *tī burī va byāṇna vya*, =II 14, 1c7; V 3.13-4 *tī burī va byāṇna ya bye...* *bye...*; II 61, 1b7 *byaunā*, ibid. 8 *byauna*. Inflection, nom. sing. *bye*, plur. *byāvani*, *byāṇna*, *byauna*, *byaunā*, *byāṇ*, from stem *byāvan-*. Similar is *naḍe*, plur. *naḍaimā*, from **nrtāvan-* 'hero, man'; and *miṣṭi* 'bountiful one', *māḍe*, voc. sing. *māṣḍāna* from **miṣḍavan-* (to Av. *miṣḍavant-*). The *-e* is from older *-āh* (<*-ōs*)<*-āns*, of the suffix of professional work *-van-*, hence *byāvan-*, *byaunā*, *byāṇ*, nom. sing. *bye*. Turnšūq Saka *bije*, plur. *bijūne* 'witness'. The base is then *vikaya-*, as in Av. *vikaya-*, *vikaya-* 'witness', Sogd. Bud. *wyē'w'k* 'testimony', Pahlavi Psalter *gwk'dyky*, M.Parth.T. *wg'h*, *wg'hyft*, M.Pers.T. *gwog'yy*, Zor.P. *gw'k'y*, *gw'k's*, N.Pers. *guvāh*, Pāzand *guvāh*, *guṣāi*, Armen. lw *vkay*, *-ic*. From **vi-kay-* and **vi-kāy-* is possible; or *vik-* with suffixes to *vaik-*: *vik-* 'separate'. To the base *kay-* 'observe', is supported by O.Ind. *sākṣa-* 'under the eyes', *sākṣin-* 'witness'; and by the presence of 'knowledge' in Got. *weitwōds* 'having known, witness'; Greek *μαρτυρ* is of uncertain origin (perhaps to Iran. *mār-* 'to notice, feel'), and Lat. *testis* <'third', implies a third person present. 'To separate' seems therefore less likely. Sogd. *wyē-* with suffix *-w'k* abstract indicates **vič-* with palatalized *k->č-*.

bye bye 'more and more', II 7.105 *jīnau hūṣa tsi svahau*

bye bye tsidā 'may your (-ū) life prosper, may your pleasures (BS *sukha-*) advance more and more'. See *byehā byehā*; *byau*, and *bryau*.

byaide 'is found', see *byeh-*, *byaunda-*, *byimdi*.

byerajā 'the first day of the lunar fortnight', see above *berajā*, to IV 17.18.

byaire 'they are found, exist', see *byore* to *byeh-*.

byev- 'get', Z 2:183 *ttiyau puṇyo avasi ma dāru balysistu hastamu byevo* 'by these merits surely soon I might get the best bodhi-knowledge'; III 125a2 *ttānai byevindā parriyu harbiṣyau haysgamatyau jsa* 'by this for him they win freedom from all troubles'; III 125b5 *thatau byevindā parriyu* 'swiftly they gain deliverance'; III 125b1 *byevā*; V 103r5 *byevātā*, V 132, 2a1 *hamangetetu byevāt(ā)* 'he gains indifference (impartiality)'. From base *ap-*, *āp-* 'to get', see above *āhate*, *ehāte*. Hence **abi-āpay->byev-*, Av. *avi-ap-*, Orm. *waw-* 'to obtain' (**abi-ap-*), Yāyn. *biyop-*, *biyopta*. 'to reach'; Oss. D. *ājjafun*, *ājast*, I. *ājjāfyn*, *ājjāft* (and with one *-j-*) 'to reach' (**abi-āf-*); Zor.P. *ayāstan*, *ayāpēt*, N.Pers. *yāftan*, *yābad*, M.Pers.T. 'y'b-. To IE Pok. 50-1 *ap-* (*ap:-ēp-*) 'to take, reach', O.Ind. *āpnōti*, *āptā-*, Greek *ἄπτω* 'seize, bind', *ἄπτεσθαι* 'touch', *ἄφῆ* 'touch', Armen. *ap* 'palm of hand, handful', Lat. *apīscor*, *aptus*, *coēpi* 'I began', Hittite *e-ip-* (*ēp-*), *appaanzi* (*apanzi*) 'take'. See *byeh-*, *byauda-*, *bide*.

hyeṣti 'he strides', K 72:24 *biṣāṣte byeṣti* 'he steps to the *caitya*-monument (*biṣa=baṣa*)'.

byaiṣtā 'it melts', K 90:743, see s.v. *ttaj-*.

byeh- 'get', participle *byauda-*, V 329, 13r2 *mārā pāpīmā rrāsu byehāte* 'the sinful *Māra*-demon gets control' (BS *pāpimant-*), BS G 37, 10b4-5 *mārah pāpīmān avatāraṃ lapsyate* 'will get entrance'; III 25, 25a3 *trāysā byehādā* 'they feel fear', BS *saṃtrāsam āpatsyante* (*trāysa-<BS trāsa-*); V 132, 2a2 *byehātā=V 136, 1b2*; I sing. V 64:49 *balysistu vyāreṇini byihimi* 'I get it the bodhi-knowledge by way of prophecy' (BS *vyākarāṇa-*); 2 plur. III 70:110 *khvai byehya:rā* 'if you find it'; III 70:111 *byehā:va*; I plur., III 70:113 *byehā:mana*; 3 plur. conjunctive, K 10, 9v4 *byehāṃdu*; V 43, 103a2 *thiyau byehārau*, *ibid.* b4 *byehār(au)* *thatau* 'at once obtain'; I sing. optative, K 154:48 *byehinai pūmāttama seda* 'may I get foremost *siddhi*-power'; K 151:36 *byehine...seṇudā* 'may I get *siddhi*-success'; K 144, 2r3 *hīṣanvā ājṣvā bañāmai byaihai* 'he undergoes binding in iron bonds'; V 275:74, 6a1 *ārā byehā* 'he is found at fault'; K 144, 2r4 *guscyi ni byaihe* 'he does not find release'; participle present, SuvO. 36v7 *byehandeī hāmāte* 'he becomes possessed of', BS *lābhī bhaviṣyati*; K 138:932 *byehānai hime*, Tib. *gnas*; noun, V 111, 33r5 *rruṣte byehemate kāḍāna* 'for the acquisition of sovereignty', BS *rājatvaṃ pratilabheyuh*; K 57, 24r4 *ce va byehauma niṣtā* 'who has no acquisition'; abstract, K 9, 43v1 *u ku paṃj(i)nu balānu byehāṣkyā* 'and where (there is) acquirement of the five powers' (BS *bala-*); III 127r1 *ttye dāraṇe byehāṣce kāḍāna* 'for the obtaining of this formula' (BS *dhāraṇi*); Manj. 376 *byehāṣcyā*. Preterite *byauda-* 'got', BS *prāpta-*, V 342, 84r6 *byaude*, BS G 37, 78b7 *anuprāpta-*; Manj. 126 *icahaurvā phārrvā byauda* 'having attained the four stages' (see s.v. *phārra-*); K 106:254 *samāhā hauva jsa byode* 'he was possessed of the power of trances' (BS *sanādhāna-*); V 271, 7:1 *ulā byaudātā* 'she got a camel'; V 342, 84v1 *abhiṃnā byaudāndā* 'they got supernatural powers', BS G 37, 79a2 *abhiṃnā-pratilabha-*; V 78, 4r5 *byaudāndāmā vīvāgu* 'we got ripening' (BS *vipāka-*), Tib. *hbras-bu thob*; Manj. 417 *byādauda āchā gvaṣka* 'they got freedom from diseases'; Manj. 417 *śravā*

byaudāda 'they got joy'; III 129:221:19 *mahācāitti paṃma byaudāṃdi dye* 'they succeeded in seeing the great *caitya*-monument before (them)'; K 39:160 *gaṃjsā byaudai ā baṣḍā maistā* 'he committed a fault or a great sin'; participle, V 132, 1b3 *ttye ttāndrāmye byaudye aysmū* 'of that such-acquired thought' (*aysmū=BS vijñāna-*).

Passive use 'it is found, it exists', 3 sing. Manj. 242 *atta ne byaidai* 'there is found no end', = Z 5:83 *amitta nā niṣtā* (BS *anta-*); Manj. 227 *gvāna ne byede* (so) 'does not exist at all', = Z 5:71 *hārṣṭāyā ni byaude*; Manj. 179 *ttena cu kara āttama nai byaide* 'because an *ātman*-self does not exist at all' (MS *rkara*); Manj. 303 *na nairvāṇa byaide* 'nirvāṇa does not exist'; see also K 150:32 *byeṃdā*; K 144, 1v4 *byeda*; Manj. 318 (plural) *āttama satva pūḍgala byide* 'the *ātman*-self, beings, individuals are found'; K 55, 18v1 *byimdi*. Plural, Manj. 41 *satsai(ra) drrāmā byaire dūkhinai badaua-ṣela* 'such they exist in migration in the grievous prison' (BS *bandhana-śālā*). Present 3 plural, Z 5:54 *pracyau jsa vātca ni byaure* 'then they do not exist through *pratyaya*-causes', = Manj. 178 *pracyau jsa vātca na byaura*; K 11, 16 *ttārā ne byaure* 'those do not exist'; V 285:8v5 *ni jā byauri dvā(sā dharma)* 'the twelve (elements) do not exist', = V 286, 5r4 *dvāsā dharma ni byauri*; Manj. 198-9 *ne byaure*; Manj. 265 *vina aysmva gvāna ne byaure* 'without thought (*aysmū=BS vijñāna-*) are not found at all', = III 29, 42a2 *vina aysmū gvāna na idā* (*byaure=idā* 'they are'); Z 24:383 *hārṣṭāyā ne byore* 'really are not'; Z 22:116 *nā nā...byori* 'are not'. From base *ap-*, *āp-*, *ip-*, 'get, reach', present **abi-āfya->byeh-*, **abi-āfta->byauda-*, **abi-ifta->bida-*; 3 plur. *byaure<*abi-āparai* (*āpā>au*), **abi-āpaya->byev-*, *pari-āpaya->prev-*, **pari-āfta->proda-*. For *byaide* 'it is found', *byaire* 'they are found' **abiāfyatai* (with *-āfya->-āy-*), **abi-āfyāre* (*-āfyā->-āy-*); for *-ai-* note also *-adati* in *daiyā* 'he sees', *-avati* in *buysaiyā* 'is quenched'. See also s.v. *prev-*, *byev-*, *bide*. Cognates s.v. *byev-* and *prev-*.

byehā 'position, stage, seat', II 104:88-9 *ttū ūvāra raudaṃ byehi pastai alāvāṇsye* 'he deigned to occupy that exalted kings' position' (BS *adhivāsita-* 'accepted, endured'); similarly, JS 18v3 *puṣṭi ttya rruṃdā byehā* 'you feared that kings' seat'; K 153:25-6 *vajrāṃmai byehā dharma-kāyā vasvā harbiṣe baysūṇe vāṇi gilmi...hagyeda satva* 'the (*vajra-devatā*)...on the diamond seat (parallel BS *vajrāsana-*) by means of all pure Buddha knowledge of the *dharma-kāya* ('doctrinal body')...saves the beings'; II 103:53 *gyasta-gyastūṇai byaiha vira* 'upon the seat of the *deva* of *devas*', translation AJM, n.s., 11, 1965, 103; Manj. 356 *avaivarita byeha vī āva* 'having come to the *avaivartika-* ('non-returning') position'; II 119:164 *jastuṇa byaiha pastāṃda pārauttai* 'they deigned to establish themselves upon the celestial (or royal) seat', translation BSOAS 30, 1967, 96; K 147:37 *hiye hiye nū byehā paryara pārautte* 'each according to his position, deign to establish yourselves'. III 108 (2936), 7 *byeāhe ve ra hamā|||* 'upon the seat on his part may he be (*hamā-<te>*)'. The meaning from context (parallel BS *āsana-*) excludes *byeh-* 'to attain' and the subscript hook acts to separate the two words. Possibly **abi-āha-* to base *āh-*

'sit', in *āste* 'be sits, dwells', hence **abi-āhya*-> *byeha*-. IE Pok. 342-3 *ēs*-, *es*- 'sit' O.Ind. *āste*, Av. *āste*, Greek ἤσται; plur. O.Ind. *āsate*, Av. *āhantē*; Hittite *esa* 'sits', *esari* 'they sit', infinitive, *usanna*; hieroglyphic *es*-, O.Ind. *āsana*- 'seat'.

byehā byehā 'more and more', v 244, 3a1 *ttyūm mī sja jsina byehū byehā uskhaysde* 'their life increases', BS *tešūm āyur vardhayiṣyati*; ibid. 3a2 *ttyāṃ pātca byehā byehū jsina uskhaysde*, BS *tešām āyur vivardhayiṣyati*, =K 94.112 *ttyau mī sja jsina byeha byehā usakhīysde*; ibid. 113 *pātca byeha jsinā usakhīysde*; K 96.165-6 *ttye ja ṣtāna jsina sa salī hamī ustanū hamadā byehi usakhīysde* 'his life gone at 100 years, at the last for him indeed it will increase', =v 245, 8a1 *ttye ja ṣtāna jsina sa salī paskyāṣtā u(s)khaysde*. See *bye* 'more', II 7.104-5 *jsinau hūsa tsī svahan bye bye tsidā* 'may your life increase, may your pleasures (BS *sukha*-) advance more and more'. See *byo byau*, *bryau bryau*. Here *byehā* from **frāyah*-, to Av. *frāyō*, Zor.P. *frēh*, N.Pers. *firiḥ*, to IE Pok. 800 *plei*-, O.Ind. *prāyas*- 'more', superlative, Av. *fraēsta*-, Greek πλείστος.

byehamj- 'draw out', see *byihamj*-.

byebāysa- 'hunter', see *bihāysa*-.

byau 'increase', K 109.320 *ṣai kama ysautta nai vara pārāga nai byau bvūeme jsa* 'this his thought flows off, there is no decrease, no increase of it with bodhi-knowledge', translation of context E. Lamotte, 251. Duplicated *byo byau* 'more and more', JS 3r1 *bīṣi sūha brūna-pajsamya byo byau tside* 'all his pleasures (BS *sukha*-) possessing splendid reverence may they advance more and more'; III 17.45-11 *(su)hau byau byau tsidai* 'may your pleasures increase'; K 35.80 *tī ma jsāna hvānda svahe byau byau tsimide* 'they said being here (?)', may the pleasures increase'. See also IV 22.1-2 *cu panaṣti i byehai bryau bryau* 'what is lost, he gets, more and more...'. From **frayāva*- with *-āva*- suffix (see s.v. *rraysau*- 'empty'), to base *fray*- in *bye*, *byehā* **frāyah*- 'more', IE Pok. 800 *plei*-. Possibly with Pašto *wrō wrō* 'little by little'.

byaugvā loc. plural, see *byūnga*- 'bond'.

byoj- 'to care for', noun, dyadic with *haspīj*-, III 8, 15v1 *byauja bāyūṃ haspījūṃ* 'I treat with care, exert myself'; v 182r1 *byoje haspījye jsa bāyāña* 'they are to be treated with care, with effort'; III 7, 14v5 *gyasta baysa byauji bāyūṃ* 'I treat with care the *deva* Buddhas', III 7, 15r1 *baudhisatva byauja bāyūṃ* 'I treat with devotion the bodhisattvas'; III 7, 15r3 *gyasta byauji bāyūṃ* 'I treat with care the *deva*-gods'; participle, *byauta*- Z 12.10 *tta yana balya tā byautā* 'so Buddha, do to your devoted one'; v 189, 107b3 (isolated) *byautā*; v 283, 2b2 *cu ttye va tsī byautī byehē* 'who goes on his behalf receives his care'. From **abi-auk*-, to base *auk*- 'be accustomed to' or **abi-yaug*- 'to join with', see *nyūj*-, *nyūta*-. Here *o*, *au* is kept (as in *āyoṣṭa*-).

byautta- 'transfer, convey over, change', K 29.196 *phara kūṣḍā vīrāṣṭa byauttai* (infinitive) 'to carry the pots towards the palace', =K 38.134 *asthiyāṃdi utci kūṣḍi vīrāṣṭā byūtte* 'they raised the water to carry to the palace'; II 97.107 *drai tcā jū yāṃda byauttaudū* 'three or four times always we returned', =II 94.23 *u tī hā drai tcām jū yāṃdā byauttaudū*. See *byūh*-.

byauda 'obtained', see *byeh*-.

byauna 'witnesses', see *bye*.

byora 'apt (?)', v 324 (2957), 162 *nūvarā naṣkasti āramaysda mānada dū-byora samūhām-vyacaka āsiri vanittamji* 'the teacher (BS *ūcārya*-) Vanittamji, like the newly risen sun, apt to the *dharma*-doctrine, embracing trances' (BS *vyak*- 'comprehend, contain'; *samādhāna*-). Assuming adjective *byora* < **abi-āf-ra*-, to base *āp*- see s.v. *prev*-, *byev*-, Lat. *apiscor*, *aptus*; form with *-ra*-, like Av. *ādra*- 'small', O.Ind. *ādhrā*- 'needy'.

byore, *byaure* 'they are found', see *byeh*-.

byaurinai 'cloud's', K 17.193, adjective to *pyaura*-, see s.v. *pyaura*- 'cloud'.

byausāuka, see s.v. *pyausāka*- 'bud (?)'.

bra, *brra* 'dear', JS 17v4 *brra puraka* 'beloved sons'; v 66.7 *bra ysarrnū nika* (BS *niṣka*-) 'dear are the golden neck-ornaments'. See *brī*, *brya*-.

bramkhaysji 'name of the second autumn month' (listed in KT IV 11), II 21, 13b1 *bramkhaysji* (and II 24, 27.2; II 33, 3b10); II 23, 18a3 *brakkhaysji*; II 8, 140 *brakkhaysda māṣṭai*; II 94.38 *bramkhaysdya māṣṭa* (and II 97.124-5); Sid. 3r5 *brakkhaysdya*; with the change of *-dy*-> *-j*-. Possibly the older form is IV 26.1 *bryamkhaysjā* with *bry*-.

bramgarā 'wretched (?)', III 128.10-1 *ma na ttā hamdirye rrāṣi himāmane, ma bramgarā, ma dīra-gūttirya* (BS *gotra*-), *ma kastara, ma na ttā agyau prratyaggyau jsi vārūdyā himāmane* 'may we not become subject to another, not wretched, not of low family, not inferior, may we not become defective in limbs, in subordinate limbs' (BS *anga-pratyanga*-). A pejorative adjective, possibly **frama-karaka*-, to N.Pers. *faram* 'sorrow', note also Zor.P., Gr.Bd., TD2, 128.2 *plmkl *fram-kar* of the fire needing no fuel. But it could equally be connected with *bram*- 'to weep', see s.v. *brem*-.

branthā 'storm', v 115, 64a1 *abādā bāta paṣṭindā abūdā brinthā* 'untimely winds arise, untimely storms', BS *viṣamā vūyavo vānti*; Z 24.415 *branthā hiṣṭā hāṭingya* 'a red storm comes'; Z 24.501 *branthā hiṣṭā hāṭingya*; Z 24.520 *kho ye brinthu vīri hvūtu vāṇṭe phū(rā)* 'as one tosses well-tossed (=winnows well) the awns into the wind'; K 155.53 *brathu bāri* 'storm and rain', v 153, 174a1 *(br)inthyau hamkhau(ṣṭa)* 'tossed by storms'; III 14.29 *bāri pha hime u bramthi tsidi* 'much rain falls and storms come'; v 62.21 *nūhājsaṃdyi dīṣṇa vū brranṭhā hiṣṭā* 'from the western region a storm comes'.

The initial *br*- is ambiguous for IE *bhl*-, *blur*-, *pl*-, *pr*-, or from the preverb *abi*-> *bā*-, *b*- (as *bārāh*-, *brāh*- 'soars up'). The winnowing excludes a whirlwind. From *branthā* it is possible to derive *bran*- or *bram*- (*bram*- 'to weep' hardly suits) or the base may be fuller *branṭh*-. IE Pok. 120-1 *bhel*-, *bhl*- 'to blow' could give Iranian *bran*- 'to blow', to put with IE *bhlē*- in OHG *blājan* 'to blow', O.Engl. *blāwan*, *blæd* 'blowing, buffet of wind', *blæst* 'blast of wind'. This IE *bhlen*- would stand beside *bhlē*, as O.Ind. *bhan*- 'to speak' beside Greek *phā*-, Lat. *fa*-, see IE Pok. 105-6 *bhā*-. Connexion with *rrantha*- 'noise' hardly suits (as **abi-ranṭh*-). The stem is **branṭhi*- with plural *brinthā* from **branṭhy*-.

braviya 'happy', JS 37r1, see v 118, 67r5-6 dyadic *bārā-viṣā suhauṭtā* 'happy' (BS *sukha*-).

brāśśāte 'falls', Z 23:103 *urā aysurā śtānye vratāna puṣṣo brāśśāte urvaśi kādna* 'Ura being an asura-demon fell from his vow (BS *vratā-*) at once because of Urvaśi'; Z 24:455 *baśdye jsa brāśśā kar ni pātcu ne byode* 'through evil deed it falls, then it is not at all found'. Base *bras-* 'move from its place', Oss. D. *ālvāsun* 'draw out', *ālvāsun* 'come out', *ālvāst*, I. *ālvāsyn*, *ālvāsyn*, *ālvāst* (see E. Benveniste, *Études sur la langue ossète*, 35–7). to O.Ind. *bhraṣ-*, *bhraś-*, *bhrūśaya-*, *bhraśta-* 'precipitate, eject' (but Av. *brāsa-* to *bram-* 'to weep'). IE Pok. 168 *bhrenk-*, possibly O.Slav. *broś-* 'to throw'.

brāśta- 'asked', participle to *puls-*; 1 sing. v 235, 16b2 *brāśtaimā*; III 133, 5b1 *brāśtemā*; 1 plur. II 87:9 *brāśtāmdūm*, II 119:174 *brāśtāudū*; 3 sing. fem. K 45:19 *tī-t-i hā brāśtā sa* 'then she asked him'; K 46:41 *brāśtā*; K 38:140 *brāśtā*; infinitive, III 129:16 *drūnā paridā brīśti* 'they deign to ask the health'. See *puls-*, *pūs-*. From **prś-*, *prśta-*, IE Pok. 821–2 *perk-*, *prk-sk-*, O.Ind. *praś-*, *prcchati*, *prśta-*.

brāha 'back' of body; see *byhaña*; III 93:253 *brāha-*.

brāmṅā 'part of the body', III 89:163 *cu brāmṅā narāme* 'whose body-part comes out'. See the compound Sid. 4v3 *'hala-brāmṅvā pārotta* 'established on the half of the *brāmṅa-*, BS *śrony-āsrita-*, Tib. *hdow-mohi bar-gyi nan-na gnas-so*, BS *śroni-* (Khotan Saka *śūñi*) 'hip and loins'; Tibetan *hdow-mo* has been traced in the Tibet Mongol Dictionary of Sumatiratna with four Mongol equivalents.

brāmṅjā 'birch-tree', Sid. 13r4 BS *bhūrja-*, Tib. *stag-pa*; JS 31r4 *klu hauške brrāmje pasuste* 'as the dry birch-tree burns'; I 179, 98v2 *brrāmja hiya grrathi*, BS *bhūrja-grratha-*. See *brumja-* 'birch-bark' Z 20:42. The bark was used in medicine.

brāta- 'awake, clear', K 136:872 *o husamīda o vā brrātā, māstā, au vā byamāda* 'either sleeping or awake, intoxicated or bemused', Tib. *ñal-lam gñid-kyis log-gom*, *smyos-sam*, *rab-tu smyos* (*gñid-kyis log* 'returned from sleep'); I 143, 50v3 *brrāvaušta jaida hūna podime* 'it abolishes wakefulness, it induces sleep'; Z 7:38 *cū hūña uaiśsa brāta* 'who are those awake in a dream' (dyadic); K 69:226 *brrā śtāna* 'being awake'; Sid. 128r5 *brā*, Tib. *gsal-ba* 'clear (of mind)'; v 188, 75b4 *śi ttara hūsto u brātā* 'he there sleeps and is awake'; Manj. 72 *kauma śa mvaña brrā tī ttāre hūsada dva* 'where one remains awake, then those two sleep'; v 187, 75a1 *nū brā āye gyasta ā hūśā(te)* 'he may not be awake, Buddha, or send to sleep' (*hūś-* causative to *hūs-*); K 52:82 *jā-smarāmñā byehūñā brrātā* 'I get birth-memory clear' (BS *jōti-smara-* with abstract suffix *-oñā*); Manj. 410 *hūsadaī māttrā* (BS *mātra-*) *basta baiśa brrāva māttr(ā) guva* 'the bound is sleeping only, the freed one is the wholly awake one'; K 37:122–3 *cu i brrāve tti pūnām jsa uhyāñā* 'who may be awake, they are to be shot with arrows'; K 112:372 *bāvaña gilna hama brrā śtāna baiyseña usta vā* 'by help of *bhāvanā*-meditation he becomes awake, he is to be awakened at last (*baiyseña* from *biysāña-*)'. In Iranian elsewhere 'awake' is expressed by **vi-grāta-* to base *gar-*, *grō-*, hence possibly here **bī-rāta-* has ended in *brāta-*, to Av. *jayārāya-*, *yrīsa-*, *yrāyrāya-*, M.Parth.T. *wygr'd* 'awake', causative *wygr'n-*, inchoative *wygr's-*, *wygr'syn-*, M.Pers.T. *wygr'd*, *wygr'n-*, *wygr's-*, Zor.P. *wigrāy*, *gufrāy-*, Oss. D. *iyał*, I. *qol* 'awake',

N.Pers. *bidār* (Pašto lw *bēdār*) metathetic to **bīrād*. IE Pok. 390 *ger-*, O.Ind. *jārate*, *jāgarti*, Greek *ἐγείρω*. See also s.v. *gaḍanaa-* 'watcher (?)'. For *bidār* see W. B. Henning, *Sogdica* 544.

brātar- 'brother', nom. sing. Z 13:69 *brāte*, v 210, 36:2 *brrātā*; oblique Z 13:69 *brātari*; gen. plur. SuvO. 3v5 *brātārānu*; acc. sing. II 128:58 *brrātārā*; gen. plur. II 100:209 *brrāvarām jśā*; nom. plur. v 66, 24a5 *brātari*, v 64:4 and 65:1 *brātārā*, III 69:99 *brrātara jauysa* 'brothers fighters', III 69:100 *mahe dva brrātara* 'we are two brothers'. To Av. *brātar-*, *brātaram*, *brābre*, O.Pers. *brātār*, Zor.P. *brāt*, *brātār*, N.Pers. *birādar*, Oss. DI. *ārvad*, *ārvadāltā* 'kinsmen' (D. *ānsuvār*, I. *āfsymār* 'brother'), Sogd. Bud. *br't*, *br'trt*, Man. *br't*, *br'trt*, M.Parth.T. *br'd*, *br'dr*, M.Pers.T. *br'd*, *br'dr*, Balōči *brāt*, Pašto *wror*, Yidya *vrai*, Waxi *varit*, Šuyni *varād*, Yazg. *wred*, plur. *wradar*, Yayn. *virot*, Sarikolī *vrud*, *vrūt*, Rošāni *virōd*, plur. *virōdar*. IE Pok. 163–4 O.Ind. *bhrātār*, Armen. *elbayr*, Lat. *frater*, Got. *brōþar*, Let. *brātāritis* 'dear brother', Greek *φράτηρ* 'kinsman'.

brrāmna- (= *brāna-*?) 'carrier (?)', III 81:169 Turk. *sađi*, *brrāmna hame* 'the (Turkish) *sal* is the handle (?)'; *sal* 'hand-grip of the bow'. Older **brāna-* or *brūna-*, possibly to base *bar-* 'carry' whence *br-āna-* or *br-ūna-* 'means of carrying' (but *br-* can also derive from *fr-*).

brābe, *brrāmbe* 'before', see *brunbāte*.

brāmra 'happy' see *brora-*.

brrāvā 'food (?)', II 101:244–5 *na ra mam stūrā aštā na baida pamuhā ca ma jittai u brrāvā na ita caiga kṣrāštā ka kirā na tsida* 'there is no more a beast (horse) here nor garment to wear (for one) who is in trouble here, and not food; so (even) if it is necessary they cannot go to the Chinese land'. For *jitto* 'fails, is in trouble (of the body) is ill' to base *jōn-*, *jīn-*, see above. The word *brrāvā* (only here) seems from the context to refer to the third requisite for travel: beast, clothes, food. Hence possibly *brāva-* from **barva-* (as *grāma-* 'hot' from *garma-*) to base *bar-ū-* 'to eat', see s.v. *bāmrai* **bauraka-* from **barvaka-* by u-metathesis.

brāśka 'question', v 77, 145v4 *mājeina salāvānai brāśka hvāñā* 'with our speech by him questions must be uttered', Tib. *bde-bar rab sad-nas* (*sad* 'examine'); Z 20:21 *brōške hamu byāta yanāre* 'they remember at all times the questions'. From **fras-*, *puls-*, *brāśta-* 'to ask', see cognates s.v. *puls-*.

brābā 'he may soar up', optative 3 sing., see *bārāhātā*.

bri, *brrī* 'dear, beloved', *briya-*, *brra-*, v 64:3 *kṣrā brī* 'dear to the land'; v 67, 25a4 *(gya)styā tsūmañcā brī* 'beloved of the coming *devī*-goddesses'; K 138:927 *baysānā brrī hime* 'he will be dear to the Buddhas'; Manj. 191 *pūra ysīda brrī u ysūśka* 'she bears (base *ysan-*) a son beloved and treasured'; IV 23:15 (verse 26) *paññe brī*; II 3:38 *paññai jśāñi brrī* 'dear to everyone', parallel Samghāṭa-sūtra G 37, 9a3 *sarveśāñi priyo bhaviṣyati*; Mahāvīyutpatti 2940 *balu-jana-priya-*; Tumšūq Saka *jesdanu bre* 'dear to the *deva*-gods'; plural, v 66:7 *bra ysarnā nika* (BS *niśka-*) 'precious golden ornaments' (*bra* from *briya*); v 58, 128v4 *u brya sū-karañānu* 'and beloved of the acts (or actors) of fame'; inst. plur. v 231, 17a2 *bryou ha-* (*yūnyau*) 'with dear friends'; v 66:16 *brau pūryau* 'with

dear sons; voc. plur. v 66:10 *brau* 'dear ones' (deleted), with voc. plur. ending *-yau*; with *-ān-* suffix Z 2:5 *keitā...kho ju māta bryandamu pūru* 'cherishes...as a mother the most beloved son'; comparative, III 101:41 *śau śau hada hvai bbrauda ysūskyaira* 'one by one each other man to him more beloved, more treasured'; v 64:3 *braudama pū(rā)* 'most beloved son', here *bbrauda* from **briyāndarā*, and *braudama* from **briyāndama-*. With *-aka-* suffix, v 154, 184b3 *bryakā hamatā* 'becomes dear'. See *brīka-*, *briyāna-*, *brītā-*. Cognates s.v. *briya-*.

brīka- 'beloved', v 64:43 *paṃṇe brīkai* 'dear to everyone one', see s.v. *bīka-*.

brījs- 'roast', Sid. 132v2 *pātca kuṃjsa brījsānā* 'then the sesame-seed must be roasted', BS *prabhr̥ṣtam...* *tilair*; Tib. *tila br̥os-pa*; with preverb *us-*, see above *aysbrījs-*, *iysbrījs-*, *eysbrījs-*, Tib. *br̥os-pa*. From *braig-*: *brig-*, beside *braiz-*: *briz-*, and *brag-*, to Av. *br̥aj-* in *parō.br̥ajya-* 'food-roasting' epithet of an *aonya-* 'oven' (see TPS 1960, 82 ff.; BSOAS 26, 1963, 90), M.Parth.T. *bry'n* 'roasting', M.Pers.T. *bryz-*, *bryzn* (**brēzan*) 'oven'; Zor.P. *bl̥īn* **brīstan*, N.Pers. *birīstan*, *biryān* 'roasted' (**brīdāna-*), as *giryān* 'weeping' from base *garz-*, *barēzan*, *barējan* 'oven', *birzan* 'frying-pan', Balōčī *br̥ejag*, *br̥ijag*, *br̥ēka*, *brihta*, Khowar lw *uren̄jēik*, Yidya *uročum*, *urexčum* (**brinj-*), Pašto *writ* 'roasted' (**brixta-* or **brīsta-*), Sarikoli *virz-*, Waxi *vareš-*, *varešt* (**brīsta-*), with O.Ind. *bhr̥jjati*, *bhr̥ṣta-*, *bharjjana-*, *bhr̥jjana-*, *bhraṣtra-*, *bhr̥ṣtra-* 'frying-pan'. IE Pok. 137 *bher-* 'to roast', 1. *bherg-*, O.Lat. *ferctum* > *fertum* 'sacrificial cake', Lit. *birgelas* 'beer'; 2. *bhreig-*, *bhreig*-Lat. *frīgō* 'roast'; 3. *bhrug-*, Greek *φρύγω* 'roast', *φρύγανον* 'dry wood'.

brīnjā- 'dry place', III 59:21 *tī kḥu ṣakala brīnjvā karā ūtci nī byide* 'just as in dry deserts no water at all is found', parallel to BS *ujjāṅgale prthivī-pradeśe* 'in a dry part of the earth' (Saddharma-puṇḍarīka-sūtra, ed. U. Wogihara, 202:9); in the simile of the antelopes and the *marici-* 'mirage' in the same text III 59:21 *vīra ṣakala brīnjī kḥu nī ūtci udiṣā, nī va byehimḍā ūtci stāsimḍā saṃ* 'there arid dry places if it is a matter of water they do not find water, only they stay (are weary)'; III 79:12 *ṣakala brīrajā hauṣā rauvā* 'dry places, arid plains'; Z 22:116 *alava* (BS *āṭavī*) *ggaṃpha sāyate brīnje jiyāre* 'forests, plains, sands, deserts will vanish'. Base *brīnjā-* 'dry, parched, desert' from *braig-*: *brig-* with nasal *bring-*, see above *brījs-* 'to roast'. Sogd. Bud. *br̥'yzkh* is associated with desert VJ 902 *ptw'čh z'yh ZY br̥'yzkh ZY šykth* 'desert land and **frēsū-*, and sands', but it has been traced to connexion with N.Pers. *farēz* 'a kind of grass'. The Pali-Vessantara-jātaka (Jātaka 6:508, translation 263) reports Maddī pushing through hill and forest grass, clumps of bulrush reeds. The BS *jāṅgala-* is rendered Sid. 6v4 *astaucā* 'dry land', Tib. *skam-sa* 'dry land'. Note *-inj-* also in *bisaij-* 'make noise' < **vi-sinj-*. *-brīta-*, *-brīya-*, see *tcabrīta-* 'scattered'.

brītā, *brīyā* 'love, passion' for BS *rāga-*, SuvP. 70v2 *brīyā*, BS *rāga-*; K 58, 28v2 *ysūrā jaḍi brīyā*, parallel BS *rāga-moha-dveṣa*; SuvO. 68v4 *hā tsutāndā dātā brīya* 'they went in love of the dharma-doctrine', BS *āgatā...* *dharma-kāmāḥ*. Inflexion, nom. sing. *-ā*, acc. *-o*, *-au*; gen.

-tāye, *-tye*, loc. *-ya* (*brīya*), inst. *-ai*, *-e*, inst. plur. *-yau*. With negative Z 6:32 *abrīye*; Z 6:44 *abrīyaa-*. Adjectives *-īnaa-*, *-osta-*, *-ūna-*, *-aiṃja-* fem.; v 100, 43r5 *brītānā suha vaṣivātā* 'he experiences desirable pleasures' (BS *sukha-*, *upajīva-*), K 152:17 *brīyīne*; II 104:77 *brīvīnai ysathīnai jaḍīnai vāma jsa* 'from the sea of love, birth, ignorance'; SuvP. 68r2-3 *brīvījau haṃtharkyau jsa* 'with love distresses', BS *rāga-samkate*; v 381, 3a6 *ci brīyaasta-pīṣkala* 'who have the form at will', = v 332, 24v1 *hiyauṣca-pāṣkala*, BS G 37, 21b3 *kāma-rūpiṇas ca*; v 52, 83b1 *brīyostā pāṣkalā*; v 125, 7b4 *brīyaustā*; Z 20:6 *trāma hāmāro brīyosta tīyā bāṣā* 'then all become so passionate'; SuvO. 36r4 *u brīyūnyau tceimanyuu uysdyāne* 'must be surveyed with loving eyes', BS *priya-hitābhyām preṣitavyāḥ*, SuvO. 36r5 *brīyūnāna salātāna* 'with loving speech' (BS *saṃlāpa-*), BS *priya-vacanāḥ*; without *-r-*, SuvO. 36r4 *byūnyau*, see above *byūna-*. For *-aiṃja*, Z 20:23 *aysu nā buysaimā britaiṃju māṣtu daju* 'I quench for them the great passion-flame'.

brītaṇā 'beloved', v 118, 67v2 *ṣā hārā arthā manāvā brītaṇā* 'this matter (dyadic) is pleasant, desired' (BS *mana-āpa-*), BS *tad vastu priyaṃ manāpaṃ*.

brīti 'friends (?)' (dialect text), v 262 DR 01a3 *haṣṭi brīti tta mari hvātāimi* 'eight friends (?)', so here I spoke (?)'.

brītiya 'in passion' (context unclear) v 28, 59v3 *yude brītiya perre*.

briya- 'beloved, dear, treasured', Z 20:22 acc. sing. *pūru briyu* 'dear son'; voc. sing. Z 19:3 *briya balya*; Z 20:21 *briya ṣṣuva* 'dear report'; nom. acc., gen. sing. *brī*, inst. sing. *brīna*, inst. plur. Z 11:11 *brāyo*; plural, SuvO. 4v1 *manāva brya hvandā* 'pleasant, dear men', BS *kānta-priye jane* 'beloved, dear people' (BS *mana-āpa-* 'pleasant'). By loss of *-iy-*, *-y-* also *bra-*, *brā-*, v 66:7 *bra ysarnnā nika* 'dear golden ornaments' (BS *niṣka-*); JS 12v1 *nārā panyai brā* 'wife dear to everyone'. With suffix *-aka-*, v 154, 184b3 *bryakā hamatā* 'becomes beloved'; comparative, III 101:41 *brānda ysūskyaira*; superlative, v 115, 64v1 *bryāndamai ānāca mārāre* 'his most beloved ministers (BS *amātya-*) die' (*bryāndama* with *yi*), BS *priyo mātyo* 'sya mriyate'; Z 2:5 *bryāndamu pūru* 'most beloved son'; K 20:251 *ṣvāra ma bbrauda ye* 'he was most dear to me', = K 28:166 *ṣvāra ma bbrauda ye*, = K 36:110 *ṣūra jsāṇi maṃ bbrauda ye* (translation, BSOAS 29, 1966, 511; 528). See *āvun-* 'to bless', participle *orāta-*; *brīyā-*, *bbrauda-*, *plurrīnā*. From *frai-*: *frī-* 'to be friendly, love', Av. *frīnā-*, *frīnā-*, *frita-*, *friṭa-*, *frīna-*, *frya* (*friia-*), with *ā-*, *āfrivan-* 'blessing'; Sogd. Bud. *pry*, *pryt'tt* 'love', *pry'w'k* 'love', *pryt'm-* 'dearest'; Man. *fryy*, *pry'n* *pryt'm* 'dearest of the dear', *pryyt't*, *fryt't*, *fry'n*, *fryt'r*; Chr. *fry*, *fryčqt*, plur. *fryt*; *fryt't* 'love', with preverbs, *ā-*, *nī-*, *pati-*; Bud. *prywn*, "Brywn, Ancient Letter *prywn*, Man. "Brywnčykw, participle *frytyy*, plur. *frytyt*, *fryn*, *frywn*; Chr. *frywn*; with *nī-*, Chr. *nifrytyty* 'accursed' voc. plur.; Bud. *pt̥br̥yn-* 'return blessing', Man. *p̥fryy* 'honour'; Zor.P. *āfrīn*, *āfrītan* 'bless', *nifrīt* 'cursed', *nifrīn*, Pāzand *nifridaa*; N.Pers. *āfarīn* 'blessing', *nafrī* 'curse', *nafrīn*, *nafrīd*; Oss. DI. *arfā* 'thanks', *arfājag* 'blessed'. To IE Pok. 844-5 *prā-*: *prī-*, O.Ind. *prīnāti*, *prītā-*, *priyā-*, Greek *πρῆός* 'soft', Got. *frija-*, nom. sing. *freis*,

frijōn, frijonds 'friend', O.Engl. *frēo, fri, friond, frēod* 'love', = Got. *friyathwa-*; O.Slav. *prějō* 'care for', *prijajō priyateli* 'friend'.

briyanda 'beloved', Z 2:180 *ša ju māta nāstā kye pūru sšau-ysātu tterā briyanda* 'this mother is not who holds the only-born son so dear' adjective to *brīyā* 'love' with suffix *-vant-*, with *-a < -u*.

brrīyausti II 123:8 *jūhānai brrīyausti aysmū jsa* 'with amorous passionate mind'. See *briya-*.

brīra 'mane', Z 5:38 *kho ju saruui kesarā brīra* 'as the mane of a *kesarin*-maned lion'; Z 22:146 *tcañjsi kādā mulysgā brīra bulysa* 'hair very short, mane long'. Initial *br-* from either *br-* or *fr-* or preverb *bi-* before *r-* (see *brāh-* 'to soar up', *bārāhātā*). In form Av. *brīra-*, attested in Yašt 13:55 has *urvaranam xvaoriranam* 'of plants reaping well' to *brāi-:brī-* 'to cut'. There is also Vištāsp-yašt 38 *xvafrīrd. . . bavūni* 'may I become with good *frīra-*', to *frāi-:frī-* 'friendship'. But Iranian words for 'mane, neck' are from base **barz-*, **barš-*, beside which **barg-* is a possible variant, hence IE *bhel-*, *bhelg-*, *bhlēg-s-*, *bhelg-*, see IE Pok. 122-3 'to project', so Pašto *wraš* 'mane' (**brz-*), Kurd *bišū* mane (**brzuka-*), Oss. DI. *bārzāj*, *bārzej* 'neck' (**brzaya-*), D. *barcā*, I. *barc* 'mane' from **bršti-* as *arc* 'lance' from *ršti-* (rather than from *brti-*, or *br(t)s-*); Av. *baršā-* 'back of horse', (**brg-s-*), Armen. lw (North Iranian) *barš*, *baš* 'mane' (**brgs->*brš-*) with Zor.P. *buš*, N.Pers. *buš* 'neck, mane'. Hence base *barg-*, *brg-*, and *brag->*bragrā->brīrā-* (as *šira-* 'content' < **sagra-*), for *-agr-* of West Iranian, see s.v. *sarau* 'lion', and Av. *ayra-*, Zor.P. *ēr-*, Zor.P. *dēr* 'long', O.Pers. *darga-* (through **dagra-*). For Oss. D. *barcā*, I. *barc* 'mane' from **bršti-* note also D. *fāsa-bārcā*, *fāca-bārcā*, I. *fāsarā*, *fācarā* 'behind the saddle' from **bršti-* to IE Pok. 125-6 *bhelg-*, whence also *baz* (< **barz*) 'cushion'.

brrīvarja 'act of love', II 115:18 *pañai brrīvarja yañi bāya samādāñi ahašta* 'to everyone he was making (durative past, or 'may he make') love-acts to lead to trance (BS *samādhāna-*) uninterrupted'. From *briya-* with *kar-*, **brīyakaračī* (as Sid. 126v3 *byūvarji* 'making remembered', to *byāta-* and *-karačī*).

-brīs-, see *tcabris-*, s.v. *tcabali-* 'scatter'.

brrīšti 'to ask', infinitive to *puls-*, *brašta-*.

briha 'back', see s.v. *brhañā*.

brū 'early', III 20, 442 *brrū haḍā* 'early in the day'. BS *pūrvāhna-kāla-samaye*; K 18:217 *brru haḍe*, = K 26:143 *brrū haḍāe*, = K 35:88 *brrū hiḍā*, parallel Divyāvadāna 448:5, *prabhātāyāñ rajanyāñ* 'when the night lightened' (see also III 25, 27b4-28a1 *byūṣṭeye šavi*, BS *prabhātāyāñ rātrau*); Sid. 122v1 *ysai brū* (omitted in Tibetan); v 54, 83v3 *siddham brū ha(ḍā)*; inflected in *-ī*, Z 22:150 *hamye brūi kvī rre bvaittā kari jambutivī baḍe* 'the same morning when the king mounts him, he carries him around Jambudvīpa', parallel to Lalita-vistara 12:23 *sūryasya-abhyudgamana-velāyāñ* 'at the time of sunrise' (note *kara-* as partitive adjective, type Lat. *urbs media*). From **frau-* with *br-* retained as in *brūñhāte* 'before', unlike *hā*, *hāysa-*, *ha-*, *hatarā-*, *hatāma* containing *fra-*. Note IE Pok. 814 *pru-* in Greek *πρῦνός* 'being at the furthest end (?)'. For the meaning note O.Ind. *prātār* 'early', Greek *πρωί*. See also s.v. *hvašta-*.

brrūka 'window', III 106:21 *ttanī ca byāšā brrūka ayāṣṭi* 'at once when she opened the window towards the street'. From **abi-rauka-* with *-ka-* suffix retaining *-k-*, to base *rauk-* 'to shine', with Zor.P. *rōcen* 'window', see cognates s.v. *bārūñ-*, *rrūdātā*.

brūñ- 'shine', III 29, 4124-b1 *khu jā oñā stārā dyāri šīvi brrūñāri* 'as the stars appear in the sky, at night they shine', = Manj. 261 *khu ja āsa* (BS *ākāsa-*) *stārā dyāra šīvi brrūñāra*; Manj. 157 *brrūñave bāya vasva* 'the pure ray shines' (= **brūñātā*); v 123, 195 *brūñāre*. Participle present, SuvO. 68r4 *brūñāndei ysānde* 'appears shining', BS *jvalantañi*; III 114, 5v4 *brrūñāndai himi khu raññinai* (BS *ratna-*) *daṣṭu* (BS *dhvaja-*) 'becomes brilliant like a jewelled banner', = v 250:791. See *bārūñ-*, *brūna*, *rrūdātā* 'light', from base *rauk-*, IE *leuk-*.

brumja- 'birch-tree, birch-bark', Z 20:42 *samu kho ju brumje uysgursti banhyu vāte* 'as one tears off the bark on a tree'; Sid. 13r4 *brāñjā* 'birch-tree', Tib. *stag-pa*; JS 31r4 *brrāñje*; I 179, 98v2 *brrāñja*, BS *bhūrja-*. The name of the birch has taken many divergent forms. Here note Oss. D. *bārzā*, I. *bārz*, plur. *bārzytā*, Waxi *furz*, Pašto *barf* 'birch-bark', Sanglečī *bareš*, Tajiki *burz*, Šuynī *vēyən, vēydz*, Parāčī *bhūn* 'tree', Yidya *viz-vōrya, vax-vuryo, xaviryō* (**brza-vāraka-*), Šuynī *brūj* 'birch-bark'. Dardic Dameli *brāš*, Phalura *brhuḥ*, Gawarbatī *bluz*. IE Pok. 139 *bherg-* 'shine', O.Ind. *bhūrjā-*, Lat. *farnus* 'ash-tree', *frāxinus* adjective (**farg-sno-*), OHG *birihha*, O.Engl. *beorc*, *birce*, O.Norse *bjerk*, Lit. *bērzas*, Slav. Russ. *berēza*, named as the 'white tree'. Note the variation *-ar-:ru-* in O.Ind. *darbha-* grass and I 147, 56r5 *drūba* for BS *darbha* (see TPS 1955, 76-80).

brūna 'splendid' as a laudatory adjective, v 65, 24414 *vṛkṣa* (BS) *vasva ramañā brūna* 'trees pure, delightful, splendid'; III 65:16 *yanūmī brrūna pajsamī* 'I do him splendid honour'; compound JS 31r *biṣṭi sūha* (BS *sukha-*) *brūna-pajsamya byo byau tside* 'may all his pleasures full of splendid honour increase more and more'; III 127:23-4 *avaphada brruna magaliya* (BS *mangala-*) *dy(ā)ma byaiḥudai* (= *-āñde*) 'may they attain the vision unsated, splendid, auspicious'; K 39:156 *jastūñā brrunā yudāñdā pūjā-karnā* 'they performed the divine splendid worship (BS *pūjā-karma*)'; K 64, 81r1 *ttū pajāysīryau brrūna saskāra dauja* 'may they receive this splendid gift of *samskāra*-ceremony', = ibid. 79r4 *ttū pajāyaude brrūna saskāra dauja*. The 'gift' is *dāñjā-* to base *dā-* 'give', which is replaced by the verb *hor-* (**fra-bar-*). Compound, SuvP. 72r4-v1 *himāñde satva aveṣṭa brrūnarā šīje vīra* 'may the beings become free of danger illuminant to one another', BS *prabhañi-karā bhontu paras-parepa*; derivative with *-ja-*, *brrūñājai* 'splendid', II 55:34 *cū dyāñdū biysamī hya dyāma brrūñājai* (u) *vārā bhaṣje āyāñysa naṣāñdā* 'for us who have seen the vision, splendid, exalted of the Buddhas, sins, distresses have quietened', translation SDTV 67-9. From **abi-rauxna-* (hardly *-xśna-* which might leave *-ñ-*), to Av. *raoxśna-*, Zor.P. *rōšan*, see s.v. *bārūñ-*, *rrūdātā*.

brruna 'fine (of food)', II 115:27 *ysañjsa kkaṣa šaiha brruna ttī js(ā) nautcai* 'savoury drink, excellent, fine and also pungent'. See *brūna-* 'splendid'.

brrūmadā 'weeping', K 24:106, = K 33:55 *brraimaṇḍā*

in compound with *gārsa-* 'throat', see *brem-*. For *brrū-*, see also *brrūyasta-* 'brilliant'.

brumbāte 'in front, previous', Z 23.148 *indradañā brumbāte ysānde* 'shines before the rainbow' (BS *indradhanus-* 'Indra's bow'); Z 22.163 *pātave nā brumbāte nāstā* 'there is no guard before them'; III 26, 3121-2 *puññai haṃbātsai brrūbi* 'his earlier heap of merit', BS *pauvākaḥ puṇya-skandhaḥ*; v 89.1111 *būtāsattva balysā brumbetā āre* 'the bodhisattvas sit before the Buddha'; III 3, 8r.4 *śye ji ne vara brumbe hvē ne paśāñā* 'no second man must be allowed there before'; II 76.72 *mahe brrāñbe* 'before me'; K 40.21 *ssa salī maṣā brrāmbhe*, =K 43, 138-9 *ssa sala maṣā brrāmbha* 'one hundred years previously', Divyāvadāna 405.27 omits; III 131.6 *śau haḍā-t-ūñ ma brāmba ni darvāi* 'one day none of them dared before me'. From *bru-* (**frau-*, **fru-*) keeping *fr->br-*: **frumba-* from **fruma-*, unlike *hatāma-* 'first' (**fratama-*), as also *brū* 'early'. Possibly formed like Paśto *wrumbai* 'first', assuming a secondary *-r-* (where G. Morgenstierne, BSOAS 33, 1970, 127 has derived from *fratama-*).

brrūyasta 'brilliant', K 26.138 *brrūyasta rana* 'shining jewels', =K 18.211 *bveyausta rana*, see s.v. *ḥyā* 'ray of light'. For *brrū-* see also *brrūmadā*.

brruva 'attained', Manj. 437 *bays(ū)sta brruva* 'having reached bodhi-knowledge', if not from *byūda-*=*byauda-*, BS *prāpta-*, possibly **abi-raup-* 'rise up to' with participle **rufta->*ruta-*.

brūška- 'rough', III 79.6 *pada daṃḍā brrūški šte* 'the road is so rough'; III 80.33 *cū pada pejsā brrūški yi* 'whose road was very rough'; of pain, III 88.148 *brrūškya vīnā jīndā* 'it removes harsh pains'; Z 20.14 *brūški...bani* 'rough bond'. Verbal, of mind, II 111.19 *tā tta hve si nā ra hā brūštya* 'so he spoke, do not grieve any more'; Z 23.26 *biśā nā ysāru brūscāte kāśca* 'sorrow distresses the mind of everyone of them'; compound, III 104.40 *brruška-aymva* 'rough-minded'. From *brauṣ-* 'break up', IE Pok. 171 *bhreus-*, O.Engl. *briesan*, *brýsan* 'break to pieces', Lat. *frustrum* 'fragment', OHG *brōsma* 'crum'. See *brrūšta-*. **brrūštā** 'break', 2 sing. K 36.100 *thi ttu gvāra ni brrūštā* 'do not you break this project', =K 27.154-5 *thā ttu gvāra na byūštā*, =K 19.233-4 *thā ttu gvāra na byūštā*. See *brūška-*, *brūštya-*, *brūšca-*. Translation BSOAS 29, 1966, 511.

bre, *brrai* 'dear', JS 16v1, II 130.1, see *brīya-*.

brraijā 'dry place', III 79.12; II 80.28 *brraijūñ*, see *brīñjā-*.

brem- 'to weep', Z 24.235 *bremānā* 'I weep' in the story of Asita, parallel Lalita-vistara 73.28 *prāroditā asrūñi ca pravartayan*; K 45.21 *ū šē āñ ttū brremū khū...* 'and secondly I weep for this that...'; K 45.19 *brraimai* 'he weeps', III 139v2 *bremātā* 'he weeps', BS G 37, 34a6 *asru-kañḥaṃ prarodati*; participle present, v 330, 20r6 *bremandā* (plural), BS G 37, 17b1 *rudanti*, Tib. *nu-šin* (nu 'weep'); v 332, 24v1 *bremāñdā gyasta* 'weeping deva-gods'; BS G 37, 21b2 *rodamāñāñ bahāñ devāñ*, Tib. *lha man-po dag nu-šin*; infinitive, v 330, 20r5 *ākṣuttāñdā ī-garśā bremā* 'they began to weep with the whole throat', BS G 37, 17a7 *paridevanti*, Tib. *nu-šin*; Z 5.26 *ākṣutte bremā* 'he began to weep'; K 32.38 *samāi āṣṭaṃḍi brraima laidrrai pana* 'but he began to weep before the

hunter', =K 24.85-6 *tṭanai āstada brraima lāmdrrai pana*, =K 16.141 *tṭanai āstana brraima lāmdrrai pana* (translation BSOAS 29, 1966, 508 but *pana* taken as *panatā* 'he arose'); preterite, v 332, 24r6 (br) *aundaimā* 'I wept', BS G 37, 21b2 *asrūñi ca pramuncāmī*, Tib. *mchi-ma šor-to* (*hchhor* 'flow'); v 159.193, 1v2 *braunde gyastā balysā ttere jsa pō* 'he wept, with forebead he (touched) the feet of the Buddha'. From *bram-*, Av. *bram-* in *brāsaṭ* 'he wept', Yašt 19.34 *brāsaṭ yimō* 'Yama wept' (W. B. Henning, BSOAS 10, 1938, 509), M.Parth.T. *brm'd*, noun and adjective *brmg*; Zor.P. (AVn 42.2) *blmnd* **brānand*, Mx 1.165 *bl'myt* **brāmēt*, Pāzand *varāmēd*, Aṣyātkār i Zarērān 107 *brāmēd*, Jāmāsp-nāmak *brāmēt*; Yazdī *bremidwun*, Nānī *bremb-* *breft*, Māzandarānī *barm-* 'to weep', Sangisari *be-bürmīten*, *börma* 'weeping', Zefre *berme*, Zāzā *bermāñ*, with O.Engl. *bärmen*, *barmen*. IE Pok. 132 *bher-*, *bhrem-* 'well up, seethe' may have been applied to tears; in the sense 'wander about', O.Ind. *bhrāmāti*, Khotan Saka Z 5.26 *vībram-* 'wander', *uī vībramīndā* 'wits are wandering' (possibly a loan-word).

brraiha 'back (part of body)', see *brhaña*; III 93.252 *brrēhā*; III 79.9 *brraihā*: 'belly'.

bro 'limit', alternative to *buro* (see above *buro*) Z 3.118 *ku buro ātāsi vari bro bōvāre buśā var buro brūñāre vasuta nauna kāde* 'wherever the sky (BS *ākāśa-*) is, as far as that they know the perfumes, as far as there they shine pure, soft, exceedingly'. With suffix *brokyā-* (see also above *burikyā*) 'limit', Z 12.55 *tterā tcamā brokyā* 'to the utmost last'; Z 23.142 *odā gyastuvō brokyā* 'right up to the deva-gods', =Z 23.151 *odā hā gyastuvō braukyā* (similar to the phrase *audi...bure*). Without *odā*, N 175.29 *gyastuo brocu* (with intrusive *-r-*); Z 24.454 *gyastuvō brokyā* (without *odā*). After the pronouns, *šā brokyā* 'all this', Z 10.20 *šā brokyā yānyau dryau jsa hañbajśya bōāmata hvīnde* 'all that is called bodhi-knowledge common to the two vehicles (BS *yāna-*)'; with *tterā*, Z 12.20 *tterā brocī mulyśdi* 'all so much favour from him'; with *vara*, Z 6.60 *ku buro satvānu vākalpa varā brocā harbiśśu vīrā* 'all there in everything wherever beings' imagination exists' (BS *vīkalpa-* 'false conception'). From *bura-*, see s.v. *buro*, *buḍaru*, to Av. *būri-*.

brrau 'dear', inst. plural II 130.1, see *brīya-*.

braukalā 'brow', III 81.175 *brraukalā* gloss to Turk. *qaš* 'eyebrow'; III 69.93 *hañgrīhya:rā brraukala mañ* 'raise up (2 plur.) my brows'; Z 24.515 (br) *aukale muṣṭyau jsa vahaste* 'brows struck with fists'; III 130, 1b5 *braukalā spalāte* 'the brow may quiver'; adjective, III 38.44 *skaudā brraukalakīje vajākye* 'secret sporting with the eyebrows', parallel to BS *vikāra-* 'contortion'; III 47.65 *skaudaka brraukalakīja dumaka* 'secret movements of the brows'. From *brau-*: *brū-* with various suffixes, here *-kala-* (as in *caukala-* 'he-goat'), Av. dual *brvatbyam*, Zor.P. *brūk*, N.Pers. *abrū*, *barū*, Sogd. Bud. *br'wkh* (**brūkā*), Oss. D. *ārfug*, *ārfutā*, I. *ārfyg*, *ārfutā*, adjective D. *ārfuggin*, I. *ārfygdžyn* 'with eyebrows', Paśto *wrūdza*, Waxī *varaw*, Yidya *vriyo*, *vreḡa* (**brūkā-*), Sanglēcī *vrič* (c=ts), Šuynī *varūž*, West Iranian Tālišī *baw*, Baxtiārī *burg*. IE Pok. 172 O.Ind. *bhrū-*, Greek *ὄφρῦς*, O.Ind. *brūad*, Lit. *brūvis*, Tokhara B (dual) *pārwanē*, A *pārwan-*.

brrauda 'dearest', K 20:231 *ṣvāra ma brrauda ye* 'he was very dear to me', from *briyāndama-*, see s.v. *briya-*.

brorā 'happy', Sid. 6v1 *cu vaṭṭhānarā hīvī aṇṇa, ṣi surakā u alobā* (BS *alobha-*), *u brorā, u buysa-aysmu u abyamḍā, hauta jsa haṃphve* 'what is the attendant's (BS *upasthāna-kara-*) own character, he is clean and non-greedy, and happy (smooth) and patient and undistracted and possessed of force', BS *bhaktāḥ snigdha* 'pramattas ca balavān paricārakāḥ', Tib. *gcan-zib, re-ba med-pa daw* (*re-ba* 'hope, wish'), *yi-ran-ba daw, bag yod-pa daw stobs daw ldan-puho*. The lists differ, but *brorā u buysa-aysmu* correspond to BS *snigdha-* and Tib. *yi-ran-ba* 'be glad, rejoice'; v 66, 23a7 *maṃ vīra braura thu bra ysarnā nika* 'you, pleased with me, (desire) the precious golden ornaments' (BS *niṣka-*); II 4:50 *brāṃra nāhalmā khaṇadai* 'happy, reverent, laughing'; III 127:15 *śakalaka-śaumai braura nāhalaḥ khaṇadai* 'fine-faced, happy, reverent, laughing'; II 114:5, 15-6 *rauma kheṇḍa aidrā sūrai jsāka paṭsaumai braura* 'like Rāma, bold in senses, devoting his life, happy'; II 115:31 *kraṇā sājū braura* 'I make grateful, happy'; v 65:13a *maṃ vīra braura āṣṛya thu kariha* 'for me you, teacher, are happy, active'; v 312:26 *pūrā dvarā tta brori satta* 'sons, daughters, these happy beings'. Cognates uncertain: if 'with ardent mind' and thence 'happy' the source may be **abi-rau-ra-*, giving a base *rau-* in Oss. D. *araun* 'burn' to AV *rūd-* 'fevered'.

brorcu 'limit', see s.v. *bro* 'to the limit'.

brausāra- 'the part around the eyes', I 179, 97v5 *brorausira vīna* 'pain in the part round the eyes', BS *paricakṣuṣā-bhyaḥ*; Z 21:15 *cūḍo vaysā brausā śārka ne yana* 'why indeed (-ū<uta) now should she not make her eyelids handsome?'. The compound *brau-sāra-* is 'head of the brows', or 'juncture of the brows' (*sāra-* in Oss. D. *ānsarā*, I. *ssar* 'confusion', base *sar-* 'to join'; see also I. *gūppysartā* groups of *gūppyr* 'sons of the house'). See *brau-* in *braukala-* 'eyebrow'.

brya- 'dear', see *briya-*.

bryamkhaysjā 'month name', see *bramkhaysji*.

bryārīñā 'kindly act', IV 7v7, as from *briya-* and *kāra-* with abstract suffix -īñā, *ṣi saṃkhāraṃ haṃṣiṣḍi bryārīñā* 'the monastery (BS *saṃghārāma-*) intends friendly relations'.

bryau bryau 'more and more', IV 22:1:2 *cu panaṣṭi i byehai bryau bryau* 'who may have lost, he gets more and more'. Older form of *byo byau* from *fray-*, IE Pok. 800 *plei-*, Av. *frāyō*, *fraēšta-*, O.Ind. *prāyas-*. The -au may indicate **frayāva-* with -āva-, as in *raysauya* loc. sing. 'empty' to base *raz-*.

bv- 'accept, adopt', participle *bva-*, see s.v. *bvā*, *bveṃ* *īmā*.

bvā 'know', 3 sing. injunctive, to *buv-:busta-*, II 127:32 *ttye kiṇai mū tteyi hvām bvā* 'therefore in this let the Tei-Uang know'; ibid. 40 *hamaiyai tteyi hvām bvā* 'on his part the Tei-Uang may know', translation AM, n.s., 11, 1964, 19. Either **budāt* 'he should know', or 2 sing. imperative **buda*. The subscript hook is as in *hū* 'perfume' < **bauda-*, as *pva* 'hear', 2 plural < **patigauṣata*. Here *bvā* as from **budata* 2 plural could be the polite plural.

bva 'vanishing, cessation', K 68:208-9 *cu vā nva dā tta tta hvīmde khu sau bva harbāsi bvāñā sau ji hamā bvavī mīti svabhāvastā cu ṣṭām varasde* 'what according to the dharma-doctrine is so named, when one vanishing is to be wholly known, one arises, there is no vanishing to it, what is experienced as natural' (BS *svabhāva-* with adjective suffix -asta-); K 67:177-8 *ni vā va byehī pāci bvākā bvavī aharina cai bautti si hera ttuṣā, khu bvāki aharina bajimdi* 'then the knower does not attain to its vanishing without remainder (=BS *aseṣa-*), he who knows it, namely that the dharma-elements are empty (=BS *sūnya-*), when to the knower they perish without remainder' = K 71:8v1-2 *na vā va byehī pāci, bvāka bvavī aharina, cvai būta sā hīra ttuṣā, khu bvāka aharina bijatte*; K 57, 24r3-4 *u na va bīdi bvāka na bvavī ttye hera prraciṇna (im-=-ai) ce va byehaunna niṣṭā* 'and there is not found (does not exist) a knower nor its vanishing (ceasing to exist), for the reason that there is no being found (existence)'; K 65, 84r2 *kīra-vadāva dasau cū bva bijatta* '(I confess to) the ten paths of karma-acts (BS *daśa*; *karma-patha-*) which have perished, vanished'. From *buvan-*, participle *buvata-*, *bvata-*, *abuta-*, *bva*, and noun **buvati-* 'ceasing to be' > *bva*. See *buvan-*, dyadic with *baj-*, *bijatta-*.

bvañā 'perfumes', K 49:3:9; gen. plur. *bvañāṃ*, Bcd 45r4 *bvañāṃ śīrkāṃ jsa* 'with good perfumes', BS *gandha-varebhiḥ*. See *hū*.

bvanamdi 'learned (?)', v 312:27 *dīda khu ṣa rrispūra hūṣā bvanamdi hamya* 'so that the prince grew up, became learned (?)'. Possibly **baudanant-a-* to *baud-:bud-* 'understand', see s.v. *buv-*; hence denominative *baudana-* (or *budana-*) with participle present. The adjective describes the prince after training.

bvaysa- 'long', see *bulysa-*.

bvaysa 'intoxicated (?)', II 40:40-1 *cu nāma naḍāna bvaysa haysga vanāsa* 'whatever men (heroes?) are intoxicated, violent, destructive'. See s.v. *bvaysuam*.

bvaysdaiyai 'decays', III 110:18-9 *cū hvī yserā ṣṭe ṣa viṣṭrā ranā nauñāda ṣṭai tteye prracaina cū na narausta u na bvaysdaiyai* 'what is the human heart, that is, like vajra-diamond jewel because it does not burst and does not decay'. From **buz-dai-* to **abi-uz-* or **vi-uz-* with *dai-:di-* 'to fall, decay', to Yazg. *ḍay-*, *ḍed* 'fall', *ḍayd* 'he falls', *ḍed* 'he fell' (note in Yazgulamī without preverbs also *waḍ-* 'to marry' and *fin-*, *fadag* 'to descend', like *sin-*, *sadag* 'to rise'). This same *dai-* is in *dīn-*, 2 sing. *dīñā* 'you let fall, throw down' with -n- causative; and see also *dīra-* 'bad'. IE Pok. 187 *deis-:di-* 'move, move fast', O.Ind. *dīyati* 'flies', *dīyate* 'perish', *dīna-* 'small, wretched'; *adīna-* 'not fallen, broken' gloss to RV *āditi*. Dardic *Ṣiṇā diṣoiki* 'to fall'; Greek *δῖω* 'flee', *διερός* 'fleet (of foot)', Celtic O. Ir. *dīan* 'swift'.

bvaysnā 'sesame sugar (?)', II 1:9 gloss to Chinese *cī-ma tīām* (SDTV 18; 29), possibly (proposed by W. Simon, letter of 1.9.72) *ṣī-ma* 'sesame' (K 1210:2; 593 *ma* (with radical 140)); *tang* 'sugar' (K 973:5). See derivative *bvīysana*; and *bveysi*, *bveysa*; also above *bvaysa*.

bvāṣca 'for perfume (?)', III 42b6 (12) *u bvāṣca vara viṣṭāṇa u surā vara bājana viṣṭāṇa* (in the Kalparāja-) 'and incense jars (*vara-* 'vessel'), are to be placed and clean

jar-vessels (*vara-* 'vessel', dyadic with BS *bhājana*) are to be placed'. Possibly *bvāsta* adjective *-asta-*, *-ustya* > *-asca* to *bu-*, *bū* (**bauda-*).

bvāstā 'stuffed full', K 41.65–6 *dāda piṣāri-vi herā pīrām jsa bvāstā klu ṣi kimalai ṣte* 'such a disgusting thing, stuffed with worms as the head is'; = K 44.182–3 *dida piṣāri-vihera heri pīrām jsa bvāsti klu ṣi kimalai ṣte*. See *bāsta-*, *bvestā*.

bvāsti 'be mounted', K 44.209 *tī iṣū rre pāṭaliputti ṣṭāna bvāsti ū ttahikṣaṣṭilāi h(īna) bāste*, = K 42.92–3 *tī iṣū rre pāṭaliputti ṣṭāna bvāsti ū ttahā:kṣaṣṭilāi hīna bāste* 'then king Aśoka being in Pāṭaliputra mounted and led the army to Takṣaṣilā'; with *-ā-* also, III 73.191 *rre spūṣṭa kṛthāṣṭā bvāstā* 'the king looked, he rode towards the city'; III 66.25 *rre bvestū kūṣḍi vīrāṣṭa* 'the king rode towards the palace', K 25.121 *bvesta rre h(ū) tsue* 'mounted the king went out', = K 17.186 *bvesta rri hā tsue*; K 39.155 *tīye bādā bvesta pēṣaramjī ā* 'then he mounted, he came in the evening'. See *bugad-*.

bvasti 'examined (?)', IV 3.3 *vaṇa malunaskḥi biṣi bvasti* 'now Malunaskḥa has examined all'. From **abi-pad-* 'enter upon', see *nvasta-* 'lying down' from *ni-pad-*.

bvaste 'known', K 152.4 *bvaste pārama* 'they realized the *pāramitā*-perfection', older *busta*.

bvā 'you accept', 2 sing. to base *bu-*, **buta-*, *bva-*, III 11, 205.5–212 *crāmā maṇi āśayā* (BS *āśaya-*) *bvā cīrāmūṃ ggautrā* (BS *gatra-*) (*iyā?*) *crāmūṃ hettā iyā ttindrāmi rūvina veṣina iryāvahūna hai hai mahāsatva muhu ttr(ā)ya* 'what kind of intent of mine you may accept, what kind my family (embryo of Buddha?) may be, what kind of circumstance mine may be (BS *hetu-* 'condition, cause'), from such a form (BS *rūpa-*), from such a guise (BS *veṣa-*), from such behaviour (BS *īryāpatha-*) deliver me, O Great Being'; K 112.372–3 *tī vara rraṣṭa prrattiyakṣai harb(ai)ṣa bvā tīye anābhāuga carya jsa cu tvā haṣṭiṣṭa yanāvai* 'then there all the right witness (BS *pratyakṣa-*) may you accept of him who with that effortless (BS *anābhoga-*) career may show zeal'; 2 sing. middle, III 11, 202.2–3 *vaṇiā ṣṣinaumā bve klu ma ttina ysamthāna ttrāyā* 'now accept supplication (**śnauma-*), so that you may deliver me from this birth'; preterite *bva-* < **buta-*, **būta-*, III 1, 52.2–3 *dasau karma-paha bve imā* 'I have accepted the ten ways of *karma*-acts (BS *karma-patha-*)'; III 8, 163.3–4 *dasau kuṣala karmapaha bveṃ inā* 'I have accepted the ten good ways of *karma*-acts (BS *kuṣala-karmapatha-*)'; v 293.3.6, 2b2 (isolated word) *bvemā*. Parallel to BS *daśa kuṣala-karmapatha-samādāna-* 'adopting the ten good *karma*-ways', with *sam-ā-dā-* 'adopt, take to, adhere to'; also II 101.12 *dasau ra maista śalai samādāyī varttām* 'we practise adoption of the ten great good things (*śalai*=*śāḍye* 'goodness' for BS *kuṣala-*). Present 2 plur. conjunctive *bvāta* 'you get', III 70.111 *nai ra jsām paṇṇiara bvāta* '(if...) you do not receive report of her', with optative III 70.109 *paṇṇimarai būrau aṣka* 'perhaps you may get news of her'. In letter symbolism, K 108.298–9 *ba-aṣara vīra vasve hamagte dya bvāya* 'on the *ba*-letter there is got pure impartiality by sight' (like *ibid.* 300 *vasve hamagte dyāma*), where *bvāya* is conjunctive **bvāta* 3 singular. Base *bag-* in *bu-*: *bva-* from *bag-*: *baxta-* 'give, take (a share)', here for 'take,

accept, adopt', beside *baxs-* in *būṣs-*: *būta-* 'give, distribute', see *būṣs-*.

bvāeme jsa, K 109.320 see *bvāmata-* 'knowledge'.

bvāka- 'knower', adjective to *buv-*: *busta-*, v 130, 52b1 *rrāspūrā bvākā hajū* 'prince knower, wise'; III 31.1 *bvāka hīrāmā vīra* 'on the state of a knower'; K 67, 24r4 *bvāka-*, K 71, 8v2; 8v3; Z 6.50 *ne ju butte bustā ne bvākā* 'he knows there being no realized and no realizer'; SuvP. 73r3 *bvāka*, BS *vidu paṇḍitaś ca* (*vidus*=*vidvāṇas-*). *bvākaḍā* 'memorial (tablet?)', III 51.68; 71; 73; *bvākaḍām* 78, in a repeated phrase *u piḍā bvākaḍā prrastharmadā beysūna prrabaibai-kāyā beysā hālai aurga* 'and with reverence towards the pictures, memorials, carpets, the Buddhas in the Buddha-images embodied' (BS *prati-bimba-kāya-*). Hence *bvāka-* 'knowing' with second component *kaḍa-* (**kṛta-*), as in *pajsamaḍa-* 'honoured'. See *bvāka-*, adjective to *buv-*: *busta-*.

bvājsi 'virtue', see *buljsū-*, v 63.29 *nva bvājsi*.

bvāñ- causative to *buv-* 'know', K 39.158–9 *sūdhanā raṣpūrā ṣi aysa bvāñū vaysñi* 'this prince Sudhana I announce to be myself now', *ibid.* 159 *sūryaprrabhā rrīnā dhanā raudām rre mahāmāyī bvāñūṃ śaudūvaṃ rre* 'I announce Sūryaprabhā the queen to be Mahāmāyā, (and) king of kings Dhana to be Śuddhodana the king'; preterite *bvāñ-* (from *bvāñāta-*), K 34.63 *hārva bvāñāṃdai hāṣṭa* 'the *śreṣṭhin*-ministers explained to him (*yi*)', = K 25.113–4 *hārva bvāñāudai hāṣṭa*, = K 17.176 *hārva bvāñāude hāṣṭa*.

bvāñā- 'to be known', participle future to *buv-*, K 105.240 *ṣai vā klu bvāñā klu vā vara dyāma baysa uysṭiṣa vā* 'as this is to be known how there the Buddha expounds the vision'.

-bvātta-, see *abvātta-* 'abundant'.

bvāna- 'harm', see *buvan-*.

bvānai 'for riding', II 84.12 *vina ṣe ṣe bvānai aṣā hervī haṃḍa stūri nīṣṭā* 'except one riding horse each there is no other beast at all'. See also *bvaina* III 81.41; cognates s.v. *bugad-*.

bvāma 'bodhi-knowledge', older *bvāmata-*, Manj. 341–2 *hajittā bvāma* 'wisdom, knowledge', Manj. 344 *rraṣṭa bvāme jsa paysāda* 'known by right knowledge (parallel BS *samyak-sambadha-*), = Manj. 382 *bvāme jsa rraṣṭa paysāda*, see also *bvāeme*, *bvāime*. From *buv-* 'to know'.

bvāmaja 'having knowledge', Manj. 301–2 *rraṣṭa brāmaja baysa na byaide venē aṣara* 'the Buddha with right knowledge is not found without the *aṣara*-syllable'. Adjective *-ja-* to *bvāma*.

bvāmatitā 'having knowledge', K 3, 139r5, see *buvāmātī*. *bvāmatinaa-* 'of knowledge', Z 5.82 *urmaysde mātā bvāmatīno* 'great sun of knowledge', see s.v. *buv-*.

bvāmatiyātara- 'more intelligent', SuvO. 27r2 BS *jñānavatara-*, see *buvāmātī*.

bvāmaya 'intelligent', Manj. 140 *bvāmaya hve* contrasting with 139 *jaḍa satva* 'foolish being' (BS *jaḍa-*), II 107.159 *pūñūda byāmāyī*; Manj. 146 *hajñ bvāmaya hve* 'wise intelligent man', Manj. 148–9 *ārya bvāmaya hajatta*. See *buvāmātī*.

byāyausta- 'brilliant', K 43.155 *byāyausta rāna vi* 'brilliant jewels there (*vi*=*vara*)', = K 40.38 *bvāyausti raṇṇa*; K 25.110 *bvaiausta-*, older *bāyasta-*, with adjective suffix *-asta-* and *-asta-*. See *bāyā* 'ray'.

bvāysve 'arms', JS 29r3, see *bāysū*.

bvāre 'they know', 3 plur. to *buv-*; v 355, 294v4 *ni haḍe ttū bvārā jaḍa* 'they, fools, however do not know this'.

bvāvi 'is known', SuvP. 72r4 *dukḥā na jve nāma ni bvāvi* 'let the name of pain not be known', BS *mā duḥkha-śabdāḥ kvaci loki bhantu*; II 99:174-5 *habā bvāvai* 'condition is known'. To *buv-*, *bvāte*.

bvāšya 'knowledge, experience', Bcd 53v3 *maṃjūśrī śūri bvāšya* 'Mañjuśrī's experience of boldness' (BS *śaurya-*); Sid. 15r1 *kr̥ra nva bvāšye tcerai* 'to be treated according to knowledge', BS *yathā-vidhi*, Tib. *cha-ga ji-lta-ba bzin-du*.

bvāšta 'experience', K 149:3 *hūryara bvāšta jsa ttu māšpa rraštā* 'bestow through experience this straight road'.

bvāštya 'experience', Bcd 53v1; 53v2, 53v3 BS *vidusya* gen. sing. to *vidus-*, older *vidvāns-* 'knowing'; Sid. 126r1 *bvāštyai*, Tib. *ses-pa* (*ses* 'know'); adjective, Sid. 2v2 *jsiṇa bvāšṭiṇa mahāsamudra* 'in the great sea of life experience', BS *āyur-veda-udadhi-*, Tib. *chehi rig-byed-kyi rgya-mcha*; *bvāštyaṇau* 'experienced', K 64, 82r1 *bvāštyaṇau bāysvā nehvastā* 'I crossed (the great sea) on experienced arms'. From **budāšta-* > *bvāšta-*, to *buv-* 'know'.

byāsta-, *byasta-* 'stuffed full', K 41:66 *herā pīrāṃ jsa byāstā kḥu ṣi kimalai ṣte* 'a thing full of worms as this head is', =K 44:183 *heri pīrāṃ jsa byāsti kḥu ṣi kimalai ṣte*; K 113:382 *aśucāgyau habaḍa bvāsta hadana prrānyau ḥāsta* '(the body) stuffed with impurities, full inside with breathing things' (BS *aśuci-*, *anga-*; *prāṇin-*). See *ḥāsta-*, *bugsta-*.

byāsta- 'mounted', see s.v. *bugsti*, and *buvqd-*.

byāttā 'he mounts', K 41:10, see *buvqd-*; Z 14:92 *bugittā*.

bvī 'incense', K 94:108 *bvī jsa*, =v 244, 2b2 *būna* 'with incense', see *ḥū*.

bvīna 'may I know', IV 3:10 1 sing. optative to *buv-* 'know'. *bvīnū* 'with incense and (-ū)', K 154:39 *bvīnū spyā jsa* 'with incense and flowers', see *ḥū* 'incense', *bugi*.

bvīmā 'destroy, perishes', III 83:27, see *buvan-*.

bvīmāstī (-īm- = -ai-) 'exercised (?)', II 44:50 *ṇāsa bīśai ṇāmsā phara bvīmāstī* 'the humble servant exercised much his mind' (Tib. *ṇāms* 'mind'). From **baimasta-*, **bimasta-* or **binasta-* from *marz-* 'rub' or *mars-* 'touch' < **abi-mršta-* (through *-lsta-*), see s.v. *malys-*. See SDTV 113.

bvīyi 'boiled (grain)', Sid. 122v2 *rrusa... lverai, bvīyi pā yudā idā* 'barley... is to be eaten; then boiled grain can be made', BS *vātya-* 'fried barley', Tib. *chan ho-ma ham sa-khu dan ldan-pa ham* ('boiled grain with milk or with meat-broth'). Possibly **abi-paxta-* > *buvat-* > *bv-* with *-īya-* suffix, to base *pak-*, see s.v. *pajs-*. See *-ī* in *tidi*.

bvīm̐ya 'rays', K 154:35 (with list of colours) *bvīm̐ya paśida* 'they send out rays' (-īm̐- = -ai-); =K 154:36 *bveya*, see s.v. *ḥāyā* 'ray'.

bvīm̐ysa (-īm̐- = -ai-), see *bulysa-* 'long'.

bvīysana 'sherbet (?)' in a list with *irā* 'ale (?)', and *hūra* 'mare's milk fermented', II 11:23 *⟨cūṅga kṣī⟩rāšta ira hīya u haura u bvīysana u|||*, =II 99:187 *caiga kṣīrāštā ira hīya u haurā u bvīysna u hamatci hīya, mvaiśdana haraštā ya* 'for the Chinese land presents were offered of ale (?) and fermented mare's milk (Av. *hurā*, Turk.

qumis), and this *bvīysana* beverage and of *hamatci-liquor*'. Similarly, II 10:10 *ira u hūra u bvīysana ⟨hamitci⟩ nauhiya hīsiye*, =II 99:175 *ira u haurā bvīysna hamitci nauhiya hīsiyai* 'ale (?) and fermented mare's milk and this beverage *bvīysna*, *hamitci-liquor* came as the chief (gift)'. If connected with *bvaysna* gloss to Chinese *ci-ma ttām* 'sesame sugar', that is **bvazana-*, by *i*-umlaut **bvazanya-*, this would give *bvīysana-* (as *hiśana-*, *hiśam* 'iron', Waxī *iśn*, *yiśn* from **aśuanyā-*), hence a 'sherbet', not necessarily from sesame seeds. For 'sherbet' presented to the Mongol Emperor Qubilai Khan, see P. Pelliot, Notes on Marco Polo II, 774, quoted s.v. *hamatci*. See s.v. *bveysa*.

bvira, *bvirau*, see *bv-*: *bva-* 'to accept', base *bag-*.

bvir̐yau 'know', see *buv-*: *busta-*.

bvištā 'to be associated (?)', v 170, 2r4 *|||balysānu ṣṭānye bvištā* 'to be associated (in the care?) of the Buddhas', possibly infinitive to **bvāšta-* from **abi-pas-* 'to bind, join', see s.v. *pāsa-* 'load' and 'group'. Form like *brīṣṭi* 'to ask', infinitive to *brašta-* 'asked', in III 129:16 *ttiraṃdarā drūnā paridā brīṣṭi* 'they deign to ask after health of body'.

bve 'I know', Z 2:66 *aysu bve* 'I know' to *buv-* 'know'.

bve 'accept', 2 sing. middle imperative, see *bv-*.

bve 'accepted', participle to *bv-*: *bva-* 'accept' 1 sing. *bve imā, bveṃ imā, bvemā*, see s.v. *bv-*.

bve jsa 'with a shout', v 384:5 *bve jsa patcauttatī bījāsa* 'the (vulture's) cry is overcome by shouting'. From base IE Pok. 97-8 *beu-*, *bheu-* 'make noise'. N.Pers. *būm* 'owl', see above *byūva* 'owl' with intrusive *-y-*; verbal with increments, Russ. *buxati* 'sound muffled and long', Lit. *baūbti* 'roar muffledly', Lat. *būtiā* 'bird bittern', Greek βοή 'call' βοάω 'cry out'; O.Ind. *buk-* 'sound of lion's roar', Av. *bučahin-* 'howling' (adjective), *buxti* 'howling', epithets of Vayu- 'wind', Russ. *bučati* 'roar, boom', Greek βύκτις 'howling' (adjective). Hence *bve* oblique to **bvā-* 'call, cry, shout' from **buvā-*.

bveci 'seated (stiff)', Sid. 145r5, BS *stambha-*, Tib. *ha-re hdug-pa* 'statue sitting', to *buvqd-*, *bugsta-* 'sit upon, mount'. For *-eca-*, see also *hambeca-* 'summary' to *hambirsta-*.

bvej- 'to honour', III 54:76 *pūṇa kūśala-mūla ysvām bvejāṇu anūmaudau* 'the merits, roots of good, we approve, honour, appreciate' (BS *anumodate*). See *bulj-* 'to honour'.

bvajjai 'honoured, desired', III 96:4 *hūvasoe bvajjai ṣa sūhāva* 'well-purified honoured is this Sukhāvati' (world of the Buddha Amitāyus, Japanese Amida). From *buljāta-*, like Av. *beraxda-*, glossed by Zor.P. *āržūk* 'desire'. See *bulj-*.

bvejs-, *bvajjs-*, *bvajjs-*, see *buljsā-* 'virtue', III 85:64 *bvejsa* 'virtues', adjective, III 126:4 *bvajjsinai rana* 'jewel of virtue'.

bvajjsa- 'open (?)', III 41:36 *bvajjsā-kaujsā spyakai* 'flower with open bud', parallel to lw *spūlaka-* 'bud' from BS *sphoṭaka-* 'bursting open'; possibly also III 38:32 *bvijsām jsa spyakya* 'flowers with buds', =III 35:34 *bveysyau spyakya*, =III 47:50-1 *⟨bvi⟩jsyau jsa spyakya*. From *baug-*: *bug-* 'to open, release', Oss. D. *byydāg*, I. *byydāg* 'open', Sogd. Bud. *βwy* 'deliverance', *βwyth*, Av. *baag*, Zor.P. *bōš-*, *bōxtan*; see E. Benveniste, Titres et noms

en iranien ancien, 1966, 108 ff. Hence change at KT VI 48 (to *buljsā*).

bvaina 'riding', see s.v. *buvad*.

bvaine 'knowledge', see *bvāma*, K 110:334 *bvaine*, SuvP. 69v3 *bvaine jsa*, BS *jñāna*.

bveya- 'ray', II 53:7 *mziṣḍijā bveya* 'ray of mercy'; II 102:28-9 *habadai māsta vira habadai pūra hīyūm bvaiyūm jsa* 'with the rays of the full moon in the full month'; K 148:53 *bveysūnā bveyām* 'of the rays of Buddhas'; adjective, K 40:38 *bveyausti raṇṇa* = K 43:155 *byāyausta raṇṇa* (*ā* for *am*) 'brilliant jewels'; K 49:41 *bveyausta raṇṇā*; K 33:62 *bveyāscye raha baida* 'on the splendid chariot'. See *bāyā* 'ray'.

bvaiysa- 'long', III 123:74 gloss to BS *dirgha*-.; K 52:7-9 *jvīde bvaiysi* 'may they live long'; K 155:51 *bveysa-jstīnā hamāve* 'may he be long-lived', = K 150:33 *bveysa-jstīnā hamāve*; K 151:46 *bveysyem*. . . *jstīnā* 'in long life'; *bviṃysa* I 175, 91v5 *drūnā byihida u bviṃysa jstīnā* 'they get health and long life (-*im* = -*ai*-); II 103:52 *jastūnāi bvaiysyai ttavargyai jstīnā paba* 'continuance of royal long threefold life'. From *bars*-.: *brz*- 'increase', see *bulysa*-. < **brza*-.

bveysa 'a beverage', without -*v*- *beysa*-. III 47:62-3 *spyakyau ūjsavā bveysi habadā phaysdvā jastūne khaṣṇa asphīraci(ṇa) hūysiṇā*, = III 40:17-8 *spyakyau ājsāvā bvaiysa habāla phuyasyai jastūnāi khaṣṇā jsā asphīratcaṇa hūysiṇā*, = III 38:42 *spyakyau ājsava beysa habadā phaysdve jastūne khaṣṇā va isphīraciṇa hūysiṇā* 'the bowls decked with flowers, filled with *bveysa*-liquor, from a fountain splashing over with royal (celestial) drink'. Two other names of liquor are associated here. Above *bvaysnā* glossing Chinese *cī-ma ttām* seems to refer to some sherbet (sugary drink) possibly associated with sesame or a similar plant (this *cī* is used also of an 'immortal food'), whence by suffix -*ya*- **bvaazanya* > *bviysana*-. *bviysna*-. (as *hiisana*-. 'iron' from **asīnanya*-. and *ysīra*-. 'gold' from *zaranya*-), occurring in the passages cited above in a list *īra*-, *hura*-, *hamatī* (see above s.v. *bviysana*-). The base *bag*-. 'receive', resulted in a present theme *bva*-. and a participle **buta*- > *bva*-. (see above s.v. *bv*-), hence in *bveysa*-. (latter *beysa*-), *bvaysua*-, *bviysana*-. the same form of base *bv*- < *bag*- is probably present. But this is the *bag*-. 'to intoxicate' which alternates with *mag*-. (earlier noted in AION I, 1959, 133-44). The older forms will therefore be *bvaysna*-. < **bagazana*-, *bviysana*-. < **bagazanya*-.; *bveysa*-, *beysa*-. < **bagauzya*- or **bagāzya*- (-*au*- by *i*-umlant to -*ve*-, -*e*-, as *hautā*-. 'force', oblique *hvetē*, and *haur*-, *hor*-. 'give', 3 sing. present *heḍā* 'he gives', or -*ā*'- > -*e*-, like *būḍa*-. 'time' loc. sing. *beḍa*). All three beverages were thus named for some toxic effect either weak or strong. Note here also Oss. D. *bāgāni*, I. *bāgāny* 'beer', Orkon Turk. *bigni* < **bagāni*-, Chorasm. *bkn̄y*, from the same base *bag*-. Here too belongs **baxsma*- in Ubīx *baxsma* 'wine', Kazan Turk. *maksīm*, *maksīma* 'beer', Oss. D. *maxsumā*, I. *maxsymā* 'thin beer', Čerkes *maxsime*, *baxsime*, Al-Kāšyārī, Turk. *buxsum* 'beer from barley', formed by -*šma*- from *bag*-. There is also N.Pers. *bōzah*, *bōzā* 'beverage from rice, millet, or barley', Karačai Turk. *boza* 'beverage from millet', Russ. lw *buza* 'millet drink, thin beer'; Hungarian *boza* (which

renders the Jass word *oras* in the Jass-Latin vocabulary in the MS of 1422, Oss. D. *ūāras*). This *bōzah* could derive from **bvausa*-. (without -*ya*- suffix) from oldest **bagauza*-. For the suffix -*auza*-, note Oss. D. *k'abozā*, I. *k'abuz* 'branch' beside DI. *k'abas* (occurring also in Oss. D. *ūngozā*, I. *ānguz* 'walnut'). Here too may belong II 100:217 *bvaiysya nāvai* 'he received (took) the liquor', from *bveysa*- with suffix -*ya*-. Note as support for this origin of *bōzah* that Turkish has *bor* 'wine' from Iran. **mōd* (Sogd. *nwōdy*, *mzōdw*), as well as *bāgāni* and *buxsum* from Iranian (see for the development of Iranian **madu*-. 'intoxicant', the Silver Jubilee volume of the Zinbun-Kagaku-kenkyusyo 1954, Kyoto University, Madu, a contribution to the history of wine, pp. 1-11). For the adjective suffix -*azana*- assumed in **bagazana*- > *bvaysua*-, note the similar -*azna*- in **gavazna*-. 'antelope', Khotan Saka *ggūysua*-, N.Pers. *gavazn*, Av. *gavazna*-.
bveṣḍā 'length', Sid. 121r3, Tib. *riḥ-du*; II 108:192 *dada stūḍai bvaiṣḍai baiysūnā prrabaiḍai caira hamyai* 'of such greatness (and) length the Buddha image became visible' (BS *pratibimba*-, -*ka*-); v 62:15 *byūrā chā ttīyi ṣaysdā stuḍe bāṣde ttaraṇḍarā* '10,000 feet the greatness (and) length of the snake's body' (with *bāṣde* < **buṣde*), see *buṣde*, Tib. *srid-du*, and *bulysa*-. 'long', to *bars*-. 'increase', from **bulysatūti*-.

bvesta-. 'mounted', v 310r4 u *ṣi bārai bidā bvestā* 'and he rode on a white steed'; v 310v3 u *ttī vara gāṇma bvestamḍā* 'and then there we rode *gāṇma*-beasts'; K 17:186 *bvesta* 'he rode', K 25:121 *bvesta*; K 39:155 *bvesta*; III 66:25 *bvestā*, see *buvad*-, *bvāsta*-, *bvūma*-, *bvaina*-.
bveṣṭā 'filled, stuffed', III 49:17 *aśacāṃgyau haṃbadā bveṣṭā* 'filled, stuffed (dyadic) with filthy things'; ibid. 19 *pīrām jsa bveṣṭā* 'stuffed with worms'. See *bāsta*-, *bvāsta*-.
bvestā 'ridden', gen. plur., II 58b3 *bvestā bārām* 'of ridden beasts'. See *bvesta*-, *buvad*-.
bvaunvākya, see s.v. *baunvākya* 'plant name'.

bvaunḍadai 'they informed', see *bvān*- causative to *buv*-: *busta*-. 'know'.

bvaume 'knowledge', K 62, 77v3 *bvaume giḥna* 'by help of bodhi', = K 53:10:8 *bvāme giḥna*. See *buv*-, *bvāmātā*-.
bvaguma 'talk (?)', II 125:14 *ma jsā ma ṣṣkā ārā naiṣṭā, hīṇa ysīra hīrrai ttā-ṇi bvguma-vīnai vā-ṇi parya prraysarye harakā parya pīḍe* 'here this is not a fault of mine; in my own heart I am fearful; deign to send me instruction for discussion; deign to write a summons to me'. Assuming *bvguma* connected with *bññā*-. 'talk', *vīnā*- BS *vedanā*-.
bvyauṇā 'to be known', K 41:79 *ṣi ttī khu bvyauṇā rraṣṭā vā hūṇā* 'how then is this to be known; state it rightly to me', = K 44:195-5 *ṣi ttī khu bvy(ā)ṇi rraṣṭi vā hūṇā*. For *bvāñā*-, to *buv*-. 'know'.

bbarṣyām 'with sea monsters', II 104:78-80 *karyau bharṣyām ttamattamagalā prrāṇā jsa ājaraista*. . . *mahā-samūdrā* 'the great sea infested by the breathing things *timitimingalas*, *kara*-fish, *bharṣya*-fish'. Possibly to base *bhal*- in Greek φάλαγξ 'whale', from **bar*-, **braṣ*-. with secondary contact of -*rṣ*- (or archaic primary contact). To IE Pok. 120.

bbašje 'sins', II 55:34, see *bāṣde*.

bhahya- 'tree', K 146, 4r1 *bhahyi*; *bhahye*, see *bahya*-.

bbāga- 'portion', and *bāga*- rather BS loanwords.

bbājina- 'vessel', from BS *bhājana*-, see *bagala*-.

bbāva 'root', I 145, 53v1 *sacha bhāva*, see *bāga*.

bbise 'plant name', for **bisā* (in same text with *bhahya*- 'tree') K 145, 3r4 *ñāṇa bbise gratharā ni parsāṇa* 'not to be to loosed from the knot of the *ñāṇa*- withy', possibly to Oss. D. *ūes*, I. *ūis* 'brushwood' < **vaīsa*-, D. *ūestag*, I. *ūistag* 'without branch, bush', to IE Pok. 1120-2 *uei*- 'to twist', see also s.v. *hvāṣṣa*-, and above *bi* 'willow'.

bhuāja 'sets free (?)', Manj. 43 *śāira asadu harba(śa) kara bhuāja ttā aysirva* 'all good (and) bad, surely he frees the mind'. Possibly to base *buj*- 'to set free, open', see s.v. *bvājsa*-.

-m enclitic replacing older *mā* and *nā*, but also masculine and neuter sing. **na* < **naṃ*. The preceding vowel may be -a- or -u, *ū*-, and the -m may be absent in the later language. Here only a few passages are quoted. Thus I sing, III 74.195 *māstai-v-am* 'my brains'; Z 2.58 *ku-m bisa* 'where my house is'; in the formula N 165.35 *ttā-m pyūṣṭā*, = K 72.14 *ttā pyūṣṭā* 'so by me heard', = older SuvO. 4r2 *ttā mā pyūṣṭu*: = K 94.92 *ttā tta mahā jsa pyūṣṭa*; = v 243, 1b1 *ttā tta mahum jsa pyūṣṭā*, = III 20, 3b3 *ttā tta tta māṃ pyūṣṭā*, = K 40.1 *ttā tta mā jsa vā pyūṣṭā himye*; = K 76.199 *ttā-m mā pyūṣṭā*, K 75.1 *ttā pyūṣṭā*; Z 12.43 *ysira ysirru yande ku-m jsa haṃdaru mīndā* 'he makes rough anger (is roughly angry) whereby he injures another'. For the 3 plural note III 9, 17r5 *biṣṣūṃ* 'all of them', v 249.758 *biṣṭu* (see s.v. *biṣṭa*- above), for older Z 4.109 *biṣṣā nā*, Z 4.109 *biṣṣā nu*, Z 4.110 *biṣṣu nu*, Z 4.50 *biṣṣā nā*, Z 4.44 *nā biṣṣā*; III 58.14 *uysdṭ-sūmām* 'I will teach them' (I sing. -umā, with *nā*); III 58.14 *kṣasūṃ* 'sixteen of them'. See M. J. Dresden, *Jātaka-stava*, pp. 411-12 for the enclitic pronouns. For the unnoticed 3 sing. -m, note K 61, 40v4 *bhāvāna-m jsa yanāṃdi* 'they may make *bhāvāna*-meditation with it'; K 61, 40v4 *pirāttāvu jsa baridi* (for -am jsa) 'they bring faith in it'; K 61, 41r2 *hvaṇḍā-t-ū jsa sṃha varāṣāre* 'among men (loc. plur. -ā < -vā) they experience joys (BS *sukha*-) from it'; K 61, 41r3 *ustamu jsa* (for -am jsa) 'at last therewith'; III 65.8 *pajaista-m jsa* 'he asked from him'.

ma 'me', Z 5.51 *parrija ma* 'save me'; K 46.44 *ṣi ma ttā pyaṇṭsāṣṭa pāḍe* 'he will nourish me in future'; K 4, 142r4 *ttā ma vātā uysnora garkhāttetu dyāṇātāṇḍā* 'these beings showed reverence to me', Tib. *kho-bo-la sems-can de-dag gus-pa dan bčas-sin rim-gro bskyed-nas*; K 5, 143r4-5 *vara ma paranārvātu mañātāṇḍā* 'there they conceived me to be *parinirvṛta*-quenched', Tib. *kho-bo-la der yons-su mya-nan-las hda-par hdu ses-so*; K 5, 142v2 *u namasātāṇḍā ma* 'and they revered me'; K 16.144 *ma kaiṇa* 'for me', = K 32.40 *maṃ kaiṇi*; SuvP. 66r4 *nāsāṇḍe ma jsa biṣā āra* 'may they take from me all faults', BS *atyaṃaṃ pratigrhāntu*; SuvP. 63r2 *cu buri maṃ ide karma* 'whatever are my *karma*-acts', BS *yac ca me pāpakam karma*; K 154.34 *ma jsa bāyidiṃ* (-iṃ = -e) 'they conduct with me'; K 154.36 *ma beda* 'upon me'. Possessive *mā*, *ma*, K 42.110 *ma ysira* 'my heart', v 384.5-6 *ma ysira* 'my heart' (see *mā*).

ma 'not' prohibitive, SuvP. 71v4 *ma jee dukha-vedana beāṇḍe* 'may they not know feeling of pains', BS *mā kasya cid bādhatu duḥkha-vedanā*; JS 18v3 *ttā tta muṇḍai ma jve vaṇa āche beda* 'so you remained lest now disease should be on you (-e 2 sing. 'you'); with *ne*, v 330, 13v5 with v 69, 8r4 *ma ne... pulsa* 'do not ask', BS G 37, 11b2 *mā... paripṛccha*; *na* with imperative III 75.234 *na ma jsanyarā* 'do not kill (2 plur.) me'; K 112.370 *ma na pūsa* 'do not ask'; v 394r2 *ma nua ne pulsa* 'do not ask me', BS G 37, 73b3-4 *alam... paripṛṣṭena*, Tib. *ma hdri-ṣig*; v 58v2 *ma ne vātcu pulsu*; later K 100.278 *āchai ma na hamāve* 'may the disease not arise'; SuvP. 72v4 *ma ni hā tside* 'may they not come', BS *vivarjayantu*. IE Pok. 703 Av., O.Pers. *mā*, O.Ind. *mā*, Greek *μή*, Armen. *mi*.

ma 'here', older *mara*, III 39, 43b3 *khu mara najsūṣṭa* 'when shown here', = Manj. 276-7 *khu ma nūjsūṣṭe*; Sid. 5r2 *tti maṃ bāta āphirāṇāre* 'they here disturb the winds', BS *kopayanti samiranaṃ*, Tib. *rluḥ hkhrug-par hgyur-ro*.

ma- 'this', pronoun, Sid. 128v3 *hvā mase muse haṃthrra-jimḍā ma ā ā nūṣṭimḍā* 'they press and wrap up severely', BS *śosād veṣṭana-lakṣanaḥ*, Tib. *drag-tu bcir-ba hdra-bar* ('like severe pressure'), possibly to read *māṇaṇḍā* = Tib. *hdra-bar*; *mai*, SuvO. 27v1 *namasātāṇḍā mai* 'they worshipped' (BS omits); I 255, 136r4 *avaṣṣa mai*, 'surely this one', BS *avaṣyam ayaṃ*; N 76.46 *u hā yā mai ttāna paṣ<t>* 'and thither (someone) this one in this pool', BS *tatra puṣkariṇyāṃ prakṣipya*. See also *mara* 'here'. To pronoun *ima*-, N.Pers. *im-rōs* 'to-day', Av. *imāt*, IE Pok. 281-5, O.Ind. *ayāni*, *idām*, *iyām*, *imām*, O.Pers. *i yam*, acc. sing. masc. *imam*.

ma 'I am', older *mā* (normal in preterites), III 71.150 *āhaurda ma* 'I rejoiced'.

ma 'make' 2 sing. < **maysa* (?) quoted s.v. *āhaurda*.

maṅgāra- 'old, long continued', Sid. 127v5 *maṅgārā pharāka salā* 'old of many years', BS *purāṇa*-, Tib. *rñin-pa lo du-ma*; II 94.9 *maṅgārā hanā* 'old Khan-ruler', = II 96.92 *magāra hana*; II 28, 37a2 *maṅgārā kīrarā* 'of old workmen'; v 193, 9a1 *hvaḍā magārye dva* 'two old men'; III 18.20-1 *maṅgārā maa* 'old intoxicant drink', III 18.21 *maṅgārā gviḥa rūṃna* 'with old cow's oil (butter)', III 18.27 *maṅgārā rrū* 'old oil'; I 179, 97r3-4 *maṅgārā ttaviṇ* (-iṃ = -ai) 'old fever', BS *jirṇaṃ jearaṃ*; N 50.29 *ce maṅgere hatcaṣṭe vnye jsa mahāsamudro vatseiya* 'who should go down to the great sea with an old broken boat'. Comparative, II 66.6 *maṅgādara nā iysgārya* 'the older is not bought back'. From base *mar*- or *marś*- 'to be worn out', hence **mara-kāra*- or **maraṃ-kāra*-, see base *mar*- s.v. *pumūḍa*-, Av. *marša*-, Yašt 14.28 *maršō.kara*-, Armen. *lw maš* 'worn out', *mašem* 'to wear out', to IE Pok. 735-7 *mer*- 'rub, rub away', 737 *mer-s*. O.Ind. *maṣa*- 'pulverized', Germanic *mors*- 'crush'. For -m...r-, note also *ysaṅgara*- 'old' to base *zar*- 'grow old'.

maṅgiṇḍā 'pumpkin', Sid. 18r2, BS *kuṣmāṇḍa*- 'pumpkin', Tib. *kuṣmamaḍa* (= *kuṣmanīḍa*-). From base *marg*- 'to swell', **marganta*- 'swollen fruit', see also *muṇḍa*- 'lump', base *marg*-, to IE Pok. 723 *melgh*-, variant *melgh*-, beside Av. *mərəzāna*- 'belly', Lit. *milšinas* 'giant', O.Ind. *malhā*- 'dew-lapped'. For -iṇḍa- see also *mijidā* 'amar-

anthus'. The variation *-gh-* and *-gh-* as in IE Pok. 254 *dhregh-*, *dhregh-* 'hold'. See also *maṃgāra-* for replacement of *-r-*, and *maṃja-* 'ant' to base **marvi-*.

maṃgūraṃ 'proper name', v 212, 12a1 ||| *maṃgūraṃ spaśa* 'observer Maṃgūraṃ'.

majṣī 'women', K 46.40 *pharākya majṣī haṃgrīye* 'many women assembled'; ibid. 41 *tā majṣī braṣṭā* 'she asked the women'; ibid. 41 *tai hā [hvā] majṣī tta hvāda* 'so the women said to her', = ibid. 44 *tai hū majṣī tta hvāda*; gen. plur. K 46.42-3 *khū ṣī avīṣyaca strīya tīyūṃ majṣūṃ ja ttū hīrā pyūṣṭā* 'when the blind woman heard this thing from the women'; nom. sing. III 105.8-9 *khū urauda hanṃyā ṣā majṣye* 'when the woman became pregnant', II 57a1 *ma majṣyā ysādā* 'they took away my women'. See *mijṣe*. Inflexion *-e*, *-ye*, *-yā* nom. acc. sing., plural *-ī*.

ma jsā 'with me', III 81.37-8 *parādīyayī ysairka khū ma jsā dyaīyī ttāmā* 'I grieved heavily when I felt in me weariness'. See *ma*. Preterite fem. **dātātā > dyaīyī*.

majṣā 'boy (?)', *(be?)da majṣā ysā* 'in time (?) of... a boy (?) was born', v 312.25, possibly from base *mag-* in Av. *mayava-* 'unmarried', Zor.P. gloss *ṣan nēst* 'he has no wife'; Got. *magu-s* 'boy', then **majāka- > majṣā*.

mañ- 'to think, care for, honour', III 28, 38a2 *cu ma salāyau jsa mañāre* 'who think of me (honour me) with words' (BS *saṃlāpa-*); BS *ye māñi ghoṣeṇa caṇavaguḥ* ('who followed me with acclamation'), v 150, 5a3 *(u)ysānā puñāundo mañāte* 'thinks of the self as meritorious'; III 134a3 *uysnora hayūna mañāte* 'thinks of the beings as friends'; Manj. 177 *uysānā mañāre dharma* 'they think of the self as dharma'; Manj. 194 *brā mañe pūra* 'thinks the son dear' (or plural 'sons'); SuvO. 367 *māstā ttagatīnei hāvā mañānā* 'it must be thought a great advantage of wealth', BS *mahābalena bhavitavyaṃ*, Tib. *don chen-po thob-par bsam-par byaho* (*bsam* 'think'); III 24, 22a1-2 *tta tta hā mañānā sā śāstāra ttara āsti* 'so it must be thought, the teacher dwells there', BS *śāstā viharati* (= III 28, 39a4); L 99.11-2 *au hā ggarkhuṣṭanā tārāṇa yuda yanāra ā-t-ī mañāre ā-t-ī vā pajsama yudu yanāra* 'either they may be able to put in the range of reverence, or they honour him or they can do him worship'; v III, 3314 *ratu yanāro u... suhu mañāro* 'may they make sport (BS *rati-*) and think of joy', BS *abhira-meyuḥ*; v 67, 25a2 *tta tta khū parṣa mañā paysā hīvī pye* 'as in service his own son (*paysāta-*) honours his own father' (*pye* = *pātaru* acc. sing.). Preterite, K 5, 14315 *vara ma parunārvātu mañātāndā* 'they thought of me there as quenched' (BS *parinirvāta-*), Tib. *kho-bo-la der yons-su mya-nan-las hda-par hdu ṣes-so*; Manj. 291 *nai mañe* 'he did not think of it' (*mañāta-*). Noun v 131, 56a1 *amañā-mata akāmate jsa āste* 'he remains without thinking (and) thought', Tib. *rlom-sems thanis-cad*, legs-par hjom-s-pa dan translation E. Lamotte, 303 'la destruction de toute notion' (**sarva-manyanā-pramardana-*); III 1, 6r3 *mañāme jsa*.

maṃjsa, for *mañ jsa*, III 131.2 ||| *ṣī mañ jsa ma śirkā pyāsti* 'he spoke well with me here'.

maṇḍī 'women', plural to *maṇḍe*.

maṇḍūla- 'cloak', K 63, 79r2 *ysara-ttaṣāṃ maṇḍūlyāṃ kamacāṃ pyāstā* 'covered with brocaded cloaks, with coverings'. Base *maṇḍu-* and suffix *-la-*, with O.Pers.

μανδύας 'cloak'. BS lw Mahāvyyutpatti 9183 *manduraka* Tib. *ras bal-gyi stan* 'coverlet of cotton (and) wool', Divyāvadāna 19.23 *manduraka-*, but Pali Vinaya 1 196.6 *majjhāru*. See BSOAS 26, 1963, 72 ff. This *mand-* may be connected with Celtic in Lat. *mantu-s*, *mantellum* 'mantel', whence O.Engl. *mentle*, OHG *mantal*; from late Greek *μαντιον*, Slav. O.Russ. *manūtija*, O.Slav. *manūtijica* 'pallium'. Possibly a base *man-* 'to hang down (?)'.

maṇḍe 'woman', III 123.52 *maṇḍe* (nom. sing.) gloss to BS *nārī*; II 110.21 *maṇḍve bema nā* 'the woman received woven cloth'; III 136a2 *maṇḍai vā kuṣa ṣā* 'seek out one woman' gloss to Chinese *bīka nāu tca la* (K 675.1 *nū*, older *nīwo* 'woman'); Manj. 166 *tīyū jsa maṇḍe hvāda raṣṭa* 'from these it (*ṣūnyatā*) is rightly called female'; III 137.21 *khū tī maṇḍai kainā pvaṣā* 'when I then ask for the woman'; gen. sing. I 183, 101v1 *cū maṇḍyī pūra ni hami* 'what woman has no child', BS *lamba-garbha-*; I 179, 97v5 *maṇḍī ṣvīdana* 'with woman's milk', BS *kṣira-*; II 77.7 *maṇḍvai va* 'for the woman'; II 77.38 *maṇḍvai baidā*; II 77.40 *maṇḍvai bīda padaidaudū* 'we made clothes for the woman'; plural, III 123.63 *pharāka maṇḍī brāi* 'many beloved women', gloss to BS *prabhūta nārī priya*; II 109.7 *maṇḍvī cu bema nauda* 'the women who received woven cloth'; K 36.100-1 *saṃ varī maṇḍī ṣkādādi maysairkā* 'on the spot the women made great (noise)'; gen. plur., I 183, 102v2 *maṇḍyām pūraṇa āchā* 'illnesses in women's womb'; I 159, 73v5 *miṇṣta-ujām* (*-im-* = *-ai-*) *maṇḍyām* 'of pregnant women' (see *ūra-* 'belly, womb'); I 151, 62v3 *maṇḍyām varāṣṭāṇā pūraṇa āchā* 'illnesses of the womb, to be experienced by women'. Inflexion, sing. nom. *-e*, gen. *-ī*, *-yī*, plural *-ī*, *-i* (see also s.v. *mijṣe* 'woman'). Connexion with child birth may indicate a derivation from *ma(i)k-* 'to suckle' hence **mantīyā- < *ma(i)kantīyā-* to Av. *maēk-*, N.Pers. *maki-dan* 'to suck, taste', Balōčī *mičag* 'to suck', mixta, causative *mišēnay*, Zor.P. *mičak* 'taste', N.Pers. *mazah*. From a base IE **maik-*, *mak-*, see IE Pok. 698 *mak-*, *māk-* 'moist', O.Slav. *mokru* 'moist', *močq*, *močiti* 'to moisten', Czech *makati* 'to moisten'.

maṭṭūna- 'bad, rotted', with *mu-*, *muttūṃ*, I 163, 77v4 *maṭṭūna bauṣa* 'rotten smell', BS *pūta-*; II 33, 3b2 *paṇḍā paskyāṣṭa muttūṃ himye* 'the road has again become bad'. From **mudata- > mutta-*, *matta-* with *-auna-* or *gauna-* ('colour') to base *maud-*; *mud-*, IE Pok. 741-3 *nieu-*, O.Ind. *mudīrd-* 'cloud', Greek *μυδοῦς* 'moisture', *μυδῶω* 'be moist, foul', with *smu-*, MHG *smuz*, Engl. *smut*, *smotten* 'to foul', Engl. *smut*, *mud*.

math- 'churn', see *maṇṭhi-*.

mada- 'intoxication', dialectal or archaic or possibly BS lw, K 63, 79r3 *mada-māyā khaṣa sūdā-bhaṃjana hvāda* 'intoxicant beverages, *sudhā-bhōjana*-food' (BS *sudhā* 'fine food'). To base *mad-*, see s.v. *māya-*, *meva*, *maitti*. For *-d-*, see *bādāri*.

madāna, to read *ma* 'here (?)', *dāna* 'seeds', III 87, 128.

ma-dāru 'not long, soon', v 180a12 *ma-dāru avaṣau aysā nvaṣtā yanīmā* 'soon surely (BS *avaṣyaṃ*) I can bring in'; Z 5.113 *tīyau puñyau avaṣā ma-dāru balystīṣṭu hastamu bvāne* 'by these merits surely soon I may awaken to the best bodhi-knowledge'; = Z 11.77 *avaṣā aysu hamatā*

ma-dāru balysūstu hastamo bvāne 'surely I myself soon may know the best knowledge'; SuvP. 62v1 *biṣūm sijide* (BS *sidhy-*) *ma-dārā* 'all of them may succeed soon'; SuvP. 65r3-4 *bgysa panamāmdē ma-dārā* 'may they soon arise as Buddhas' (in these two passages and SuvP. 68r1 and 70v3 there is no BS equivalent; but dyadic in SuvP. 68r1 *thyaū jsa ma-dārā* 'at once soon'). See *dāra-* 'long', and *paīya*, *pūnya*, BS *cīreṇa*.

man- 'to injure', Z 22:324 *mauṇdi mā udiṣṣā* (BS *uddiṣya*) *pravāita aysu hamatā hvastā pachīyse* 'for my sake they injure the men gone forth (BS *pravrajita-*); I myself think to be struck'; Z 2:200 *ysira ho kama yā manīyā aṅga patāṇiyā jsaniyi* 'rough speech by which one injures; wrenches limbs, beats' (-iyā durative past); Z 13:43 *ysiro ysurre yande ku-m jsa haṇḍaru mūdā* 'he makes rough anger when therewith he injures another'. From *man-ya-* also, present *mañ-*, II 101:11 *sāna jvai na mañā na vihlā* 'we will not injure even him the enemy, we will not harm him' (dyadic *mañ-* and BS *viheṭh-* 'to injure'); a broken text, v 67, 142:6 *na mañā(m)ā (u n)ye (vi)hīlāmi* 'we do not injure, and do not harm'. From *man-* rather direct to IE Pok. 726 *men-* 'press together', Greek *μενέω*, Lit. *minū*, *minti* 'tread', O.Slav. *min-*, Russ. *mnu*, *njati* 'break, knead, tread, crumple'; less likely **manθn-*, see *maṁth-*. Chr. Bartholomae, AIW traced Av. *vimanāi*, *amaṣta* to *manθn-*; similarly G. Morgenstierne, IIFL, 2:223, Yidya *lanonam: lamim* 'rub' (**niman(θ)na-*, **nimatika-*); Yazg. *ḡamāu-ḡamūd* 'to knead'.

mana 'really, indeed?', with *cu*, *ku*, *ca*, hence *cu manai* 'is it truly', K 2, 136r2 *cu māna sihavirā ānandā ttandrāmāna bahūrutūhāna* (BS *bahūruta-*) *uspurrā āstā* 'Is Ānanda the elder (BS *sihavira-*) really complete with such polymathy?'; Tib. *gnas-brian kun-dgah-bo ni man-du thas-pa rnamis-kyi mchog-go ṣes bc om-lan-hdas-kyis bkah-scal-na*; translation E. Lamotte, 239 'est-il vraiment...'; III 23, 18a1 *tta cue saittā subhūva cu mani arahamāḍā hama nā* 'How does it seem to you Subhūti? Does it really occur to an arhant (worthy one) or not?'; BS *tat kiṃ manyase subhūte api nv arhata evaṃ bhavati*; III 23, 16b4-17a1 *cu mani si srauttāvanā tta hāme nā*; without *nā*, III 23, 17b1 *cu manī ṣai sakrttāgāma tta hamā*; Manj. 318 *cu manai*; K 105:248 *ṣai manai*; Manj. 33 *ca mene*, Manj. 98 *cu mana*, K 74:64 *ku maua*; K 74:67 *ku maua naṣamādi*; Z 22:100 *cu mānau aysu tta hvataimā* 'if I have really taught'; v 70, 8v4 *tta cu mānau sarvaśūra tte hvandi vāraṇā hāmāte* 'if really so, Sarvaśūra, a wound happens to this man', BS G 37 12b2 *kiṃ cāpi sarvaśūra vraṇam utpadyeta*, Tib. *kun-tu dpah-ba rma hbyun-bar lgyur-te*; v 388, 19r3 *cu māuan ne usalyāta pyūṣṭā* 'do you not really strive to hear?'; BS G 37, 14a1-2 *yas tvaṃ notsahase śrotuṃ*, Tib. *khyod ui ṇau-par spro ma yiu*; K 6, 146r5 *cu māuan padāṇjstina dīrna kāḍāgāuāna uaryo jsāte* '(whether) he goes really to uaraka-hell through a former bad karma-act', Tib. *des spon sdig-pahi las bgyis-pa ni sems-čan dnyal-bar yan mchū med-kyi*. Possibly from *ma* (**imā*) as a particle and *na*, IE Pok. 320 *ne*, Lat. *-ne* interrogative.

maṁth- 'to churn, stir', Z 2:16 *ūtco maṁthāte kiṣṣa* 'churns water in a vessel (*kūsa-*)'; Z 2:112 *maṁthā biṣṣu āhārā tti*

'be might churn up all this ash'. With *vi-*, Sid. 100v2 *tta arve vimathāṇā* 'so the medicines must be pounded'; III 84:38 *hā haumai vimathāṇā* 'the barley is to be beaten'. With *pati-*, see *patāmaṁthanā* 'arrow'. From *inanθ-*, Av. *manθ-* possibly *amaṣta* and *vimanāi* (see *man-*), Sogd. Bud. Dhuta 25 *kδ'wty ṣy kδ L.A mnd'* 'if one does not churn it', ibid. 27 *APZY ṣy kδ mnd'* 'and if one churns it' (*mnd-* = *manθ-*); Oss. D. *āzmāntun*, *āzmānst*, I. *āzmāntyn*, *āzmāntyn*, *āzmāst* 'mix; rebel' (-nt- < -nθ-); Parācī *menth-* 'rub', Waxī *mānd*, *mānd-* 'to rub' (possibly Yidya *lamōn-*, Šuyni *ḡemān-* 'rub', see *man-*). From *maṁθ-*, Sarikoli *ināṭ* 'stick', Šuyni *ināṭ*, Yidya *inōṣṣe* (**māṭhaka-*); possibly Armen. lw *inahak* 'large stick'. IE Pok. 732 *menth-*, *meth-* 'turn', O.Ind. *mānṭhati*, *maṭhmāti*, Greek *μ῀θος* 'battle tumult', O.Norse *mōndull* 'turning handle of the quern', Lit. *menčiū*, *mēsti* 'turn (flour)', O.Slav. *męto*, *inęsti* 'to disturb'.

mama 'my', genitive to *aysu*, a 'I', v 341, 83r2 *mamā puṇā* 'my merits', BS G 37, 77a6 *mama puṇyāni*, II 71:2 *mamā śīrkā ṣṭe drūnai* 'my health is good'; II 28, 36a3 *salā haudā si mama aysu* 'gave the report (BS *samlāpa-*) that my village...'; SuvO. 54v3 *mamā ttātā ātama saṃbajāṇdu thatau mā saṃbajāṇdu* 'may these my desires be fulfilled (BS *sampady-*), may they be swiftly fulfilled for me', BS *tena sarve ca abhiprāyāḥ saṃdhyantu kṣipraṃ saṃdhyantu*. Derivatives, *mamī*, Bcd 54r3-4 *vasva prraṇihāna inani pācā ma jāṃde* 'may my pure vows (BS *praṇidhāna-*) then not perish', BS *tāvata-niṣṭha mama praṇidhānaṃ*; K 52:74 *inimī pye ysūṣka* 'my dear father'; adjectival, *mamānaa-*, K 7, 5r1 *vaṇa mamānai uṣṇilāua āṣṣiṇi ḡāyā naramdi* 'now from my uṣṇīṣa-excrecence issued a blue ray'; Manj. 222 *bitcaphi cu(e) tta tta saitta mamāne jīve satva* 'troubled in my life, how does it so seem to you, (you) man?'; Z 24:482 *namānai pūrā imu śāṣṣānā jītā* 'to-day my son's commandment perishes'; Z 22:316 *mamāno stāmo ne keṇdi* 'they do not think of my weariness'; III 7, 14v3 *inamāne ttā mīysdyīne baṁtve* 'these my pitiful laments'; v 284, 5r3 *manānye loyya* ///; secondary adjective, III 117:12 *mamaññāṃ tvāra aysmyā śārkā ṣṭe* 'the movement of mine is excellent to my mind'; with *-ālsto*, Z 22:293 *cu rro parrījīmā manāsto śākyā-muā balysā ṣṣāṇaumi* 'whom also I save to myself, a favour of Śākyā-muni the Buddha'; adjective, *māmaka-*, N 114:12 *jsārā mūri mīrāhe hoḍa mamā māmaka* 'give (2 plur.) me for mine corn, coins, pearls'.

mama 'mother' in address, K 26:139, = K 18:212 *māma*, see also *māmā* (K 29:198).

mamū 'there', Z 5:37 *namū rre śāyyo haṇtsa kāḍe duraṇa ṣṭānā vaysgastā* 'there the king with the Śākyā men, being very far off, dismounted'; v 31:79:4 *uai ue mamūka hāmuru* 'not there forgetfulness...'; Z 5:81 *uā ju ye hā jsāte mamūka ui vā vara haudari hiṣṭi* 'no one goes there, nor another comes there', = Manj. 239-40 *uai ja hā jsāya mamvaka na vā vara hadara hiṣṭa*. For *-ka-*, note also *ttatti* 'here', *ttattika*; for *-ā*, *hū*, *vā*, *mū*.

māmā- 'cotton (?)', II 85:19 (miscellany) *maṁnā thau ṣau* 'one piece of cotton (?) cloth'. Hence **mamma-* < **bamba-*, to Zor.P. Gr.Bd. 118:1 (TD2) *pambak*, N.Pers. *paubah*, Armen. lw *bambak*, Oss. Dī. *bāmbāg*

bānpāg; Turk. *bamuk*, *mamuk*, *pamuk* (see G. Clauson, *Etymological Dictionary of pre-thirteenth century Turkish*, p. 345–6); with Greek *βόμβυξ* 'silk-worm', *βομβύκιον* 'cocoon', oriental loanword; also *πάμβας*, *παμβάκις*, *βομβάκιον*, Lat. *bambax*.

maya, Manj. 120–1 but read *šama ya dūsaršila hara maraṇa-kāla pūsta avāya* 'Šama was of unethical character, at time of death he sped to ruin' (BS *apōya*). Unidentified mythical name (*š-* may stand for *ś*, possibly *šama* 'Yama').

maysirkā 'large, great', variants *maysairka*-, *mayserka*-, *miysirka*-, *miysirka*-, *miysāraka* (or to read *miysiraka*), JS 10v4 *besoci mursala* (BS *musala*-) *šeña dīsta may-sirkā* 'a whirling huge hammer in one hand'; III 75·225 *gara ttrairkha pāršta maysairka* 'he split the huge mountain peak'; III 75·222 *āseṇjā aštō maysairkā* 'there exists a great pool'; III 72·158 *birgōm . . . tīyāni hīwī nōya maysairkā* 'of wolves . . . of them huge noise'; Manj. 60 *maysirkyai tceṇṇa baista* 'bound in the great eye'; JS 30r1–2 *beṣuṇa prrāṇā have kluysā meysairka* 'breathing things of all kinds, fishes, tortoises, huge ones'; K 17·189 *kūsa . . . miysiraka* 'huge drums', = K 25·123 *kūsa . . . miysiraka* (rather than *-ysā*), = K 34·74 *kūsa . . . maysairkā*. From *maz-* 'great' with *mazar-* and *-ka-* (with *-k-* retained), like *biysirka* 'huge' (**vazar-ka*-), Av. *maz-*, *mazoh-*, *mazant-*, *mazišta-*, *mazyah-*, *māzā-*, Sogd. Bud. *mz'yx*, Chr. *mzyx* 'great' (with suffix *-ēx-*), Zor.P. *mazan-*, *māzan*, *māzanik*, *mazantom*, *māzantom*, Sogd. *mzy'n* *dyw* 'Mazanya demons', Av. *māzainya*, M.Pers.T. *māzdr* 'greater', *māz* adjective and noun. The form is like O.Pers. *v z r k* **vazarka*, Sogd. Bud. *wz'rkk*, see s.v. *biysirka*-. See also *mijše* 'woman' from **mazišt-*. IE Pok. 708 *meǵ(h)-*, O.Ind. *mahā-*, *māhi*, *mahāut-*, Greek *μέγας*, Armen. *mec*, Lat. *magis*, *agnus*.

maysjyāna 'urinary', adjective, I 165, 81r2 *bista pacada prramilīḥ aharūna maysjyāna oclā bišā jīndā* 'the twenty kinds of *pramela*- without remainder urinary diseases it removes', BS *pramela viṇṣatis ca*. From *maiz-*, see *miysai*, *phiysgāua-*, *biysman-*; here *uiz-* > *maz-*. IE Pok. 713 *meǵh-*, see s.v. *miysai*.

maysdara 'nipple', loc. plur. JS 10v3 *maysdarvā paijvō urō* 'in nipples, breasts, belly'; III 92·245 *cu paijvō vīna u maysdārvā, vīna ṣoi va paijvāi* 'what is pain in the breasts and nipples, this poultice is for it'. From *mazda*- with suffix *-ra-*, as *tīarandara* 'body', Av. *snāvarə* 'sinew', *bāzura-* (in compound *snāvarə.bāzura-*), Oss. D. *bazur*, I. *bazyr* 'wing', to Greek *μαζός* 'nipple', *μαστός*, *μαστός* 'breast', see IE Pok. 694 *mad-* 'be moist'. Possibly Oss. D. *māsk'ō*, I. *māsk'* 'nave of a wheel' if from **mazda-ka-*, as D. *k'oskā*, I. *k'usk* 'niche, hollow in the wall' from **kanšda-ka-*, with Khotan Saka *kūšda* 'hole', above.

maysdyūna 'to be pitied, favoured', see *mihsdyūna*-.

mar- 'to die', present *mār-* (**mrya-*), participle *muḍa-*; 3 plur. v 111, 33v7 *tā hvāṇdā ce mōrāre* 'these men who die' (BS differt); Manj. 15 *uīrāre*; 3 sing. v 115, 64r7 o *brye nere jsa gwaysde*, o *yā brya dīva uīde* 'either he is parted from his dear wife or his beloved daughter dies', BS *priya-bhāryā-viyogom vā uīryate duhitāpi vā*; 1 sing. III 109·12 a *mīre* 'I die', III 73·188 *mīre a*. Preterite,

v 70, 8v6 *kho muḍye hvāndi mārā-pātara* 'as a dead man's parents', BS G 37, 13a1 *mṛtasya puruṣasya mātā-pitarau*; Sid. 1 bis r1 *muḍa phari satva* 'many people have died'. Infinitive, II 16, 4b6 *haṇiṣyūrau hvāṇdā mārāni kṣūna* 'the men are like to die of hunger'; JS 26v4 *āṣṭi mīrāṇ tī jsāni kṣūna* 'he was about then to die of hunger'; present participle fem. JS 22v1 *āclaija gyōuha mīrāniya* 'the ill courtesan about to die'; present active, II 117·11–2 *mīreca bāda* 'time of dying'; noun K 144, 2r4 *merāme hīya saṇṇā* 'concept of dying'; adjective, Z 2·44 *cile varata baysgu, muḍiṇi* 'the clothes there of the dead, thickly'; Z 2·48 *rrūva muḍaiūa* 'intestines of the dead'. From *mar-* 'die', Av. *mar-*, *marata-*, *maša-*, *mīryeiti*, Sogd. Bud. *myr-*, *mwrti*, adjective *mwrt'n'k*, *mwrtk*; *mwrtky* 'death', M.Parth.T. *myr-*, *mwrd*, M.Pers.T. *myr-*, *mwrd*, Zor.P. *uīr-*, *murtan*, N.Pers. *uīr-*, *murdan*, Oss. D. *mālun*, *mard*, I. *mālyn*, *mard*; D. *marun*, I. *maryn*, *mord* 'kill'; Pašto *mṛal*, *mṛ*, Parāči *mer-*, *merō* 'death', *muḍō* 'dead' (-ō < -aka-), Waxī *mari-*, Šuynī *mar-*, *mūd*, *mūzj* 'dead', Yazg. *mar-*, *mag-*, *migag*, *maraj*; Yayn. *mir-*, *mirta*. IE Pok. 735 *mer-*, O.Ind. *mārati*, *mārate*, *mrta-*, Greek *ἐποπτεν* 'he died', O.Ind. *mriyāte*, Lat. *morior*, *mortuus*, Lit. *mīrštiu*, *mīrti*, O.Slav. *mīrō*, *mīrti*, O.Engl. *mord* 'killing', Got. *maurþr*, O.Engl. *uordor* 'killing'. For 'mortal', O.Ind. *mārta-*, Av. *maša-*, *marata*, *mašya*- O.Pers. *martiya*, Zor.P. *mart*, N.Pers. *mard*, Greek *μορτός* 'man, mortal'. See also *huvē* 'mortal (man)'.

mar- 'to wither', see *pluvūda-*, IE Pok. 735–6.

mara 'death, plague (?)', K 150·16 *pīla mara āchai pveṇṇi* 'trouble (BS *piḍā*-), plague, illness, fear'. From *mara*- 'dying', to O.Ind. *mara-*, O.Slav. *morū*, Lit. *māras* 'plague' (IE Pok. 735).

mara, *mari* 'here', *marata*, v 114, 63r3 *kho hāmāre marata hvāṇduvō* 'as they arise here among men', BS *jōtānāni manuja-ālaye*; K 99·253 *marā kṣira* 'in this land'; K 151·34 *marā jsāni* (for *marrjsōni*); K 147·35 *marau vaska* 'here for them' (-u pronoun); see also *ma* 'here' from *mara*. From *ina-* 'this', **inaθrā* (note *mar-*, not *mār-* (but *pūro-* 'son' < *puθra-*), like *cira-* 'visible' < *ciθra-*).

marāṇa- 'death', v 339, 77r1 *marāṇā uā ōtā* 'death has not come', BS G 37, 72b5 *paśyōmi marāṇaṇi*; v 340, 79a4 *marāṇu vōtō* 'at death', BS G 37, 74a4 *marāṇa-kōla-samaye*; K 154·34 *marōṇa-kāle* 'at time of death', v 246, 11a4 *marāṇa-kōlī* 'at his time of death' (loc. sing. with *ji*), BS *tasya marāṇa-kōla-samaye*, = K 97·182 *marōṇa-kōlī*; Z 24·165 *āclhoīna marāṇāna*; Z 6·30 *parštō marāṇa* 'he escapes from death'; v 159, 2a3 *marāṇu vi*; adjective, Z 13·130 *marōṇūau māro purrōndā* 'they defeat death's demon *Mōra*'; Z 22·276 *maronūju hatcaūita hūno* 'break up (2 plur.) the army of death', = Divyāvadāna 300·22 *dhnūta mṛtyuuoḥ saivyaṇi*; Z 24·238 *norāṇigye klviyā* 'waves of death'. Iranian *marāna-* in M.Parth.T. *mru*, adjective *mruyu*, hence not BS lw, but the compound *marāṇo-kāla-* 'in time of death' may be either partly Iranian or wholly BS loanword.

maršyārā 'forgive, forget', JS 3v2 2 plur. imperative, *voṇa-ṇ tīa mōšyārā ōrrā* 'now forget my fault'. For 'forget', see *hōmura-* (**framš-*), hence archaic or dialectal *marš-*: *mṛš* retaining *-rš-*. From *marš-*, Orm. *šramōt*, Parāči *nhāunur* (not *nuš-*); ambiguous *marš-* or

maš-, M.Pers.T. *pr'maš-* 'forget', *pr'mwšt*, Pahlavī Psalter participle *plmawšyt*, Yidya *fərmō-:farmiy-* (*nas-*: Sanglēcī *fərnīs*-, *Suynī renēs-*), Waxī *ramūš-*, *rīmošt*. Av. *marša-* (see *maršō.kara-* 'rubbing out', *maršavan-* 'name of a demon', Zor. Pahl. gloss *sēš ī nihān-raβišn*); Armen. lw *maš*, *mašem* 'use up'; N.Pers. *farāmōš* 'forgetting'; O.Ind. *mīšyate*, *marṣati*, *marṣayati*.

mala 'rock', SuvP. 69v4 *khu ra malnū garā ttraikha* 'as with rock the mountain peak' (BS *tīkṣṇa-*), BS *yathā-upalair merur ananta-tulyo*, Tib. *rdo*; II 103, 57-8 *mala ttraikha sūmtra gārāna rāṇḍa* 'rocks, peaks, of Sumeru king of mountains'; II 2:31 *duittā khu raṇṇā male ttraikha* 'it appears like rocks, peaks of jewels'. The source could be either *-l-* or *-rd-*, hence *mala-* 'rock', BS *upala-*, IE Pok. 721 *mel-* 'elevation', Greek *μολαῖν* 'go', Alban. *mal* 'mountain' (< **molno-*), Let. *mala* 'bank, region', Lit. *malā* 'land', *panalis* 'edge'; or **marda-* > *mala* to *kamala-* 'head', Av. *kaṃarōda-*, O.Ind. *mūrdhan-* 'head', Greek *βλωθρός* 'rising high'.

malys- 'rub, crush, groom', Z 2:139 *bāysū malstā* 'he crushes the arm'. With preverb. *ati-* 'to swallow', Z 13:83 *ttumalste*, = JS 41r2 *ttrameste*, III 69:84 *ttramaste* 'he swallowed'; with *uz-*, Z 5:31 *uysmalsta-* 'rubbed'; K 64, 80r4 *aša...uysmestā* 'groomed horses', K 35:78 *uysamesti būrā aši* 'groomed riding horses'; with *nī-*, Z 22:147 *nimalśdā* 'he rubs', noun, loc. sing. Z 2:85 *nimalśa* 'following'; with *pari-*, JS 24v1 *pemēsti* 'he seized', II 45:74 *paṃmāstā*, II 98:153 *pemaistai*; with *vī-*, Z 21:11 *ggumālste*, present, II 84:17 *gūmalāṇ*, Sid. 122r1 *ggūmalāyānā* 'to be smeared', Tib. *bskus-te*; II 44:42 1 plur. *gūmaistāṇḍūṃ*. From *marz-*, participle *malsta-* < *mīšta-* (*-l-* absorbs the palatalization of *ṣ*), Av. *marz-*, Sogd. Bud. *mrznykh* (**marzanikā-*) 'purge in medicine', *nm'rz-* 'touch', *wm'rz-* 'destroy', Man. *wmrz-*; M.Parth.T. *nmrz-* 'to clean', *nmwšt*, M.Pers.T. *mrz-*; Zor.P. *marz-* 'rub', *mālīt* 'rubbed' = *mušt* (variant *sūt*), N.Pers. *māl*, *mālāh* 'harrow', Balōči *marz*, *mālag* 'clod-crushing log', Waxī *lamarz* 'slope in field', *namurag* 'brush-harrow', Gazī *nūmerzūn* 'to rake', Sarikolī *namūšg* 'harrow', Oss. D. *mārsun*, I. *mārsyn*, *marst* 'sweep', D. *nūnmārsun*, I. *nūmmārsyn* 'sweep', *kāl-mārsān* 'cloth for head or hand'. IE Pok. 738 *merǵ-*, O.Ind. *marj-*, *mīṣṭa-*, Greek *ἐμύγω* 'rub off', Armen. *meržem* 'drive away' (to IE *merǵ-* rather than IE *melǵ-*).

malysaka- 'royal treasurer', Z 22:156, BS *grha-pati-* 'majordomo'. Agent noun to *marz-* 'to care for', attested in Av. *fšaoni-marzā-* 'caring for the fattening (of cattle)' epithet of Druvāspa (*-uv-* written *-uu-*). The *grhapati* is one of the Emperor Cakravartin's seven jewels, see II 54:17 *grahitā* (**graha-pati-*) *parṇāyaka* 'majordomo, army-captain' (BS *pariṇāyaka-*). The title of the first Kaniška, Kuśān *marjhaka* is connected (see TPS 1956, 110 ft.). With increment *-d-*, *mīṣṭ-d-* gave Khotan Saka *mulysdi* 'favour, mercy' (rendering BS *karuṇā*), Av. *mārāzd-*, O.Ind. RV (*mīṣṭ-*) *mīṣṭ-*, *mīṣṭati* (with metrically long syllable *mīṣṭ-*), to IE Pok. 722-3 *melǵ-*, *mīṣṭ-d-*.

maṣapa, later form of *maṣpa* 'road'.

maṣā 'small (?)', III 15:35 *u khu hiri maṣā yīdi* (<*kīri*> *nī parsti* *Idi u hwaṇḍāṇ sāni pha himāri* 'and when he makes

his business small, he cannot command his work and enemies of men become numerous'. Uncertain, possibly base *maz-* 'to rub, crush', whence 'crushed' > 'small' (see O.Ind. *kṣod-* 'crush', *kṣudrā-* 'small', IE Pok. 623 *kseud-*); connected with *hamaysaa-* 'pounded small', III 86:99 *hamaysā śikarā* (BS *śarṅkarā*) *parkūnānā* 'powdered sugar is to be sprinkled' (see s.v. *hamaysā*), with Lit. *māžas* 'small', *mōžis* 'smallness', *mažasis* 'little finger', as from IE *meǵ(h)-*. See base *maz-* in Sid. 135v1 *vameys-* 'to rub' (BSOAS 21, 1958, 522-6), and *māṣṭaa-* 'pressed'. **maṣāṇa** 'measure (?)', v 182, 43r4 (*balysā*) *hwaṇḍy* (<*sai manā*>) *ṇjavō maṣāṇa*, *anaṇkhiṣṭa kalpa*. Uncertain, possibly BS *manojuvā* 'magic', and *maṣāṇa* for later *maṣūṇa* 'to the measure of, quantity of': 'the bodhisattva's supernatural power in measure, for countless ages'.

maṣūṃ 'quantity, extent', II 62 Dumaqu 3 *cu maṣūṃ draya hwaṇḍi viṣṭūṃdi tti mūri yaṣaṇṭhaḍi paṣṭādi* 'what amount of them the three men deposited, those *mūra*-coins they ordered as connected with payment', see *yaṣaṇṭha-* 'payment, interest', to base *zam-* 'to pay' for services; II 58b9 *ttaka parauta ciṃgāṇi hwaṇḍi cūṇi maṣū cāṣṭā ya tti hāhā pyatsā budāṃdū* 'the orders to the Chinese Hvana-men what our amount of them was assessed (?)', those we brought before the *hāha*-officials'. Possibly two Chinese titles *hvana-* and *hāha-*. For *cāṣṭa-*, 'assessed' is conjectural to *čāṣ-* 'inform, make known', Zor.P. *čāṣitan*.

maṣṭā 'greater', IV 23:3 (verse 15) *armyāya baysa cūai yana maṣṭā* 'Amitāyus Buddha whom you magnify'. See *miṣṭara-*, *mīsta-*.

maṣpa 'road, way', later K 23:68 *maṣapa*, once JS 25r4 *maṣma* (variant?), K 149:3 *māṣpa*; K 74:57 *aṣṭāga maṣpa* 'the eightfold path', parallel BS *aṣṭānga-mārga-*; JS 25r4 *byaudāṃdā maṣma hwaḥa* 'they found the broad road'; III 73:192 *biṇḍa maṣpa va tti būysa ṣṭā ye twara pharākye* 'on the road there then were very many goats'; II 92:119-20 *sūha:cū āna dyau-tcviṇṇā (-iṇi- = -ai-) buri maṣpa* 'the road from Su-tṣou to Liau-tsuān' (AM, n.s., I, 1949, 36); K 149:3 *hūryara bvaṣṭa ja ttu māṣpa rraṣṭā* 'grant (2 plur.) from experience the straight road'; loc. sing. III 73:191 *pāṭca naḍa maṣpya tsve* 'then the man came on the road'; v 220, 3a1 *magpa* for *maṣpa*; K 23:68 *hāraṣṭa maṣapa va gumai hīsara dāva* 'the roads were overgrown; at their pleasure the beasts were there in their haunt', translation BSOAS 29, 1960, 507. From **maṣa-pā* (masc.); *-ṣ-* may derive from *-ṣy-* and *pā* from *pāda-* 'place'. Hence possibly **amaxṣya-pāda-* 'cart-path'. See BSOAS 21, 1958, 46 for Kuci *amākṣa-*. If Greek is from Anatolia, see Homer *ἀμαξα*, later *ἀμαξια* 'chariot', with *ἀμαξίτις* 'high road'. Note also O.Ind. *ratha-* 'chariot', *rathyā-* 'road'; Orm. *rāt*, *rāt* 'road' (**raṭhya-*), Av. *raiṭhya-* 'way'. Note for Homeric Greek also *τάπης* 'carpet' like Zor.P. *tapast* 'carpet'.

mase 'in size, greatness, amount', accusative of reference, and restrictive 'only so much' = 'only', rendering BS *mātra-*. SuvP. 72r3 *samu aysmva masi* 'just thought only', BS *saha citta-mātreṇa*; v 340, 80r4 *ggampha mase* 'only a *gampha*-distance', BS G 37, 75a7 *yojanam adhaṣṭād gacchet*, Tib. *dpag-čhad čam-gyi hog-tu son-no*; Sid. 140r4

vehilai hiye gechauka mase 'the size of the stone of a vibhitaka-plant', Tib. *skyu-ru-rahi rus-pa hura-bar*; K 27.147 *pila šva masa vyache* 'trouble to a half vanishes' (BS *pīdā*), = K 19.224 *pila šva masai vyache*, = K 35.91-2 *pila šva masa vyache*; K 45.9 *(ava)māta masa biši* 'servants to countless number'; K 40.20-1 *ssa salī masā*, = K 43.138-9 *ssa sala masā* 'for a hundred years'; K 57, 26v2 *u tte masā yāna* 'and those many vehicles' (BS *yāna*-); IV 7.8 *kṣāna masa pārśa na dāṣeṇ yaṃ* 'even for a moment I did not cease to do service'; V 246, 10a4 *sunīrā garā mase baṣṭe* 'sin as large as Mount Sumeru', = K 98.217 *sumīrā garā mase beṣṭe*, Tib. *sdig-gi phun-po ri-rab čam yan*; II 108.179 *spyaka haiṣāma masai* 'only giving a flower'; II 108.191-2 *disaumaiva masāmai* 'at once at the throwing'; K 106.252 *drau masāja naiṣṭa* 'there is not as much as a hair', parallel, K 105.247 (dyadic) *vāla-mātra se drau nauhya* 'on only a hair (BS *vāla-mātra*-) on one hair's tip'; K 58, 29v2 *drāṃva-mase nīṣṭā* 'there is not even a hair'; Sid. 7r2 *ttavaṃdya u beta hiye budara masvāṇṇi jsa* 'with greater part of bile and wind', Tib. *mkhris-pa dan rluṃ sas che-bar hgyur-te*; I 137, 46r5 *sakhlalyāna masvāṇa* 'to be smeared only', BS *ālepa-mātreṇa*; Manj. 7 *ttaradara nyāska-masūna* 'the body is only disgust'; III 83.45 *drāṃti hera haṃ-masā cambūla maṃ ṣṭāre* '(of an eye disease) so for him things are here so much agitated'; parallel Sid. 150r2 *pajṣā cambula viṣṭe* 'he sees very agitatedly', BS *drṣṭer ākulatā bhṛṣaṃ*. With pronouns, II 107.153 *dada masū āstāṇmanai hvāṇmāṇi vaska* 'so much we begin preaching for them'; II 47.99 *paṃda hivi maṃ pacaḍā daṃ-māsū ṣṭe* 'the matter of the road here is just such'; II 126.24 *hina aṣṭā, daṃ-misva* 'there is the army, of such size'; II 126.22 *caṃ-māsū kari va ṇeṣṭā hame* 'how great it has occupied the environs'; Sid. 103v5 *cā-māsū bāṇā ṣṭe* 'how deep the bottom is', Tib. *zabs čī-čam yod-pa dan*; K 61, 40r2 *ttemḍi masū uysḍiṣe yūḍe* 'he could teach so much only'; Bcd 57v2-3 *pumā ttinka masūṃ* (so) 'so many merits', BS *kūśalaṃ*. . . *kiṃcit*; Sid. 128v3 *mase nuse* 'severely', Tib. *drag-tu* (quoted s.v. *hwā*). From *mas-* 'great', *mase* < **masāh*, *masūṃ* < **masauna-*, see *māsta-* < **nasita-* 'great', to Av. *masō* 'in size', *mas-*, fem. *masī* 'great', *masan-* 'greatness', *masah-* 'length, greatness', *masit-*, *masita-* 'great', *masiṣṭa-*, O.Pers. *maḥiṣṭa-*, Av. *maryah-* 'greater', Zor.P. *mas*, *maḥist*, *mas-dāt* 'old', N.Pers. *mih*, *mihtar*; Sogd. Bud. *ms* 'more, also', *msy'tr* 'greater', *m's'k*, *m's'y*, *m's'w* 'old'; M.Parth.T. *ms* 'further', *ms ny* 'no more', *ms'dr* 'greater', *nusyṣt* 'greatest', M.Pers.T. *mhy* 'greater', *mhyṣtg* 'greatest', Yidya *miṣtor* 'prince' (**masyatara-*). IE Pok. 699 *mak-* 'long and thin', Greek *μακρός*, Lat. *macer*, O.Engl. *mæger*, Hittite *maklanteš* 'meagre'. See *masvauṇa*.

masarika 'mattock (?)', II 39.7-8 *ṣi stula masarika biḍā* 'he carries hoe (and) mattock' (agricultural context); ibid. 3 *masarika giri* 'he takes a mattock'; ibid. 5 *masarika biḍā* 'he carries a mattock'. For *-ika*, see also *ranika-* 'a kuṣṭha- skin disease'; *cakurika* 'sorrel, oxalis'. From *masa-* < **mat-s-*, to Av. *mati-* (Vid. 3. 20, see M. Mayrhofer, Dict. s.v. *matyā-*); Armen. lw *mač* 'plough-handle', N.Pers. *āmāḥ* 'plough' (**mātač-*); Yazdī *mātk*. IE Pok. 700 O.Ind. *matyā-* 'harrow, roller', *matī-kṛta-*

'harrowed', Lat. *mateola* 'mallet', OHG *medela* 'plough', O.Slav. *motyko* *опу́югов*, Russ. *motyga* 'hoe, mattock', O.Engl. *mattuc* (from Latin). Suffix *-ara-*, see *kādara-* 'sword', *bādāra-*, SDTV 117-20.

mastāṇa- 'fodder (?)', II 80.15-6 (list of gifts) *bisa bisā māsa mastāṇa ranū mūrā* 'men-servants, women-servants, clothes, fodder (?), jewels and (-ā) coins', as bestowed in birth after birth; bere *mūsa* possibly = older *miṣsa* 'fields'; V 222.20a2-3 (SDTV 74) *tyte herā prracainai hā paṣāta āṣṭi tvā mastāṇā* 'for this reason to him (vi) the teacher despatched the fodder'; ibid. 2 *khu ṣi (ā)ṣṭi tvā mastāṇā (haud)em* (-em = -e) 'when the teacher (BS *ācārya-*) gave the fodder'; ibid. 3 *āṣṭya-t-i prranava mastāṇā pajimḍā* 'the teachers asked him for fresh (see *prranava-*) fodder'; II 17.5.5 *u pyari dvi mastāṇā imḍā* 'and of his father there are two fodder (amounts)'; II 71.4 *u mastāṇā kṣṣṭi yaṃda* 'and you (2 plur.) can look after the fodder', after a context of *jsāra-* 'corn' and watering of crops. Conjecture from contexts, either 'fodder' or 'food' would suit. For *-st-* possibly from *-zd-*, note Khotan Saka *jasta-*, Tumšūq Saka *jezda-* < *yazata-*. Hence **mazdāna-*, to Av. *myazda-*, Zor.P. *mēzd*, N.Pers. *mēz*, Zor.P. *mēzd-pān* (Pahlavi Texts 155.2 *myzd-p'n*), N.Pers. *mēz-bān* 'host'; for Avestan *myazda-*, Zor.P. has *myzd*, *my'zd*. For 'solid food', add Oss. D. *mārzduq* (intrusive *-r-*), I. *māstāg* 'compact', Armen. lw *mazd* 'firm, solid, compact, dense'; O.Ind. *miyédha-*, *médha-* has intrusive *-y-*. To Germanic OHG *mast*, O.Engl. *mæst* 'fodder', Got. *mats*, O.Engl. *mete* 'food'. IE Pok. 694-5 associates this word further with *mad-*.

masvauṇa 'only', Manj. 391 *nāma-masvauṇa* 'name only', = Z 9.14 *nāma-mātrā* (plural to *-ā-* stem). See *masūṇa*. **maha** 'we, us', Z 2.54 *drūjyau jsa ṣeītā maha jṣṭe* 'he has deceived us with lies'; Z 22.106 *ttāmu maha haṃjsāta mara syūta gyasta balysa paṣṣete* 'so, deva Buddha, you propose to leave us here orphans'; II 90.86 *mahe*, II 90.68 *mihe*, Bcd 45v3 *mahā jsa yuḍa imḍe* 'are done by me', BS *kṛtam mayi*; II 114.112 *mihā jsa*; II 94.29 *mihai*; SuvP. 66v4 *muhu*, BS *mām*; I 252, 214 *mihyau*, BS *asmābhil*; III 21, 10a1 *muhu jsa*; III 74.195 *ṣi mahā sau phvai dyū* 'he beats a spade upon me'; K 139.960-2 *mahi*. . . *hvāṇimū* 'I speak'.

mahara-dā *bāḍi* '3-4 hours afternoon' (Chinese 'hour system'), III 14.11 *mahara-dā bāḍi makalā* (BS *markaṭa-*) 'the hours 3 to 4, Monkey period'. Possibly *-dā* < *-dāti* as in *karavāta-* 'morning', Zor.P. *bām-dāt* 'dawn', N.Pers. *bām-dād*. In the first component *ham-ā-fara-* > *mahara-* 'passing of time', see *par-* in Zor.P. *'dp'lk* **aḍ-pārak*, N.Pers. *ēvār* 'evening'; Zor.P. *hwlp'n* **xvar-parān* 'west' (see Chr. Bartholomae, Zum altiran. Wörterbuch, 32-3). Hardly *mahara-* from *mihira-*, the name *Mithra-*. See *ham-ā-* in Pārāci *māwār* 'wall', below *nācāṃga*, and *mārūhāna-*.

mā 'of us', III (ed. 2) 141, VI *mā vīyau* 'O our little one', BS G 37, 72a7 *he putra*, beside 141, 15 *pūryau* (and VI, v4) 'our son' (voc. plur. for sing.), BS G 37, 72a4 *putraka*; III 141, v3 *ttaraṃdarā mā* 'our body', BS G 37, 72b2 *angam*; Manj. 375 *mā bāḍa daiṣṭi baiṣa kara nai ārru-hānai jsāve* 'our land (and) region (BS *deśa-*) suffers no earthquake at all'; V 339, 77r1 *ne ju ttavai āchai yindā mā*

duḥkha muraṇā nā ātā 'fever disease does not cause our pains, death has not come', BS G 37, 72b5 *na paṣyāmi jevaṃ kāye na ca vyūdhir na duḥkhati*; Z 4:41 *mā kiro* 'our work'; Z 4:56 *mā*... *rūvā* 'our form' (BS *rūpa*-); Z 15:10 *mā vaska* 'for us'; Z 15:12 *mā hastaru vaska* 'better for us'; Z 20:67 *mā hūya ysitha suhā* 'in our human birth pleasure' (BS *sukha*-); Z 22:319 *aśka ttāte mā bisā jsāna anisadya karaṇa yanāri* 'perhaps they do all our unparalleled acts indeed'; Z 24:121 *mā gūttārā ysaiya* 'may be born in our family' (BS *gotra*-). To gen. plur. Av. *ahmāka*-, *ahmākam*, O.Pers. *amāxam*, Zor.P. *amāk*, N.Pers. *mā*, Sogd. Bud. *m'γ*, *m'γw*, *m'γh*, Man., Chr. *m'x*, Oss. DI. nom. and gen. *max*, dat. DI. *maxān*, Orm. *nāx*, Yidya *max*, Sanglēcī *amax*, Šuynī *māš*, Yazg. *mox*, Yayn. *mox*. See also *maha*, *muhu*.

mā- 'to measure', see *pamāka*-, *pamāta*-, *pamete*, *mūrā*-, *uśmāna*-.

mā 'intoxicant drink', II 1:5 *mā vā-m̐ bara* 'bring me liquor', gloss to Chinese *tcyau tta ma le* (K 258:2 *tsiu* 'liquor'); also *mānā* 'alcoholic' (Sid. 2r3). See *mau*.

mācāṃga 'a measure of $\frac{1}{10}$ ounce', Sid. 101v5, BS *kārṣa*-, Tib. *zo* ' $\frac{1}{10}$ ounce'; I 169, 84r5 *dvī dvī mācāṃgyi* 'two measures each', BS *kārṣika*-. From **ham-ā-čānaka*-, to base *kan-* 'to cover, hold', N.Pers. *āgandan* 'to fill', see preverbs *ham-ā-* in Parāčī *māwər* 'garden wall' **ham-ā-urta*-, possibly also s.v. *mahara-dā*, *mārūhāna*-.

māja 'delightful', II 116:34 *khu va pā haiysda vī māja pañai haira jsa sabajana* '(there is no greater *kanthā*-city under the sky) since it is prosperous (BS *sampadya*-) at present with every delightful thing'. From **mānači*-, see K 73:35 *śirka dyāma māna paña brri* (imperfect b-) 'of handsome appearance, delightful, dear to everyone'. To Oss. DI. *mond* 'desire', *mondäg* 'passionate; a longing, passion'; Svanetian *manda* 'desire' (from Ossetic, G. A. Klimov, *Ėtimologija*, 1963, 183); D. *je'mond* (IAS 1 35), = I *āvzong* 'young, unripe' (NK 46:33); DI. *amond* 'good fortune'; I. *monc* (**mānθi*-) 'desire' (Oss.-Russ. Dict. s.v.; gloss to Georgian *šina* and *iš'a* Georg.-Oss.-Dict.); translation of Geste of Igor, note 22 to p. 18:7. Possibly to Av. *upamanah*-. Hence to **māna*-, to Greek μένω *I am furiously eager*, see IE Pok. 726-8, specialized *men*- 'think, care for', s.v. *mañ*-. See also *myāñja*, and *mūñ*- 'be pleased with'.

mājime 'payment (for service)', IV 4:3 *b(u)dasamgā pārām mājime nāti* 14 *dra(ṃmā?)* 'Budasamga received payment of debts, 14 drakṃmas', see KT IV 77. From base *mag-* 'give what is due, pay', with Av. Yasna 45:10 *tām nā yasnāiš āmatōiš mimayžō* 'him (Ahura) you may seek to pay with *yasna*-services for us with a view to *āmatī*-fortune'. To be set with O.Ind. RV. *maghā*- 'payment for service', the *maghā*- is given (*maghā-tti*-, *maghā-dēya*-), the possessor and bestower is the *maghāvan*-. To *maghāvan*- corresponds Av. *magu*- with professional suffix -u. Achaemenian and Greek usage of *magu*- has moved from the older religious meaning. See provisionally W. B. Henning, Memorial Volume, 33-4. A parallel to 'payment for service' to 'worship' can be seen in Greek λάτρω *'rewards, wages'*, λατρεύω *'serve for wages'*, and the use of -λατρία. For -mē, note also *pechvāmē* from -māte.

mājai 'our', adjective to the gen. plural *māju*, v 109, 31r4 *māju tciūnu māstānu rruṇḍānu* 'of our four great kings', BS *asmākaṃ caturṇāṃ mahārājñāṃ*; v 341, Sov6 *māju dvīnu hwaṃdānu hīva sandā ne vātā štā* 'there has not been for us two men any piece of ground', BS G 37, 75 bis 22 *asmākaṃ na kiṃcit prthivī-pradeśaḥ saṃvidyate*. Adjective, *mājaa*-, v 77, 117r4 *mājeina salāvānai brāška hvaña* 'with our word, by him a question must be spoken', Tib. *sad-nas* (*sad* 'examine'); Z 22:12 *mājo puku vīri* 'according to our cubit', Z 2:167 *māje puke vīri* 'by our cubits'; Z 22:248 *ištāṃje māje mūre* 'our copper *mūrā*-coins'; loc. sing., Z 5:24 *mājya kṣira* 'in our land'; II 112:58 *mājai bādā* 'our land'; K 155:53-4 *mara māje bādā vī* 'here in our land'; II 126:10 *māje bādā vī*; III 74:202 *ṣi dāya mājai rre* 'this our religious king'; plural II 88:35 *mājā hwaṃdā* 'our men'; II 113:102 *mājā gara* 'our Gara (allies)'; II 113:75 *mājā hve:hvu:ra* 'our Uigur (allies)' see AM, n.s., II, 1964, 5-6; inst. plur. II 95:58-9 *haṃta mājā āṣṇu jsa* 'with our *ārya*-monks'; but III 106:19 *māja kṣira* in our land (*māja* = older *mājya*). From *ahmā*- with suffixes; see also *uniājai* 'your'.

māmā 'alcoholic', Sid. 2r3 *māmā dīrā* 'excess in liquor', BS *mada-atyaya*-, Tib. *čhap-nad* 'alcoholic disease'. Read earlier with *ha-* for *mā* (very similar in some scribal hands). See *mau* below, once above *mā*.

mānātā 'he stays', SuvO. 54v5 *hā trāmāte u vara mānātā* 'she enters and there remains', BS *tatra-upasthāsyati na vilambisyati*; variant, I 255, 12r4 *māñe*; v 104, 14v2-3 *ārañānā māñāñā* 'must remain in the *ārañyātana*-wilderness'; III 3, 8v3 *abyaṃdi māñāñā* 'must remain undisturbed'; III 4, 9v4 *anahārā* (BS *anāhāra*-) *māñāñā* 'must remain fasting'; preterite, *mānda*-, Z 5:94 *māndu yañimā* 'I can stay'. See later *mūñ*-, *mūn*-, *mūṃda*-, and *āmūna*- 'dwelling' (-ān- > -ūn-, as in *mūñ* = *māñ*- 'resemble'). From base *man*-, Av. *manya*-, *mānaya*-, -*matī*, O.Pers. *amānaya*-, Zor.P. *mānēt*, *māndan*, *mānē-nītan*, *vīmand* 'boundary', N.Pers. *nān*-, *māndan*, Balōčī *mānay* 'become tired' (note Khotan Saka *stās:stāta* 'be weary'), Sogd. Bud. *myn*-, Yayn. *mon*- *moñ*-, *mun*-, *monta*, *nunta* 'place, send, remain', Yazg. *dast mon*-, *dast mond*- 'put signature'. O.Ind. RV *man*- 'wait for; remain' (uncertain, see L. Renou, *Études védiques et pāṇinéennes*, 14:126). IE Pok. 729, Armen. *nnam* 'remain', Greek μένω, Lat. *maneo*.

māñātā 'he resembles', K 11r3 *mika*/// *ratanīnai māñātā vūḍa* 'resembles a jewelled necklace (BS *niṣka*-) covered (with jewels)' (II 75:61 read *spaladā-jsaimāñā* 'with quivering eyes'); preterite JS 20v3 *śūrīna śakrra muṃḍai* 'he resembled Śakra (the god Indra) in bravery'. Usually present participle as adjective, *māñanda*-, *māñandaa*-, *māñandūna*-, Sid. 143r3 *māñandā*, Tib. *hdra-bar* ('like'), Sid. 145r2 *māñandai*; Sid. 145v5 *māñandū*; v 334, 32r6 *syate māñandānu gyastānu balysānu* 'deva Buddha resembling sands (in number)', K 2, 136v4 *mahāsamuṃḍri māñandānu* 'resembling the great sea'; K 46:26 *māñadā*. With *my*-, L 99:20 *syē nyāñāṃda* 'like sands'. With negative, K 5, 144r4 *amāñanda*-, K 5:144r4 *amāñandūna salāva* 'peerless words' (BS *saṃlāpa*-), Tib. *rmaḍ-du byun-ba*. See below *mūñ*- 'to resemble'. To Zor.P. *mān*- 'resemble', *mānēt*, *homānāk* 'like', *mānāk* 'like', N.Pers.

mānistān, *mān-*, *mānind* 'like', *mānindah*, *mānindagī*, Sogd.B. *m'n'ntk*, Chr. *m'n'wk* 'like', *m'n'wgy*, Man. *m'n'wq*, Bud. *m'n'kh*, Man. *mynt* 'he resembles'; M.Parth.T., M.Pers.T. *m'n-*, Yāyn. *maynta*, *manta*, *nenta* 'like'; Armen. lw *nman*, -ic 'like, equal'. Denominative from *māna-* 'measuring'. Tokhara lw AB *menāk* 'comparison', gloss to BS *upamā* 'likeness, comparison'.
māñā 'our', plural to *māñi*, II 84.7 *māñā mañ baysgā hađi šāre* 'our messengers here are many'. See *māñi*.

māñām 'of ours', gen. plural to *māñi*, II 110.3 *māñām padanji ništā* 'it is not our custom'; II 90.64 *māñām ja hañtsi*; *māñām*, II 95.66 *khu hā mihai hađa pašāñdū ya mūñām vākā* (*vākā* = *vaska* 'for') *vā pā hađa hisīra* 'when we sent out messengers, messengers for our men were then coming here'; II 94.13 *cā vā marā mauñām ja thyautta dāsauda hisā* 'who formerly from our men ceased to come here' [or 'had come here'], II 94.17 *mauñām mañ parau* 'the command for our men here'. See *māñi*, and *mauñe*.

māmja 'ant', see *muñjakā*.

māmñāda- 'lump', Sid. 8v3 *māmñāda*, u *sañnā* u *biysma kašāme* 'lump, and faeces and urine stoppage', BS *anugranthi-viñ-mūtra*, Tib. *behu-snabs-su hbyun-ba daw*, *phyi-sa daw gčīn hgag-par hgyur-te* (*behu* 'calf', *snabs* 'mucus', *hgag* 'stop'), = v 318.51-2 u *jsahera māmñāda* u *sañnā* u *biysma kašāma* ('lump in the belly'); II 129.70 *drai māmñādi irā* 'three lumps of (jade-) stone'. See *muñda-*.

māmñā 'dead', K. 46.31, see *mar-:muđa-*.

māñdvā 'on breasts (?)', III 35.22 *sa kha jiška māñdvā phastāre capane* 'as on the girl's breasts the garments flutter', = III 46.34 *sa khu jiškyi māñdvā phastārā cāpine*, = III 37.17 *sa khu jiškyā mauñdvā phastārā cāpane*, = III 44.46 *sa khu jiškyā mauñdvā phastārā cāpanai*, III 46.27-8 *parigeša skāmñdaka samū brre māñdvā khai tta* 'it secretly turns round, just the garment on the beloved's breasts so', III 37.12 *pargesa skāmñda sāmū brre māñdvā khai*, = III 34.17-8 *parageša skādaka samū brre māñdvā khai tta*. See *muñda-*, *māmñdaka-*.

māmñdaka 'lump, abscess', Sid. 141r3-4 *māmñdaka thajāñā* 'the abscess is to be drawn', BS *granthūn uddhṛtya*, Tib. *smīn-bu phyuṅ-la*. See *muñda-*, *māmñāda-*, *māmñdvā*, *mañdaka*.

māta 'mother', v 330, 20v1 *māta pāte* 'mother (and) father', BS G 37, 17b2 *mātā...pitā*, Tib. *pha...ma*; III (ed. 2) 140v4 *aysu mātaru pātaru jsatāmā* 'I killed mother, father', BS G 37, 34b3 *mātr-ghātāṇi pīt-ghātāṇi* (III 140); K 149.13 *māttara* 'mothers' (*Vajrayāna*, hence possibly BS lw); gen. sing. v 114, 63r4 *merā nīra* (so) 'in the mother's womb', BS *mātuḥ kuḥṣau*; SuvP. 64v2 *meri pyarā*, BS *mātā-pītṣu*; JS 28r3 *mere pyare* SuvP. 63r3 *meri vīra* u *pyarā*, BS *mātā-pītṣu*; II 106.135 *maira*; K. 47.55 *mira ja pyāste* 'he spoke with his mother'; II 114.15 *māvara eysauja* 'mother lady'; III 94.35a *mūvara*; K 139.965 *buvām māta* 'mother of bhūta-demons'; with pronoun *yi*, K 47.55-6 *māti hā pyāstā* 'his mother spoke to him'. Compound (originally dual), v 70, 8v6 *mārā-pātara*, BS G 37, 13a2 *mātā-pītara*; III 141r3 *mātā-pātara*; v 169, 2a3 *mārā-pyatara*, II 49.13 *mārā-pyarāna*, II 100.209 *mārā-pyarau*, II 47.98

mārā-pyarām. From *mātar-* Av., O.Pers. *mātar-*, Zor.P. *māt*, *mātar*, N.Pers. *mādar*, Balōči *māt*, *māṭ*, *māṭ-piṭ* 'parents', Oss. D. *madā*, I. *mad*, plural *madāltā*, adjective *madālon*; Sogd. Bud. *m'th*, M.Parth. Pers.T. *m'd*, *m'dr*, Orm. *māwā*, Pašto *mōr*, plural *maindē*, Šuyni *mōd*, *mād*, Rōšāni *mōd*, *pid at mōd* 'parents'. IE Pok. 700-1 *māter-*, O.Ind. *mātār-*, Armen. *mayr*, gen. sing. *maur*, Greek *μᾶτηρ*, *μήτηρ*, Alban. *motrē* 'sister', Lat. *māter*, Celtic O.Ir. *māthir*, O.Engl. *mōdor*, Lit. *mōte* 'wife', *mōtyna* 'mother', Let. *māte* 'mother', Tokhara A *mācar*, B *mācer*.
māta- 'bee' or 'fly', Sid. 109r4 *māta*, BS *mākṣika-* 'bee', Tib. *sbrav-ma* 'fly, bee'; Sid. 109r4 *māta-vattala* 'excrement of bees', BS *mākṣikā-viṭka-*, Tib. *sbrav-mahi rtug-pa*; Z 2.225 *kha ju māte mākṣi vīrā* 'like bees on honey'; III 73.171; 181 *māva*; III 73.180 *mā*, gen. plur. III 73.182 *māvām*; with pronoun *yi*, III 73.178 *māvī*. From **maxsi-* > **māṣṣā-* > *māta* (see also *hvāṣṣa-*, *hvāta-*), to Av. *maxsi-* 'fly', Zor.P. *maxš*, Yidya *maxšē*, *mōxš*, 'mosquito', Orm. *maṣī*, *māṣī* 'fly'; Sogd. Bud. *nuwṣk-*, O.Ind. *mākṣa-*. Variants are **makasa-*, Zor.P. *makas*, *magas*, N.Pers. *magas*, Yidya *moṣuso*, *magusa*, Pašto *māṣai* (**masyaka-*). IE Pok. 699 *maḱo-* 'midge', O.Ind. *maśāka-*, Lit. *māšalas*; with -s- as above.

mātarga 'aunt (?)', v 66.16 (m) *ātarga brau pūryau cvau ya nvašta*, *pyarija pyamtsāštā dukhām jināka* 'the maternal aunt with the dear sons who was at ease with them; the paternal aunt in future remover of woes'. Uncertain; assuming fem. derivative -ga- from *mātar-* 'mother' and -ja adjective fem. from *pātār-* 'father'. Note in support O.Ind. *mātrka-* 'mother's brother' (see IE Pok. 700-1 with other derivatives). A proper name II 27.34.12 *mātargā ja āskūrya*; v 207.17.2 *mātargai* occurs in official documents.

mātrvālai 'priest', v 394, 1r5 (with 77r4-5) *mātrvālai avīšā mās(t)ā mahānari ātā* 'the priest came into the great *naraka-* underworld Avici', BS G 37, 73b6-7 *deva-pālako mahāvīcau mahānaraḱe upapannaḥ*, Tib. *lha bon-po ni sems-čan dmyal-ba chen-po mṅar med-par skyes-so*; v 339, 77r4-5 (mātr)vālai *pulsta* 'ask (2 plur.) the priest', BS G 37, 72 bis az *prcchathā deva-pālakaṃ*, Tib. *lha bon-po-la dri-bar gsol*. Possibly from **manṭra-varḱa-* 'practiser of *manṭra*-formulae', with archaic **mātra-* for **māṭra-*, **māhṛa-* from *manṭra-* (Av. *maṭhra-*), Zor.P. *mahr*, *mār*, Sogd. Bud. *m'r-* in *m'r'kr'k* 'soothsayer, sorcerer', Armen. lw *margarē* 'prophet', M.Parth.T. *m'rygr*. See also below another form of *manṭra-* in *mālai*. For *tr-* see also *ttralo* 'tin', *ttrahā-* 'radish' and *ttrīṣya* 'sour'. Above s.v. *kanvāle* for *vard-* 'to practise'. Tib. *bon-po* from *bon* 'to ask (of the gods)', to recite formulas' agrees with this interpretation of Khotan Saka *mātr-vālaa-* (against a literal interpretation of BS *deva-* and *pālaka-* 'protector'); a similar coincidence of Khotan Saka *hāruva-* with Tib. *chon-dpon* 'merchant' occurs against BS *śreṣṭhīn-*, in both cases to be attributed to the Indian Buddhist teachers. G. Uray, *The old Tibetan verb bon*, sums up earlier discussions (*Acta orientalia hungarica* 17, 1964, 323-34).

māna- 'delightful', K. 73.35 *śirka dyāma māna paña brri* (incomplete *b-*) 'handsome to see, delightful, dear to everyone', parallel Tib. *mdog bzau mthon-na dgaḥ-ba dan*

'face good to see, and happy'. Translation Volume. . . I. B. Horner, 17. See cognates s.v. *māja*. Possibly Bcd 43v2 *myāṃja sirā* 'delightful fortune', the Khotan Saka interpretation of *Manju-sī* may be this same word but with intrusive -y-.

māni 'our', see also *mājai* 'our'; plural *māna*, K 46:24-5 *cu niāni vaña svīyāṃjīśi nasām khāysā hamāte* 'what is to be our to-morrow's food of portions (rations)?'; III 66:28-9 *adā yaḍā māni* 'he did injustice to us'; N 158:4 *mānā ṣṣava haḍā karā jambvīyā tsūmata* 'for us night (and) day is the going around Jambudvīpa (*karā* 'around')'; III 68:75-6 *khu māni sūje vira kṣārma gaṃjisa na hama* 'so that for us, with one another, there may not be shame (or) fault'; III 70:107-8 *tai hvām:dā sā māni pā, ysira aṣṭa khīrai kāṣcya* 'they said to him, then, for us, the heart is dark with grief'. Plural, II 84:7 *mānā mam baysgā haḍi ṣṭāre* 'our messengers here are many'; gen. plural, see *mānām*, *mūnām*, loc. sing. *maāna*. For the form see *aniāni* 'your'; adjective suffix -*nya*- to *mā*- < **almā*-.

mānau, see s.v. *mana*.

mānda 'remained', later *mūnda*-, see s.v. *mānātā*.

mānya 'delighted', attitude of listeners to the Buddha's preaching, Z 5:5 *cvi lovi mānya pyūṣḍe* 'which the people (BS *loka*-) hear delighted', with *pyūṣ*- also Z 5:8; Z 5:12; Z 22:326; Z 23:13. As abstract, Z 5:93 *kha urmaysde harbiṣṣu virā hamamnggu rrūndetu yindā tta baḷyṣṭiṣṭa panye mānya hvandī* 'as the sun makes light equally upon every man, so bodhi-knowledge makes delight of every man'. Compound with BS *bodhi*-, Z 19:42 ||| *bodhi-mānya ṣṭāna* 'being delighted with bodhi-knowledge', mixed compound with BS *bodhi*- and Khotan Saka *mānya*, as in K 135:853 *ḍi baudha-bahyā* 'under the bodhi-knowledge tree'; and Z 24:188 *ṣṣāya-ysane* 'Śākya kinsmen'. The attitude of listeners is expressed by BS *āttamanas*-, *āpta-manas*-, -*ka*- 'with delighted mind', Tib. *yid-raṃ-ba* (with synonyms *tuṣṭa*-, *harṣa-jāta*-, *pramudita*-), attested similarly in K 143:1056-7 *ysanaṣaṃḍai gystā bayśā nara hamadā hvanaū ātaudāṃḍā a ysusṭāṇḍi* 'the people, of the *deva* Buddha, men indeed, desired the teaching and delighted in it', Tib. *hṣig-rten yi-raṃs-te* 'the world was delighted'. Hence not from BS *māna*- 'pride' (translated E. Leumann, 'Hochschätzung'; S. Konow, 'pride, veneration', R. E. Emerick 'respect'); it is Iranian with *mān*- 'to delight in, desire', see *māna*-, *mūnārā*-, *myāṃja*-, *māja*-, Oss. *mon*- 'to desire'. From specialized meaning of base *man*- 'to have in mind', IE Pok. 726-8 *men*-, Greek *μαίνωμαι*, *μαίνα*.

māma 'mother', in address, K 18:211 *māma*, = K 26:139 *m(ā)ma*, = K 29:198 *mānā*, parallel BS Divyāvadāna 446:19 *amba*; K 47:55 *māṃmā*; address to old woman; but *amai*, K 38:135-6 *tai hvē si cā bīri* (not -*ḍ*-) *tvā utci amai* 'so to her he said, where are you carrying this water, mother?' (BS Divyāvadāna 457:25 differt), with Greek *μαμα*, Lat. *manima*, see IE Pok. 36. Hypocoristic for *māta*.

māmaka 'my', see s.v. *mama*.

māy 'ferment', I 181, 99r3 *khu māyi ṣṣiṃ* (-*iṃ* = -*ai*) *kāṃjā* 'when it ferments, it is *kāṃjika*', BS *kāmcaka* (*kāṃjika* 'sour gruel', spontaneously fermenting); I 161, 76v2 *khu māyi, piṣṭjāṇā* 'when it ferments, it must be

heated'. From base *mad*-, present *mād*-, participle *māsta*- 'drunken'; *māsta*- 'thick milk'; to Av. *mad*-, *maḍaya*-, *masta*-, *maḍi-masta(ta)ma*-, Zor.P. *maḍenitan*, *mai* 'wine' (if not **mad(h)u*- see s.v. *mau*), *mast*, N.Pers. *mai*, *mast* 'drunk; in heat', Sogd. Bud. *mst*- (*mst-kr*'k, *mst-k*'r'k), *mst'wny*, *myst*'k 'intoxicated', Man. *mst-k'ryy* 'intoxicating'; M.Parth.T. *mstyft* 'drunkenness'. IE Pok. 694-5 *mad*- 'moist; drip; drip with fat; fodder', O.Ind. *mādati*-te, *mādyati*, *manāṭti*, *mādati*; *māda*- 'intoxicant drink', *māttā*-, Greek *μαδάω* 'dissolve', *μαδαρός* 'moist', Lat. *madeō* 'be moist', *mattus* 'drunk', Celtic O.Ir. *maid* in intr. 'go to pieces', O.Engl. *mōs* 'mash' < **mādo*-. The base *mad*- 'coagulate' may be homonymous or the same base *mad*- 'be moist' (so assumed IE Pok. 694), Khotan Saka *māsta*- 'coagulated', *amāsta*- 'not coagulated', Zor.P., N.Pers. *māst* 'thick milk', O.Ind. *māstu*- 'thick cream' (-*d*-t-, or -*dst*-), N.Pers. *māsidan* 'to coagulate' (-*ds*- or -*dṣ*-), Balōči *mastay* 'curds', Marv Balōči *bastag* 'sour milk', *badag*, *maḍay* 'to coagulate', Waxī *mōḍ*-, *mōḍt* 'curdled', Kurd. *main* 'to coagulate', Yāyn. *mayd*-, *mayda*, *mayt* 'hard' (of milk), Sarikoli *mād*, *mōḍ* butter-milk'. See *māya*-, *meva*-, *mada*-, *māsta*-, *maṭti*, *hamatte*.

māya 'intoxication', K 63, 79r3 *mada-māya khaṣā* 'intoxicant drink'; SuvP. 63r4 *meva jsa*, BS *mada*-, SuvO. 36r1 *ne*. . . *māye jsa māstā hāmāna ṣṭā* 'must not be intoxicated with *māya*-drink', BS *mada-mattena na bhavitavyaṃ*. See cognates s.v. *māy*-, *maṭti*, from **māda*-, O.Ind. *mad*-.

mārā 'measure', II 125:21 *māre girye* 'he bought measures'; see also -*mera* s.v. *ṣṣava-mera* loc. sing. 'in the night', parallel Pali *bhāga*-. From base *mā*- 'measure' (see s.v. *pamāka*-), Armen. lw *mar* 'liquid measure', Greek-Pers. *μαρίς*, Pontic Greek *μαρής*, to IE Pok. 703-4 *mē*-; see cognates s.v. *pamāta*- 'measured'.

mārā-pyatara, see s.v. *māta*.

mārūhāna-, see s.v. *pārūhāna*- 'movement', possibly **ham*-ā-*raufāna*-.

mālakya 'kind of text to be recited', K 24:101 *ṣa vaka jśa hāṣarya mālakya gūḍa* 'he for them (-*ṃ*) *va(s)ka* uttered *hāṣarya*-texts, and *mālakya*-texts'; K 33:52 *ṣa-ṃ vaska j(s)āṃ vā phari hāṣakya gverā* 'he was reciting many *hāṣakya*-texts'; = K 16:160 *ṣa vaka jśa hāṣarya mā(la)kye gūḍe*. See s.v. *mālai*. See below *hāṣakya* 'teachings'.

mālai 'a kind of text', III 100:9-10 *ṣvrrai n mālai ṣṭika tti jśa jāvā tṭyau ysyai hūrāka khū ācāri prrabhā* (in a list of the skills of an *ācārya*-teacher) 'the texts *ṣvrrai* and *mālai*, commentary (BS *ṭikā*), then also *jāpaka*-prayers'. With the magical *mālakya*-, the base *māl*- may be traced to dialectal *manṭra*-, **māhra*- (for -*l*- note s.v. *ttila*- 'wire' **tarḍrya*-) or **marta*- with -*l*- replacing -*ḍ*- (see *habala*-), or possibly -*l*- through -*ḍ*- < -*θ*-. This variety of possible older forms connects it with Av. *maṭhra*-, Zor.P. *mahr*, M.Parth.T., Sogd. Bud. *m'r*- (see above *māṭrvālai*) 'a magical formula'; rather than *mar*- 'to memorize', or *māθ*- with Zor.P. *māṭiyān* (*m't*'n), Armen. lw *matean*, Georgian *mat'iane* 'book, register'. Hardly a lw from BS *mālā* 'garland' occurring in titles of books, as Sid. 1v5 *yauga-mālyō jsa*.

mālaiga 'catarrh disease', Sid. 155r1 *mālaiga-vi*, BS *pratiṣyāyī* 'catarrhal', Tib. *cham-pa* ('head-cold, catarrh');

Sid. 13v5 *mālaigā u uysna āphārā* 'catarrh and disturbance of breath', BS *pratiśyāya*-, Tib. *cham-pa dav, dbugs mi bde-ba*; I 171, 87r5 *mālaiga*, BS *pratiśū* (for *pratiśyā*)-. From **mātu-lunga*- 'flow of liquid' variant to *vātu*- (see above s.v. *bāta*- 'must wine', with *hrau*:-*hru*- 'flow', *hrau-k*-, *hru-n-k*-. To O.Pers. *rautah*- 'river', Av. *θraotah*-, Zor.P., N.Pers. *rōt*, to IE Pok. 909-10; 1003 *sreu*- 'flow', O.Ind. *srāvati*, *srutā*-, Greek *ῥέω*, *ῥυτός*, Celtic O.Ir. *sruaimm* 'river', OHG *stroum*, O.Engl. *strēam*, Lit. *sraviū*, *sravėti* 'flow', O.Slav. *struja* 'streaming'. For *-laiga*-, see also *vālaiga* 'citron', O.Ind. *mātuhunga*-, Zor.P. *vātarang*; *palaigā*, BS lw *palankā*- 'cross-legged'.

māva 'basic matter (?)', Manj. 80 *ttyā māva byadī bvāṇa* 'the basis of these (*kṛṣṇa*-afflictions) is to be known to be incuria' (=BS *pramāda*-), to Zor.P. *mātak* 'base', *mātak-var* 'particular', *mātakdār* (m'tyy'l) 'steward', Armen. lw *matakarar*, N.Pers. *māyah*; rather than *māta* 'mother', note III 20, 1b3-4 *prajñā-pārāma baysānā māta* 'the wisdom-perfection mother of Buddhas'.

māva 'mother', see *māta*, Manj. 243 *m(ā)va*, K 152-11 *māvū rīnā* 'mother and queen'; acc. sing. K 47-54 *māvāra*.

māva 'bee, fly', see *māta*, *mā*.

māvu 'our', K 5, 144f5 *māvu hāvā* 'our advantage' (u rubbed). See *mā*.

māsa- 'dwelling', *māsāṣṭa* 'to the house', variant to *biśā(ṣṭa)*; II 118-135 *hūṇa māsa, suhaje āme* 'happy dwelling in one's own house'; =II 85-7-8 *hūṇa māsa suhaje āme*; II 118-139 *myśdā u māśā iskhijāsāme vī jsāta* 'he goes to (=obtains) promotion of favour and dwelling', =II 85-11 *myśdā u māśā askhijāsāme vī jsāte*; III 94-34 *bramanāṇa māsa* 'in Brahmanical house'; III 105-17-8 *māsa ye hada maista* 'there was another large mansion'; v 274-2-1 *māsa hasāya* 'house-companion (?)'; allative *-āṣṭa*, III 37-25 *brīyake māśāṣṭa* 'to the beloved man's house' (=III 35-29; III 47-43), =III 44-48 *brīai biśā(ṣṭa)* 'to the dear man's house'. Compound, sing. *māsa-vīrai* (after proper name) IV 6-14; II 27-35-2; II 27-35-3; 35-4; 35-5; plural, II 23-19-3 *māsa-vīra birgaṇḍara hvaiṇḍi* 'house-workers, men of Birgandara'; II 20, 12a3 *miḍā jasti hīyā māsa-vīrā āstaṇṇa paśā a(vaśāna)* 'commissioned, non-commissioned officials of the gracious god's (=king's) own house-workers'; from *māsa-kiraa*-, see *-vīraa*-, s.v. *kṣīra*-. To *mās*- with *-ya*- suffix **mās-ya*- > *māsa*-, from *mas*- in Oss. D. *māsug*, I. *māsug* 'tower', Pontic Greek *μῶσσον*, *μῶσσονος*, *μῶσσονοις* 'wooden tower-like building', Slav. *sinii* 'tower', Greek *μῶσσονικολ* 'large wooden boards', *μῶσσονοικοι* inhabitants, south of Pontos eueinos. Possibly Av. *mīsta*-, if beside **mašta*-, Vid. 18-28 *nmānām...baṇvārā-mīṣṭām* 'a dwelling with 10,000 towers (?)', Zor.P. *bēvar mas* '10,000 greater' as reward to righteous man (*aśavan*-). The base may be *mā*:-*mi*-, *m*-, *m-a*- 'to measure', extended to 'build', as Oss. D. *amajun*, I. *amajyn*, *amad* 'to build', DI. *lāg-amad* 'stately, heroic', I. *cānd-amad* 'bank, ridge' (D. *cāndā*, I. *cānd* heap). IE Pok. 703-4 *mē*- 'measurc', see *pamāta*- for cognates.

māśakā 'plant name', see *māśakya*, III 92-237 *u na-ānahā anarva māśakā tcerā* 'and (a poultice) must be made with the *māśaka*- plant unmoistened (dyadic)'.

māśakya 'plant name', I 161, 75v3 *māśakya rūniṇi* (-iṇ =-ai) '*mācika*-, madder' BS *mātraka-mamjīṣṭā*. With *-ṣi*- and *-ṣa*-, *māṣikye* 'a potherb (?)', Sid. 1111 *māśakye* =v 320-93 *māśakye*, BS *sāṅgaṣṭā*, Tib. *sāṅgaṣṭa*, Sid. 1473 *māṣikye*, =v 323-153 *māṣikye*, BS *sāṅgaṣṭhā*, Tib. *sāṅgaṣṭha*. The name *māṣikyā*- is likely to be the Prakrit of BS *mācika*-, glossed by the Dictionaries by *hibiscus cannabinus* (so S. Konow to I 161, 75v3); absent from the Bower MS; but *kāka-mācika*- is *solanum nigrum* (or *indicum*). BS *sāṅgaṣṭā*- is 'a kind of potherb' (also a tree). BS *mātraka*- has not been traced.

māsta 'month', see *māstā*.

māṣḍi 'favour', III 128-14, =*myṣḍi*, adjective, III 129-7 *māṣḍiji hāyi* 'ray of mercy'. See *mulysdi*.

māṣṭa- 'oppression, oppressed', v 307-1-3 *tvarau ām māṣṭā jsa jūhiyī* 'for you (-ū) exceedingly under oppression of love (*jūha*-)'; participle as second component III 101-39-40 *garma-māṣṭai kaṣā nūya pātca kaṣa jsāvā garma-māṣṭai nūtte* 'heat-oppressed do you lie down in the chamber; then he goes into the chamber heat-oppressed he lies down'. Parallel to BS *Suvarṇabhāsa* 101-4 *gharmārta*-, and O.Ind. *uṣṇārta*-. Since *-rṣi*- is retained in *dārṣṭa*- 'held', base *darz*- (see s.v. *drays*-), and replaced by *-lst*- in *uysmalsta*- 'rubbed', base *malys*-, here *māṣṭa*- is rather from base *maṣ*- 'press', see *vameys*- 'to massage by pressing'. IE Pok. 696-7 *maḡ*- 'to knead, press, smear', Iranian Orm. *maṣ*:-*maṣtak*, *mēṣ*:-*nūṣtuk* 'it breaks' (intr.); Pašto *māt* 'broken', Yidya *maṣ*:-*mōšk*-, *mōṣ*:-*maṣč*- 'kill'; Orm. *maṣ'ek* 'twist', Pašto *mazai*, 'twist thread', *mazzai* 'thread, cord', adj. 'twisted'. Armen. *maṣ* 'hair', *maṣ-k* 'whip, lash', *mazmzouk-k* 'root fibres ('twisted things')) could be either basic Armenian or Iranian lw. See further Greek *μαρυ*-, *μῶσσω* 'press', *μῶσειπος* 'cook'; Celtic Bret. *meza* 'to knead', Welsh *maeddu* 'to fight', OHG *mahlhōn*, O.Engl. *macian* 'to make'. See also *maṣā* and *hamaysā*.

māṣṭai 'tanning (?)', II 51-57 *u ṣaiga-māṣṭai penaka* 'and the tanner (?) Penaka'. See the full text s.v. *ṣiga*; in an uncertain miscellany.

māsta- 'intoxicated', K 136-872 *māstā au vā byaṇḍā* 'intoxicated or confused', Tib. *smayas-sam rab-tu smyos*; SuvP. 6314-v1 *ttye meva jsa ci māstā ṣṭāna asaidā yuḍi ime aysu* 'what, being intoxicated by this intoxication, I have done of evil' (BS *asiddha*-), BS *mada-mattena yat tu pāpam kṛtaṇ mayā*; v 40v3 *māstā hastā vāysāṇjo* '(like) a furious elephant (BS *hastin*-) in a lotus pool'; Z 17-19 *kha ju māstā hastā* 'like the furious elephant', parallel BS *naḍāgūra*- (see J. Brough, *The Gāndhāri Dharmapada* xxiii); Manj. 313 *tcakau-padya saṇa jsa māsta āttama satva pudgala vīra* 'by the fourfold concept confused in the matter of self, being, individual' (BS *ātman*-, *sattva*-, *pudgala*-). From *mad*-, *mād*- 'to be intoxicated' see s.v. *māy*-.

māsta- 'coagulated', Sid. 20v5 *beṣ māstā* 'curdled sour milk', Tib. *dar-bahi ha-ma*; Sid. 20v4 *amāstā ṇye* 'unfermented sour milk', BS *manda-jātaṇ mastu* (= *maṇḍa*-), Tib. *so ma lams-pa* (*lan* 'rise'). From base *mad*-, *bad*- 'to coagulate', Zor.P., N.Pers. *māst* 'thickened milk', Balōči *mastay* 'curds', *bastag* 'sour milk', *badag*, *maḍay* 'to coagulate'. See s.v. *māy*-.

māsta hvāṣe 'a vegetable', Sid. 9r4, BS sāka-, Tib. *ldum dan, rdad dan*, with māsta- 'fermented'.

māstā 'moon; month', fem. -i- stem, Z 23·22 *hambaḍa māstā* 'full moon'; v III, 33v4 *rutā u māstā u hala-māsta u salī-haḍā* 'season and month and half-month and year's day', BS *ṛtu-māsa-ardhamāsa-samvatsarāṇi*, Tib. *dus dan zla-ba dan zla-ba phyed dan lo-khyud-kor*; variant I 250, 119r3 *hala-māstā*; plural, v 122, 9r5 *salve drai māstā varṣāvāyasa* 'of a year three months' rainy season'; Sid. 106r1 *dvī māstā* 'two months'; acc. sing. v 165, 2b3 *hālo māstu*; frequent loc. sing., II 105·101–111 *saiṣṭjāṇā māsta āna āṇḍa tīṇjairāṇā māsta būrai* 'from the month Siṃjṣṭṇja to the month Ttunṇjāra'; Sid. 3r5 *mutcaci māscā* 'month Mutcaci'; gen. plur. N 75·39 *māstānu*, K 90·743 *khu hamāṇāṇ nūstāṇ garvā baura byaiṣṭū* 'as of the summer months in the hills the snow melts'; K 42·98–9 *māste ā parṣṭā* 'a month passes'. Adjective -ūna-, v 4·2·2 *cvātajā māstū thaṅgā* 'tax for the month Cvātaja' ('first spring month'); adjective -āṇṣya-, II 89·53 *ci vā māññāṇ sā-māstāṇṣye saṃde vī āri bāstāṇḍa* 'who conducted our men a one month's journey by land'; II 117·7 *haṣṭa-māstāṇṣyāṇ khāysā* 'food for eight months'; compound, K 45·14 *nasā māsta-hāysā* 'a month's food of the rations'. From *mās-ti- fem., nom. sing. *māstā*, acc. sing. *māstu*, oblique *māstā*, plur. *māstā* (as *gyastā* 'devī-goddess'), as Pašto *miyāst, myāst, myāst*, plur. *myēṣṭe*; Šuynī, Rōṣānī *mēst*, Yazg., Sarikolī *māst*; adjective Šuynī *mēstūṇj*; derivative -ti- to mās- 'moon', Av. *māh-*, O.Pers. *māh-*, Zor.P., N.Pers. *māh*, Sogd. Bud. *m'γ*, Man. *m'x*, M.Parth., M.Pers.T. *m'h* 'moon, month', Oss. D. *mājā*, I. *māj* as first component DI. *māj-*; Waxi *mūi*, Yidya *mux* (**māhaka-*). IE Pok. 731–2 *mēns-*, O.Ind. *mās-*, Māsa-, Armen. *amīs*, Greek *μήν*, *μήs*, Lat. *mēnsis*, O.Sax. *māno*, Lit. *mėnuo*, O.Slav. *měsēcī*.

māstai 'brains', and 'head', Z 20·54 *mājsā māstai āṣke* 'marrow, brains, tears'; III 74·195 *ṣi mahā sau phvai dyū*, *māstai-v-aṃ biṣa byahaṣe* 'he will beat a spade on me, he will knock out all my brains'; III 18·33 *būysṭiṇa māstai*, *nīyakā*, *hamtsa mūrāṇā* 'goat's brains, butter to be rubbed together'; III 18·34 *būysṭiṇa māstai*, *u ṣilājattā hamtsā haṃbrriḥāṇā* 'goat's brains and bitumen (BS *ṣilā-jatu-*) to be mixed together'. From **masta-ka-*, Av. *mastrāyan-* (loc. sing. *mastrānyā*; plur. *mastrānyam*) 'skull', Yašt 10·72 acc. plur. *mastrānyas-ča* 'and brains'; Zor.P. *mastarg*, *masturg*, Orm. *mastary*, Wanetsī *mastrāyze* 'brains' (Waziri Pašto *maxræze*). IE Pok. 750 *mos-*, *mos-*, O.Ind. *māstaka-* 'head, skull', *māstīṣka-* 'brains', *mastrhan-* (Kausika-sūtra, see T. Burrow, BSOAS 33, 1970, 50). See also s.v. *mājsā* 'marrow'.

mā, mi 'of me, my, for me', enclitic and proclitic, see s.v. *aysu*, to Av. *mē*, *mōi*.

mā 'I am', K 2, 136v1 *uspurrā mā* 'I am complete', from *ahmi*, see s.v. *ah-*.

mī 'now, then', III 25, 24a2 *tī mī*, BS *atha khahu*; III 25, 24a2–3 *āṣki cira ynde āṣka mī ustaḍi* 'he showed tears, then he wiped away the tear'; BS *asrūṇi prānuncat*, so 'srūṇi *pramrjya*; III 21, 5a4 *u sau hālai mī nasta* 'and on one side then they sat'; BS *ekānte nyasīdan*; v 244, 3a1 *ttyāṇ mī ṣa jṣina*; BS *teṣāṃ āyuh* 'their life'; v 244, 3a2 *tta tta mī*, BS *tasmāt tarhi*; v 246, 11b1–2 *na mī tte vira*, BS

na-atra; v 247, 14b5 *ṣi mī tta tta khu*, BS *yathā*; N 157·43–158·2 *ci mī dye yuḍāṇḍā, tte... tti mī* 'when they had seen, they... then...'; III 76, 253–4 *vañāṃ mī udvīya ṣṭāka* 'now for them the sense of revulsion (BS *udvega-*) is necessary', with *vañā* and *mī*; K 54, 13v3 *ṣe mī hvīda* 'so this is called'; K 54, 14r1 *ṣe mī ma rāysināṇḍi heme*; K 55, 18r3 *ṣi mī hvīdi*; K 60, 34v2 *tta tta mī busta hame*; K 60, 38r2 *tta tta mī tta gūḍa hinya*; K 54, 14v1–2 *tina bāḍnā mī spāṣte* 'this time he spoke then'; K 54, 14v4 *tina mī paṇṣa skanidha*; K 54, 15r1 *ttrāṣti mī harbiṣā satva* 'then he saved all beings'; K 136·863–4 *uysṭiṣa mī vā vañā* 'teach me now'; III 75·224 *ṣi mīm tti parvachā tve* 'he then went readily'; III 75·224 *ṣi mīm tti arve uḍaiṣā gara ttrairkha pārṣṭa* 'he then to get the medicines burst off the mountain peak' (BS *tikṣṇa-*); Manj. 405 *ṣṣu mī tti āṣya (ya = ū) daṭte*, = Z 9·27 *ttyā āṣṣūti dīyāṇā* 'he begins to see'. Like *ci*, *tī* adverbs of time, but no form like *citā*, *tītā* has been found, from pronoun *ima-* 'this', see *ma-* 'this', and *nū* 'this'.

mi 'also (?)', K 154·48 *lāyi mī lākāṃttara* 'of this world and beyond this world', parallel BS *laukika-*, *lokottava-*. Possibly *mi* for *mī* used like *tī jṣā* 'then also'.

mimch-, see *maich-*, (-im- = -ai-) 'to go astray, miscarry', I 175, 19v4 *mimchāṇāri* 'they cause to miscarry'.

mijī 'red-coloured', II 59·7 *u mijī-jūna bayṣgye kabala dvī* 'and two red thick blankets' (BS *kambala-*); III 90·181 *mijem-jūna (-em = -ai-, -e) sachī perā* 'red leaves of the *sacha-* plant' (BS *jhaṣā* 'uraria lagopodioides'), parallel Sid. 100r4 *dajūna sacha bāva*; ibid. 4 *haryāsa sacha bāva* 'red, black root of *sacha*'. This uraria is *prṣṇiparṇi* in modern use 'the speckled-leaved plant'. For the form, see also *riji-jūna*. From **mičya-* or **maičya-* to *maik-* 'of dark colour', hence 'red' or 'black', for 'red' here, see s.v. *mijida-* 'amaranthus'. Base *mai-*: *mi-* with various increments: Oss. D. *melā*, *mel*, I. *mil* 'rust, dark colour', *izār-miltā* 'evening dusk', D. *meltā*, I. *miltā* 'moustaches', D. *nāūg meltā* 'first beard (*revā*) of a youth', I. *famīl vājṣyuc xāxtā* 'the mountains become black'; I. *izāry miltā*, *izār-miltā*; *mil-rixi läppū*; *mil* 'black mark on target'; *amīl kāryn* 'cover with soot', *mil-dzyx* 'with beginning moustache'; Balōči *melo* 'gray' (of a mare) called also *nilt*; Hittite *miti* 'red', Greek *μῖτρος* 'red' (from Homer on), Mycenaean *mito-* = **mitlo-*; O.Ind. *mēcaka-* 'dark-blue, black'; BS *mecakī* is translated Sid. 136v3 *haryāsa-* 'black'. See also *mijida-*.

mijidā 'amaranthus plant', Sid. 17v4 *hiṇja mijidā*, BS *taṇḍuliyaka-*, Tib. *mon-suehu dmar-ru* 'red amaranthus', amaranthus polygonides. From the colour-name *miji-* with second component (or suffix) **maiči-anda-* possibly **anda-* 'flower, plant', to Greek *άνθος*, O.Ind. *āndhas-*. See *miji* 'red'.

mijṣe 'woman', probably honorific, and *majṣye*, Sid. 125v4 *mijṣe vī kṣime* 'he desires a woman', BS ... *rocaka-*, Tib. *bud-med-la dgah-ṣin*; Sid. 144v5 *mijṣe vī tsūma* 'going to a woman', BS *maithuma-*, Tib. *ñal-po*; III 71·147 *khvaṇ mijṣye hauḍā ysairā* 'when to me the woman gave her heart'; gen. sing. N 164·3 *mājṣe tama-ksana parṣṭā pīḍā* 'the lady Tamaksana ordered to write' in a colophon; II 68·6 <a>*ṣiri hiya mijṣe* 'the wife of the teacher'; gen. sing. ibid. 7 *ttye mijṣe va* 'for the wife';

plural, III 15.41 *mijśi mirāre* 'the wives die'; dyadic, V 153, 176b2 *tī idī mahedā mijśa* 'these are women', with Prakrit *mahedā* (see BSOAS 14, 1952, 431-4); gen. plur. I 145, 54r4 *majśyām*; III 89.159 *mijśāṇi*. From **maziṣi* > **maizśā* > **maizśā* > **midzśā* > *mājśyā*-, nom. sing. *mijśe*, plur. *mijśi*. See also above *majśi*, *majśyā*. To O.Ind. *mahiṣi*- 'great one (fem.), lady, queen', rendered by Khotan Saka *rrīṇā*-, feminine adjective to *mah*-, *mahiṣ*- 'great', see cognates s.v. *maysirka*-.

mājśā 'marrow', Sid. 4r5 *mijśā*, BS *majjan*-, Tib. *rkan*; loc. sing. I 183, 102v2 *mijśāya*; Z 20.54 *mājśā*. With suffix -ka-, Sid. 150v4 *mijśāka* 'kernel', BS *asthi* ('bone'), Tib. *che-gu* ('kernel'), Sid. 100v4 *mijśāka*; Sid. 109r1 *mejsāka*; adjective *mijśākīnaa*-, III 88.140 *mijśākīnai rūṇna* 'with oil from kernels'. From **mazgy*- > **mazfy*-, *mājś*-, **mājśākā*-. To Av. *mazga*-, Zor.P. *mazg*, *mazg*'ōmand, N.Pers. *naγz*, Balōči *mažg*, Šuynī *mužg*, *māγz*, Yavn. *mayz*; Sogd. *myz*-, Chorasm. *mzy*, Oss. *māγz*, Yazg. *muyz*. IE Pok. 750 *moz-go*-, O.Ind. *majjan*-, *majjā*, *majjas*- (-ji- < -zy-), O.Engl. *mearg* 'marrow', O.Slav. *mozgū* 'brain', Lit. *smāgenės* (plur.) 'brains', Tokhara A *māśśunt*.

mijña, adjective 'of sheep', Sid. 16v3 *mijña guṣṭa* 'sheep's flesh', BS *āvika*-, Tib. *lug-ša*; Sid. 20v2 *mijña svidq* 'sheep's milk', BS *āvika*-, Tib. *lug-gi ho-ma*; V 10.2.7 *memñā paṣi* 6 'six sheep' (*paṣi* 'sheep' or 'goat'). From **maiṣinya*-, **maiṣinyaka*-, to **maīśa*-, Av. *maēša*-, *maēši*-, Zor.P., N.Pers. *mēš*, M.Parth.T. *myš*, Yavn. *meš*, Pašto *maš*, fem. *mēš*, Yidya *miyo*, *māya*, *mūo*, Šuynī *maš* (fem.); *mešij* 'male sheep', Rōšānī *mauāḡ* (**maīśaka*-), Balōči *mēš*, Yazg. *maw*, Rōšānī *mēw* (fem.). IE Pok. 747 *moiso*-, *maiso*- 'sheep', O.Ind. *meṣā*-, *meṣi*- 'sheepskin', O.Slav. *měchū* 'skin, sack', O.Pruss. *moasis* 'bellows', Let. *māiss*, *māikss* 'sack', O.Norse *meiss* 'basket'.

miḍā 'bounteous', see *māṣṣāna*.

miḍe 'he dies', see *mar*-, present *mār*-, *mir*-, *mūr*-.

mīm, see *nū* 'now'.

mimī 'my', see s.v. *mama*, *mamī*.

miysirka- 'great', see *maysirka*-.

mīysai 'urine', V 97, 18a3 *mīysai khārggā rrumā* 'urine, mud, dust'. Base *maiz*:-*miz*-, with three initials *m*- (*mīysai*, *maysjyāna*), *b*- (*bīysma*), *ph*- (*phiygāna*-), Av. *maēz*-, *maēzman*-, *gao-maēza*-, Zor.P. *mēz*-, *mēzit*, *mīst*, *mīstan*, *gō-mēz*, N.Pers. *mēz*:-*mēzīdan*, *mēxtan*, Parsi-Pers. *mēzišn*; Sogd. Bud. *myz*-(*myz*'y P 2.299, not *myn*'y), Balōči *mēzay*, *mūzay*, *mīst*'a; Oss. D. *mezun*, *mīst*, I. *miz*-, *myst*, D. *mezgā*, I. *mizg* 'urethra'; Pašto *nūtāl*, *mītiyāzi* 'urine', Yidya *mīzay*, *mīz*-, *mēz*:-*mīzd*, Waxī *mizg*. Šuynī *mēz*-, *mīxt*, *mīxč*, Rōšānī *mīz*-, *mīxt*, Yazg. *mūz*-, *maxt*, *māxtag*. IE Pok. 713 *meiḡh*-, O.Ind. *mēhati*, *mīdhā*-, *mēha*-; Armen. *mizem*, *mēz*-, Greek *ομειχω*, *ομριχω*, *ομριφα*, Lat. *meiō*, *mictus*, *mingo*, *minctus*, O.Norse *mīga*, O.Engl. *mīgan*, *mīga*, Got. *maihstus*, Lit. *mēžū*, *mīšti*; Serb. *mēzga*, *mīzām*, *mīzati*, Tokhara B *mīšo*. For Av. *mūzōn*, *mīšti*-, see s.v. *mīṣṣa*-.

miysdyūna- 'to be pitied', see *mulysdyūna*-.

mir- 'to die', see *mar*-, present *mār*-, *mir*-, *mūr*-.

mira 'mother', K 47.55 *mira jsa pyāste* 'he talked with his mother'. See s.v. *māta*.

mirāha- 'pearl', see *mrāhe*.

mīrai 'kindness (?)', II 115.28 *sau mīrai cau* 'profit, kindness, welfare', to *niṭra*- 'kindness', **miṭraka*- > *mīrai* (long vowel as *pūra*- 'son' < *puṭra*-), to base *mai*- 'to bind', Av. *miṭra*-, Zor.P. *mīhr-pān* 'kind', *mīhr-drus* 'treacherous', N.Pers. *mīhr*; O.Ind. *mitra*- 'friend'. IE Pok. 710-1 *mei*- 'to bind' and 711-2 *mei*- 'be kind'. Note the use of *busta*- of the mind and *hīyaa*- 'bound, keen, devoted'. See also Bcd 49r4 *hayuṇḍauṣti jsa* 'with friendship', for BS *mitra*-.

-mālsta-, see *ggumālsta*- 'smeared'.

miṣṭa 'great', fem. loc. sing. III 68.65 *miṣṭa savaya* 'in a large box', ibid. 65 *miṣṭaṇa tṭāja* 'in the great river'; V 380, 2r2 *varata tṭiṇa miṣṭa paṣṭa* 'there in the great pool', BS *tatra mahā-puṣkariṇyāṇ*; K 5, 144r2 *u miṣṭiṇe rrūndete jsa* 'and with great light', Tib. *snaw-ba chen-pos*. See *māsta*-.

miṣṭu 'great', acc. sing. fem., K 9, 8r2 *hūvyo miṣṭu hauvu byehiñā* 'may I get the great power'; SuvO. 53v2 *miṣṭu nā rro śśāratetu heḍā* 'and he will give them great welfare', BS *teṣāṇ ca mahatīm śriyaṇ karisyati*; V 348, 11a1 *māṣṭu bātame* 'great doubt'. See *māsta*- 'great', and loc. plur. *maiṣṭvā*.

miṣṭai 'greater', II 39.18 *miṣṭai kaṁṣṭa* 'greater (and) smaller'.

miṣṭama 'greatest', II 112.54 *miṣṭami vā tṭāttāhā: haṣṭe* 'the greatest to-dog-official reported'; Z 13.128 *tṭāte paṇjsa miṣṭamā jstnā*... *tṭāte jstne biṣṭe paṇjsa uspurā āro* 'these five greatest lives... these five lives all may be complete'. See *māsta*-.

miṣṭara- 'greater', II 127.33 *ysāḍa u miṣṭari hvaṇḍi* 'the old and more important men'; Z 2.83 *māṣṭara*; Z 19.53 *māṣṭara* (see s.v. *hudūta*). See also *miṣṭaurayau*.

miṣṭaurayau 'greater', inst. plur. II 99.200 *auhavāṇ vq u būrikau vā u miṣṭaurayau hvaṇḍā vī būrai* 'as far as the ūgā-officials and the būriq-officials and the more important men', from *miṣṭara*-.

māṣṣa- 'field', V 333, 27r3 *rre tūruvo dīruvo māṣṣo biṣṣu vātā kuṇjsatu kerā* 'the king in four continents (BS *dvīpa*-) would sow sesame everywhere in the fields', BS G 37, 24a3-4 *catur-dvīpeṣvaraḥ sa caturṣu dvīpa-kṣetreṣu tīlaṇ vāpayet*, Tib. *des glin bzihi zin rnam-sla til tlab-na*; V 389, 19v4 *ku ye ttumāṣa byehāte baṭysāna ku karā tṭima ne jiye* 'when one gets large fields (see *ttumāṣa*) of the Buddha where the seed fails not at all', BS G 37, 14a7 *buddha-kṣetre tu sukṣetre uptād bījā(n) mahā-phalaṇ*, Tib. *sans-rgyas zin-gi zin mchog-tu sa-bon tlab-na hbras-bu che*; Z 17.26 *uryānyau banhyo jsa māṣṣyau* 'with parks (BS *udyāna*-), trees, fields'; II 13, 1c1 *hamya miṣa haṇṭsa kirā yanādā* 'they may work together in the same field' (facsimile SDTV 6-8, plate v); IV 17.19 *tṭrai vī mīṣṣa āstānāṇ u vyihāra padimāṇa u baṇhiye kerāṇa* 'on the third day (Prakrit *trīti*, see IV 110) fields are to be prepared, and colleges made and trees planted'. Buddhist association of field and garden in Saṃghāṭa-sūtra, G 37, 66a5 *kṣetra-ārāma*-. With *mi*- replaced by *mu*-, II 80.17 *mūṣija tṭimq* 'seed for the fields'. In II 80.16 *bīsa bīsa mūṣa mastāṇa* 'men servants, women servants, fields (or possibly clothes, see *mūṣaka*-), granaries (?)'. Kroraina NW Prakrit lw *mīṣa*, *mīṣiya*, *mīṣi* 'field' (BSOAS 18, 1956, 35). With Armen. lw (OT, NT) *mšak* 'farmer, vine-

dresser, labourer', *ark'ouni mšak* 'royal servant' (NT 1 Tim. 5:18 *aržani ē mšak vardzou iuraj* 'the labourer is worthy of his hire'); Georgian (from Armenian) *lw mušak'-i, muša* 'labourer'. From **mīṣa-* or **mīṣa-* > *mīṣa-* from base *maik-* (*maig-*) or *maik-* (*maig-*) to an IE *meig-*, *miḡ-sa-* cognate with Lit. *meiš-*, *miežys* 'barley grain', adjective *nieszainis*, Let. *māize* 'bread'. For Av. *mīzān*, *mīšti-* connected with 'sowing', see BSOAS 18, 1956, 32-42. See also Sid. 15v5 *biṇmīysā* 'millet'.

māṣḍāna 'bounteous, bestowing rewards, wages', v 388, 19r2 *māṣḍāna* (so correct), BS G 37, 13b7 *bhagavan* (voc. sing.); Z 2:64 *māḍāna*; masc. -ā- stem, Z 5:88 *maḍāṇgya*; nom. sing. v 80v3 *māde gyastā* 'bounteous deva-god' = 'king', BS G 37, 78b5 *rājā*; Sid. 1 bis vi *miṣḍi gyastum*; ablat.-inst. II 35:7:1 *miṣḍam gyustina*; SuvO. 27r3 *māṣḍāna gyasta balya*, = v 160, 35r1; v 161, 35r2; v 276, 1:1 *miṣḍānā gyastā*; v 278, 9a1 *miṣḍānā gyastā*; v 227, 65a2 *miṣḍam gyastā hiya vitka* 'the king's young person'; JS 2v3 *miṣḍu gyastā hīya* 'of the king'; III 134:15:1 *māḍāni jasta*; III 134, 26a2 *miḍi gyastā*; K 77:218-9 *miḍānā gyasta baysa*; v 173, 6v1 *māḍāna gyasta balya* (and elsewhere). Fem. K 153:31-2 *baysūnu pīrmāta yāna miḍāji*. From *miṣḍa-* with suffix -āvan- > -ān (and voc. sing. -āna), Av. *miṣḍa-*, *miṣḍa-*, Zor.P. *myzd*, *mzd* **mīzd* 'reward, recompense, wages', Pahlavi Psalter *mzdy*, N.Pers. *muzd*, Oss. D. *mīzd*, I. *myzd*, Sogd. (Ancient Letter 2:48) *myzd*, M.Parth.T. *muzdg*, M.Pers.T. *myzdg*. IE Pok. 746, O.Ind. *miḍhā-* 'reward in battle'; Greek *μισθός* 'hire', Got. *mizda*, O.Engl. *meord*, *mēd* 'meed, reward'; with suffix -vaṇs-, O.Ind. *miḍhvāṇs-*. See also *beḍena*.

māsu, *misai* 'measure', see s.v. *mase*.

māsta 'great', K 139:959 *mīstā rre* 'great king', Tib. *rgyal-pa chen-pa*; v 108, 30v5 gen. plur. *tcuṛnu mīstānu rruṇḍānu* 'of the four great kings', BS *caturṇāṇ mahā-rājāṇāṇ*; voc. plur. v 108, 30v5 *umyau māstyau rruṇḍyau* 'you great kings'; v 131, 52b3 *māsta rre*; acc. sing. v 380r2 *māstu spātainau bāru* 'great flowery rain', BS *mahā-māndārava-puṣpa-varṣam*; Manj. 417 *śīrāvā byau-dāda mēsta* 'they got great joy'; III 88:136 *mīstye hvanḍe* 'adult men'; K 47:53 *mīstā hīnye* 'he became adult'; oblique fem., SuvO. 24v5 *tātā mīstāne hāmēnate jsa hāmāta* 'these arose from great becoming', BS *ete mahābhūta*; SuvO. 36r7 *mīstāne śīratete jsa* 'with great joy', BS *mahatā praharṣeṇa*; SuvO. 36v3 *mīstāne rruṭye padamgye jsa* 'with great royal display', BS *mahatā rāja-anubhāvena*; with -ka-, K 38:134 *ysāḍi yi maistāka* 'the woman was old, adult', = K 29:197 *strīya harya mestaka uḍa* 'a woman remained adult (dyadic)'. Compounds, III 1, 6r2 *māsta-gvārāṇā jsa* 'with great talk', = III 8, 16v2 *mīsta-gvārāṇe jsa*, possibly BS *prapanca-* 'idle talk'; I 159, 73v5 *mīsta-ujām* (gen. plur.) 'pregnant', II 45:66 *maista-ujai* III 15:41 *(mī)sta-ūri mījī* 'pregnant women' (see s.v. *ūra-* 'belly'); K 140:997 *mīstā-miṣḍi gyastānā gyastā baysā* 'the most merciful deva- of devas Buddha', Tib. omits, parallel to BS *mahākāruṇika-*. Abstract, Z 22:299 *māstatete*; v 343, 85v1 *hauda ysāre ggaṇṇpha māstate* 'of 7000 *yajana* measures large', = 85v3 *māstatē*, BS G 37, 80a1 *sapta-yajana-sahasra-praṇāṇaḥ* 'having the measure of 7000 *yajanas*'. Comparative *māstara-*, *mīstara-*, superlative *māstama-*, *mīstama-*, see s.v. *mīstara-*,

mīstama-. Double comparative K 8b3 *mīstadarā karmā mīstā* 'there is no greater *karma*-act'. Inflexion listed vi 281. From **masita-*, with *i*-umlaut keeping short -ā-, -i- before -st- (unlike *ysīḍāa-* 'yellow' from **zarita-* with -ī-), to Av. *masita-*, see cognates s.v. *mase* 'size'.

mihe 'we, us', I 252, 2r4 *mīhyau*, BS *asmābhiḥ* 'by us'. See *maha*.

mū, *mu*, *mūm*, *muṇ*, *mvaṇ* 'this; here, now', II 127:32 *tteye kīṇai mū tteyi-hvām bva* 'therefore you, the Tai-uang, should know it here', translation ALI, n.s., II, 1964, 18; III 75:229 *jīya drraivi kuṣṭa āsti mūm* 'the vital spot, where is it now?'; III 66:35-6 *mū grahastā āsta śi sattā* 'here this person planet-struck stays'; III 66:36-7 *śi mu sattā hera imḍā sau* 'this person here, alone, is doing things ('causing trouble')'; III 67:61 *śūra tta kuṣṭa imḍā mūm* 'the bold man, so where is he doing it now?'; III 106:26 *mū ttu grauna dye* 'now he saw the garland'; JS 15r3 *si (=saṇ) vaṇa mu pacaṇi jidā bāysaṇa baṇhīya* '(the torrent) just now (dyadic) in turn destroys trees in the grove' (but JS 5v3-4 *maṇ. . . muṇ. . . ma* 'me' with *muṇ* for *maṇ*); JS 29v1 *si (=saṇ) muṇ vātālā pane* 'just then a whirlwind arose'; JS 31v4-32r1 *tta vaṇa muṇ khu yanīde muṇ kṣuṇeṇi mīrāre* 'so now here how will they act; here will they die of hunger?'. Compounds, Z 11:68 *yāḍaimā mū-ysaṇṭhu nuṣṭhura karma* 'I did in this birth cruel *karma*-acts'; Z 19:31 *ne ma ne stā śti mū-ysaṇṭhu* 'it is not necessary for me in this birth'; Z 19:32 *u ne mā hāmāte mū-ysaṇṭhu* 'and it does not arise for me in this birth'; v 130, 49a1 *mū-ysaṇṭhi kḥijāmā* 'we are weary (BS *kludy-*) in this birth'; adjective, *mū-ysaṇṭhiya*, v 117, 66r3 *mū-ysaṇṭhiyānu kāḍātānānu vivātu pattmu dyānāte rre* 'the king shows the *vipāka*-result of *karma*-deeds in this birth', BS *drṣṭa-dhārmika-sattvānāṇ vipāka-janako nṛpaḥ*; v 113, 35r5 *mū-ysaṇṭhi(iye) jstīne* 'of life in this birth', BS *ātmanas ca drṣṭa-dhārmikaṇ*, L 98:39 *mū-ysaṇṭhi śtāna* 'being in this birth', v 98, 150r2 *marī mū-ysaṇṭhiya śīratātā himāte* (variant *śīrāvā*) 'here may arise joy in this life'; v 381, 2v1 *mu-ṣve* 'this night', BS *adya rātran*; IV 20:4 *ca jśāṇ vā mu-ṣve khyeṣvā āna lunā tcebi ysaṇḡā hī(vī) piḍakā ā* 'what letter this night has come of Lun-ḥab-zam from the Khyeṣas (probably Kāṣyap)'; Z 24:197 *mu-ṣṣve hūṇā dātāmā* 'I (fem.) saw this night in a dream'; Z 23:43 *mu-ṣvai rro hāḍe kātāmā* 'this night however we shall think'; *mū-varga-* 'of this class', II 84:13 *haṇḍara dīsta mū-varga āstā* 'another in the hand there is of this sort'; II 84:22 *cā-ṇ ri maṇ dīsta dilakā dilaka mu-varga ya* 'what of them too in my hand were various small things of this sort'; II 84:22-3 *ṣḍ-ṇ jśāṇ pā hā draṇḍa nī ra maṇ mu-varga māṇāṇ u nī rīspīrāṇ* 'that of them then was removed; no such things for mine (my people) and not for the princes'; see also s.v. *gvaḍaṇṣa*; BS *varga-* 'group'; *tri-varga-* 'life of three types'. From **mau* or **maṇ* from pronoun *ima-* 'this', see *ma-* 'this', with *hū*, *vū* of direction, beside *hā*, *vā*, *tā*, *cā*.

mū 'he praised' from **mūtā* (as *jū* 'he lives' from *jūtā*), or *vamū* 'he praised thoroughly', JS 26v1 *śīrkā va nū* (or *vamū*) *valmīkā āste ysīrri* 'well (the poet) Vālmīki praised there (*va*) his golden body', parallel to Pali *Jātaka* v 534, text 358 *suvaṇṇa-vaṇṇa-* 'of golden colour', 372 *hema-*

suttaca- 'having a golden fine skin (*tvac-*)', Jātakamālā, text 128, verse 4 *uttapta-cāmikara-saṃmukāsam śrīmad vapuḥ* 'beautiful body like refined gold'. See *ysūrā-* 'golden' < **zarnv-a-*. Base *meu-*: *mu-*, see *mura-* 'speech, word' for cognates.

mukā 'dumb (?)', v 282-77, 123 *||| mukā ttaraṇḍa(rā-)|||*. Possibly with *muta-* 'dumb'; note BS proper name, JS 18v4 *mukā-paṃka* with BS *mūka-* 'dumb'; or <ma>*mukā* 'there'.

mūkūvāsa- 'lamentation', III 42-5-6 *nīysīṭa mūkūvāsa u parādīvaṃ haysgamāstā strīyām nva tsūkā* 'he suffers woe and grief, full of sorrow, passionately going after women'; III 44-61 *haiysdai mūkūvāśai hada pyaura-ttraumai* 'woe for him is at hand within the entrance of calamity'. From base *maud-* 'be excited' either with pleasure (Av. *maodana-*) or sorrow (like Lat. *cupiō* and O.Ind. *kopa-* (if not two different IE bases)), Zor.P. *mōḍak* 'grief', with **mauda-ka-* > **maudka-* > *mūka-*, and base **va-vāf-* to *vās-* 'make noise' see s.v. *bāsa-*. Thus **maudaka-vavāśa-* > *mūkūvāśa-*, not BS lw containing *avakāśa-* 'opportunity'. Note dyadic use with BS *paridivana-* 'lament'. See *muštā jsa*.

mūcaci 'month name', first winter month, see *mutcaci*.

mūja 'abode', *mūṃja*, II 1-17 *mūja šava ya parīyastā haudyām* 'it was the abode, property of the seven possessors of deliverance (= *ārya*-monks)'; see SDTV 29; III 67-54-5 *paraśva-rāmā kūṣṭa ya mūṃja ttūṣā* 'Paraśa-Rāma (came) where was the empty dwelling'. From **mānači-* to base *mān-*, *mūn-* 'remain, dwell', with JS 13v3 *āmunā*, JS 15v4 *āmuha*, v 286, 711 *āmuhā*; III 82-13 *āmūha nāve* 'he took up residence'. See *mānātā*.

mujaka- 'ant', see *muṃjaka-*.

-*mujśaa-* 'hole', see *drau-mujśaa-* 'pore'.

mūn- 'dwell, remain', later form of *mān-*, v 268, 562 *mūnūm* 'I remain'; K 64, 814 *myām avīṭa mūnū* 'may I remain in Avīci'; K 21-4-5 *vara aysgana-rūvyi ša yahakṣaja mūṇe* 'there dwells a vulture-shaped *rākṣasī*-demoness', = K 37-117 *vari aysgini-rūvyi ša rākṣājsi mūṇye*, = K 28-179-80 *vara aysgana-rūvyi ša yahakṣaja mvaṇe*; K 39-153 *pūrā vaṇa ra saṃ mara mūṇya* 'my son, now remain here'; III 67-53 *garvā āstā vara štām mūṇye* 'he is in the mountains, there he dwells'; Manj. 317 *sattsera anūhvarra mvaṇe* 'in the migration he dwells unaffected'; Sid. 140v5 *buysa mūnīdā* 'they remain long', Tib. *yun rin-du* ('long'); K 150-20 *ttaradarā dāttavi khva mūnīda raṣṭi* 'as the body's parts (BS *dhātu-*) remain rightly'; Manj. 58 *draya vara mvaṇīda* 'the three remain there'; participle present, Sid. 152v3 *astauci mūṇāṇḍāṃ murāṃ hīye āhe* 'eggs of the birds dwelling on the dry land', BS *jāngala-*, Tib. *bya skam-sa-na gnas-pahi sgo-na*; Sid. 134v3-4 *astaucā ysātām u mūṇāṇḍāṃ datām hīya guṣṭa* 'flesh of wild animals born and living on dry land', BS *jāngalaja-*, Tib. *ri-dags skam-sa-na gnas-pahi ša*. Preterite, E p. 357 B *tta tta jsām aysu mūnde tta vegasti samu khu vāmi* 'so I remained as excited (BS *vega-*) as the sea'; III 65-10 *phara bāḍa vara štām mūnde* 'he dwelt there a long time'; III 65-13 *kūṣṭa mūnda* 'where he dwelt'; K 46-36 *strīya mūdā* 'the woman dwelt'; JS gr2 *eṣṭava muṇḍai* 'you remained firm'; JS 1711 *thu mī vara nuḍai* 'you then remained there'; K 39-154 *va mūṇḍū auraṣṭai*

hāṣṭā 'he remained there and (-ū) gave information' (translation BSOAS 29, 1966, 514); II 95-52 *audā cvāvāja māṣṭa mara mūdauḍa* 'till the month Cvātaja (first spring month) they remained here'; K 144, 1v1 *ttatti-śanā mūdā u khamasa ttattī-śana ysāye* 'be lived in Ttattī-śana and had been born in Ttattī-śana of Khams' (*śana* Chinese *šan* 'mountain'). Infinitive, II 126-7 *pastāṇḍū mude* 'we deigned to stay' (translation, AM, n.s., II, 1964, 18). Cognates s.v. *mānātā* 'be remains'.

mūn- 'resemble', later form of *mān-* 'to resemble', K 40-34 *cvai ri hā mūṇe* 'what indeed he resembles', = K 43-151; K 40-33 *khvai hā ṣaiki ni mūṇye* 'that he might resemble it', = K 43-150 *mūn(r)ye*; JS 20v3 *ttāṣṇa sūrīna śakrra muṇḍai saṃ raudrra* 'in splendour (BS *tejas-*), in boldness you resembled Śakra, precisely Rudra'; III 69-102 *hama-śāmā šuje mūṇḍāṇḍā* 'having the same faces they resembled each other'; III 70-105 *tti makala* (BS *markaṣa-*) *šuje mūṇḍāṇḍā* 'the monkeys resembled each other'; Manj. 282 *khuvāmamvade ttau karūṇa* (BS *karuṇā-*) 'their pity resembled the sea'. See cognates s.v. *mānātā* 'resembles'.

mūn- 'feel pleasure in', v 63-24 *kṣamauva nūtrāṣaya mūṇarā* 'delight (2 plural imperative) in merciful loving intentions' (BS *maitrā, āṣaya-*). See *māja-*, *myāṃja-*, *māna-*, Oss. DI. *mond* 'desire'.

muṇāṃja 'month name', second winter month, v 206-15-1 *mūṇyaṃji*; v 259, 223 *mūṇāṃji*; IV 62a *mūṇajana*; Sid. 315 *cu mutcaci māṣcā u mūṇāṃja ṣi ysumāṇa rve ṣṭe* 'what is month Mutcaci and Mūṇāṃja, that is the winter season', BS *mārṅa-pauṣau ca hemantaḥ*, Tib. *dgun zla-ra-ba dan zla hbriv-po gñis ni dgun-gyi dus-so*.

mūṃja 'abode', see s.v. *mūja*, III 82-8 *kūṣṭa āma mūṃja* 'where is the dwelling' (dyadic); III 82-9 *banācvā-v-i mūṃja* 'his dwelling in Banācas', see BSOAS 10, 1942, 911. From **mānači-*, base *mān-*, *mūn-* 'dwell'.

muṃjaka- 'ant', III 73-170 *pyaṃtsi hā muṃjakā ā* 'before him an ant came'; III 73-170 *māṇjā naradā* 'the ant came out'; III 73-169 *māṇjāna khuṇaka* 'ants' hole'; N 165-40 (cover of E) *audi mujakāṇi vī buri* 'down to (or as far as) the ants', the cliché of the *śikṣāpada*-commandment, the first *vairamaṇa*-rule, the reference to the BS *pīṭikā* 'ant' (see BSOAS 13, 1950, 664). From base **marvi-*, Av. *maurvi-*, *maoiri-*, Tumšūq Saka *mojāki* (BS *pīṭikā* in the *śikṣāpada*-commandment no. 1), Zor.P. *mōr*, N.Pers. *mōr*, *mōrčah*, Wanetsī *mērza*, Pašto *mēṣai*, Yidya *nuryo*, Sanglēcī *mārcik* (*c = ts*), Šuynī *mūrdzak*, Rōšānī *mūrcāh*, Yazg. *marčək*, *mərčək*, *marč*, *mərj*; Oss. D. *muldzug*, I. *māldzyg*, *māldzgūtā*; Alan in Svanetian (**murčuk* >) *məršk*, *məšk* 'ant'. With many variants IE Pok. 749 **morui-*, Celtic O.Ir. *moirb*, Lat. *formica*, Greek *μύρμος*, *μύρμας*, *μύρμηξ*, O.Ind. *valmika-* 'ant-hill', *vamrd-*, *vamri-*, *vamraka-*, O.Norse *maurr*, O.Engl. *mýre* 'mire'. Khotan Saka *muṃja-* < **marviča-* with -ṃ- replacing -r- before consonant.

muḍa- 'dead', participle to *mar-* (present, *mār-*, *mīr-*, *mūr-*); III 73-181 *mā. . . pastā muḍā tti khu ysagarā kurā* 'the bee . . . fell, died like an old crooked thing' (*tti = tta* 'so'); III 75, 235-6 *ṣiṣa va haṭṭa pṛracaina, ssa salā mūdai viṣṭāṇḍā* 'for Sītā's truth (as to chastity) 100 years they remained dead to her (*muḍa*, *yī*)'; III 76-241 *ssa sala*

mūḍai būjve 'being dead (*muḍaa-*) 100 years, he revived'; K 68-202-3 *tti khu muḍye kiḍi vīvū nūti* 'as of a dead man there is no *vipāka*-ripening at all'; K 64, 81v4 *mūḍvā bastā* 'bound in dead bodies'; v 188, 75a4 *muḍāna hamamggā* 'like one dead', BS *suptau mṛta-samau* 'asleep, like a dead one'. Adjectives, *muḍiña-*, *muḍaiña-*, Z 2:44 *cile...* *muḍiñi* 'garments of the dead'; Z 2:48 *rrūva muḍaiña* 'intestines of the dead'. See cognates, s.v. *mar-*.

muḍa-saṃga- 'blue vitriol', Sid. 12v4 *muḍa-saṃgā*, BS *tutthaka*, Tib. *spaṃ-ma*, to N.Pers. *murdū-sang*, *murdah-sang*, Arab.-Pers. *murdā-sanj*, *marda-sanj*, Armen. lw *murtasang*, *mardasank* 'litharge of lead'. The -ā- at juncture from -aa- < -aka-. See s.v. *mar-*, and *saṃga-* 'stone'.

mūnūkā 'neck (?)', III 81:168-9 *lūlailā mūnūkā hame* 'it is the neck (?) of the quiver', gloss to Turkish *yihā:rāhā:kā*, not explained, but possibly connected with *yīyiril-* 'draw together'. Possibly from **manuka-* with *man-* 'neck', as in Zor.P., N.Pers. *dāl-man* 'golden-necked (eagle)', Av. *zaranu-mani-*, *minu* 'neck-ornament', *manaothri-* 'neck'. IE Pok. 747-8 *mono-*, O.Ind. *mānyā-* 'neck', *mañi-* 'neck-ornament', Lat. *monile* 'neck-ornament', Celtic O.Ir. *muin* 'neck', Welsh *mun*; O.Engl. *manu* 'mane'. See *pumuka-* for -ūnū-.

muṇḍa 'lump', III 69:83 *ṣai vaska haṃphve muṇḍa, ttralīnā hūña jsa rausta* 'be prepared for him (the vulture) lumps of tin reddened with blood'. See also *māṇḍa-* 'lump, abscess', *māṇḍaka-*; *māṇḍa-* 'lump (of jade)', *māṇḍa-*, *māṇḍa-*, *mauṇḍa-* 'female breast'. From **margant-a-* > **murgunda-*, Sogd. Man. *mrywṇdy*, Bud. *mrywntik*, N.Pers. *muyund*, *muyundali* 'lump', possibly base *mer-g-* 'to press together', see also Greek *μάρμαρον* 'mother-of-pearl', *μάρμαρις* 'pearl', *μάρμαρις λίθος*, s.v. *mṛāhe* 'pearl'. See also s.v. *gaṇḍye*.

mutā 'dumb, mute', N 169:1 *hanā kārrā mutā* 'blind, deaf, mute'. From *nau-*:*mu-*, IE Pok. 751-2 *mū-*, *mu-* 'of murmured speech', O.Ind. *mūka-* 'dumb', Greek *μῦκός*, *μῦτις*, *μυθός* 'dumb', Lat. *mūtus*. See also s.v. *mura-* 'word', and *muha-*.

mutta- 'defeated, beaten', v 66:8a *khu mañ ni lūmāri pājasa kuyśva niysiya, muttā paribhūta u pājśa saṃdya hvasta* 'so that here they may not be greatly depressed, held down, beaten, defeated and strongly struck to the ground'. Dyadic *muttaa-* with BS *paribhūta-* for older **muta-ka-* with -*ti-* preserving -*t-* (or from **mufta-ka-*) to base *mau-*:*mu-* 'to beat', see -*ti-* in *ākṣutta-*, *patāvutta-*, *byūtta-*, *sutta-*, beside *nāta-*, *suti* 'shoulder'. Note *mu-* 'beat' in O.Ind. *nudgara-*, *musala* 'hammer'.

mūttīṇa 'clouds', plural to **mūttīnya-*, III 80:26 *āvaśā mūttīṇa narvāṇḍā* 'in the sky (BS *ākāśa-*) the dark clouds burst open', in the poem of the Journey. From **mutta-* with suffix -*ina-* and -*ya-* to base *mau-*:*mu-* 'be moist, be dark' (see also *muttūṇi*, BS *pūta-* 'rotten'), with *mūttā-* < **mūttā-*, beside *maud-* in O.Ind. *mudirā-* 'cloud'; IE Pok. 741-3 Armen. *mout* 'dark; a mist', *mt'ar* 'dark' from *meu-t-*.

muttūṇ 'bad, rotten', II 33, 3bz *tta paṇḍā paskyāṣṭa mūttūṇ himye* 'so the road has again become bad'. See I 163, 77v4 *mattūna bauśa* 'evil smell', BS *pūta-*. IE Pok. 741-3 *meu-*, Greek *μυθᾶω* 'be foul'.

mutcaci 'month name, first month of winter', Sid. 3r5 *cu mutcaci māscā u muñamja ṣi ysumāña rue ṣṭe* 'what is month Mutcaci and Muñamja, that is the winter season', BS *mārga-pauṣau ca hemantaḥ*, Tib. *dgun zla ra-ba daw zla hbriv-po gnīs ni dgun-gyi dus-so*; Sid. 3v3 *mutcaci myāṃ māsti āna odā skarhveri myāṃ māsti bure ṣi ysumāña rva* 'from mid-month Mutcaci to mid-month Skarhvāra is the winter season', where *skarhvāra* is month BS *māgha-*, third month of winter; II 18, 8a4 *mūcaci paḍa-uyśye haḍai* 'on the first day of Mūcaci'; III 149, 1-2 *mūtcaci māstā*; v 205:1:1 *mūtcacya*; II 95:62 *mūtcāica māstai*; II 14, 2a1 *māsti mūdracaja*; IV 45a2 *mūtcacaji māś(t)a*, IV 61a2 *mūtcacajā māś(t)ā*.

mūda 'remained', see s.v. *mūn-*, *mūṇḍa-*, *māñ-*, *māṇḍa-*.

mūdracaja, see *mutcaci*.

mūna 'abode', v 126, 2b1 *aysi mūna padedā* 'I made a dwelling'; III 83:19 *mūne būstu* 'I knew the dwellings' (for *bustum*), see also JS 13v3 *āmuna*.

mūna 'my', v 217:14-5 *tti jsām t(t)ū mūna hvamḍā ne byaude* 'then I did not get my men'. See *mānaa-*. See SDTV 82.

mūnaa- 'my', III 67:39 *mūnai pye* 'my father'; K 36:97 *mūnai pūri* 'my son'; II 100:222 *tta tta sa mūnai bīsa tta-ṃ haṣḍā tta yuda* 'so precisely my servant so made report'; III 63:140 *mūnā āysamja* 'my lady'; K 52:7:8 *tti mūnā pārysā ysūṣka* 'these my approved servants'. See *mānaa-*.

muyi 'tiger', v 210:36:1 *muyi salya* 'in the tiger year', III 14:5 *|||byūṣṭi muyi* '3-5 a.m. are the dawn, the tiger's period' (Chinese horary period); II 116:37 *mauya hīya vṛysama salt* 'the year of the tiger unfavourable'; II 116:39 *mauya salya* 'in the tiger year'. From **mauya-* > **mūya-*, *muyi*, *mauya-*, Sogd. Bud. *myu* 'tiger', Tokhara B *newiyo* (H. Lüders, SBAW 1933, 1021), the third year in the animal cycle (BSOAS, 10, 1937, 928). Possibly to base *meu-*:*mu-* 'to make noise, roar'. IE Pok. 751-2 *mū* 'of murmured, roared sound'. See s.v. *mū* (or *vamū* JS 29v1), *mura-* 'word', rather than Chinese *mīau* (K 620:3) 'cat'.

mū-ysaṃthū 'in this birth', see s.v. *mū-*, K 150:24 *byehūṃ mū-ysaṃthi mara madrvā* (BS *mantra-*) *seṃḍā* (BS *siddhi-*, -*em* = -*ai-*) 'may I attain in this birth success in the *mantra-* formulas'; K 154:40 *cu vā mu-ysitha cu vā hada ys(i)tha āvarṇa hajsāde* 'what either in this birth or what in another birth obscurations, I have accumulated' (BS *āvaraṇa-*); adjective, v 164, 113v2 *mū-ysaṃthiyānu u handara-ysaṃthiyānu* (lost context). Parallel BS *iḥajān-mīka-* 'in this birth'.

mūysaṃḍai 'foolish', dyadic with BS *jaḍa-*, III 2, 6v3 *jaḍā mūysaṃḍai*, = III 9, 17a4; K66:141 *ṣi kiḍi mūysaṃḍai bvāñi* 'he must be known as exceedingly foolish', = K 70, 2v3 *ṣa kiḍa mūysaṃḍai bvauña*. Base *maux-*:*muz-* 'be foolish' IE *neuḡh-*, O.Ind. *mohi-*:*mūḍha-* beside IE *meugh-*. Av. *aś-maoya-*, Zor.P. *lhmuk* **ahramōy*, M.Pers.T. *lhmwḡn*, Pāzand *āsmōg*, with O.Ind. *mogha-*, *mugdha-*.

myysga- 'short', see *mulyysga-*.

myysdyūna- 'wretched', see *mulyysdyūna-*.

mur-, *mūr-* 'rub, crush', present adjective, I 167, 82v5 *ṣaṭṣāmaja gāmṃā mūrāka* 'remover of phlegmatic (BS *śleşman-*) swelling' (BS *gulma-* 'glandular swelling'), BS

nāsana-; participle future; *murāña-*, *mūrāña-* 'to be rubbed', Sid. 106r4 *mākṣī jsa ha(m)brihāñā murāña* 'to be mixed with honey, to be rubbed', Tib. *sbrav-rēi daw-sbyar-te brdzis-pa-las* (*brdzis* 'press'); Sid. 134v3 *tīrye ūce jsa murāñā u khāṣiñā* 'to be rubbed in sour water and to be drunk', Tib. *skyur-čhuhi nap-du mñes-te btuw-bar byaha* (*mñes* 'rub'); III 87·129 *geḥārūmna mūrāñyā* 'to be rubbed with butter ('cow's oil')', = III 18·26 *gyiḥā rūmnā mūrāñā*. Preterite, JS 27v3-4 *raysgena veyse murdai* 'swiftly you crushed the lotuses'; III 69·95 *murdāpūdā diṣa vī tcaḍā* 'they ranged ('rubbed') the surrounding region'; K 30·217-8 *gara kaica maurda* 'he traversed the mountain clefts'; III 67·44 *hastā* (BS *hastin-*) *sāmpdā* (BS *śuṇḍā-*) *murrde* 'he pressed (crushed) the elephant's trunk'. See below with preverbs, *vamurda-*, *hamurda-*. From base *mar-* 'rub, press', Yazg. *marn-*:*mart-*, participle *marnatag*, Oss. D. *lāmarun*, I. *lāmarny*, *lāmārst* 'to press out' (**fra-mār-*), DI. *don-marān* 'dam'; D. *yezā-murā*, I. *qizā-mar* 'torture' (dyadic compound). IE Pok. 735-6 *mer-* 'to rub', 715 *mel-* 'to crush'.

mūr- 'to swarm, tcem', Z 20·41 *kye pāra jsahera mūrīndi* 'in whose belly worms swarm'; III 76·244 *hviyaṣā agapya ṇāṣa bidā samuṇḍrā khu mūrīndā saṃ* 'as unclean contemptible human-like beasts swarm just upon the great sea' (BS *mahā-samudra-*). See *mvir-* 'to move', K 109·314 *mvara* 'movement', possibly base *mau-* *mut*hence **mvar-*:*mūr-*, beside *mvir-* < **mvar-y-*.

mura- 'speech, word', II 114·119 *pātca-m va dūmvām jsa hau:rā murā ṣte* 'then for them from the Dūm people there is report, word'; II 90·68 *u haurāṃ murāṃ jsa ṣuje va ppramñi puḍāpūdā* 'and with reports, words, they offered promises to one another'; II 75·50 *haurā maurā maṃ ni ṇīryau* 'they were not making to me report, word', III 123·62 *haura māṇra padīmai* 'he makes speeches, words', BS *ālāpaṃ kārayati*; v 314, 3-4a4 *hārau mūrau jsa*. The word *haura-* is in II 113·94 *hauri āṃ salā ni biṣe* 'he did not utter word, or speech' with *salā* 'word' (BS *saṃlāpa-*) in place of *mura-*. From base *mau-*:*mu-* 'to make sounds', thence *mu-ar-*:*mur-* (form like *phur-*, *phūde* 'foods', and Oss. D. *k'uarun k'uart*, I. *k'ūryn*, *k'ūrd* 'to push'). Without *-r-*, see JS 26v1 *mū* (or *vamū*) 'he praised', to IE Pok. *nū-* 'to utter murmured sounds', Hittite *mugami* 'to utter prayers of lamentation', OHG *māwen* 'to cry out' (note similarly *vās-*, s.v. *bāsa-*); Oss. D. *nurā* 'bell'; *mok'o* 'jaw', I. *muk'u*. If a form *men-* existed beside *meu-* (as O.Ind. *bhanati* beside Greek *φᾶ-*, above *būtā* 'he spoke', BS *āha*), then Greek *μῦσα*, Doric *μῶσα*, Aiolic *μῦσα* 'goddess of song and poetry' belongs here. For 'speak' and 'praise', note O.Pers. *gaub-*, N.Pers. *gōy-* 'to speak' beside Sogd. Bud. *γωβ-* 'to praise', Armen. lw *govem*. For *ysūrā-* 'golden' < **zarnua-* see below, Av. *zarnu-* 'golden', Zor.P., N.Pers. *dāl-* in *dāl-man* 'eagle', Av. *zarnu-naiñiṣ*. See below *mūvāra-*, and *aysmūrā-* 'sound'.

mura- 'bird', SuvO. 24r3 *muri māñamdu* 'like a bird', BS *śakunīr iva*; Z 5·100 *mura bajeṣāre vicitra* 'the various birds are singing', = Manj. 415 *mvara bijaiṣyāda brrai-yūna* 'the birds sang delightfully'; III 135, 1v1 *mura rūna* 'in bird form' (BS *rūpa-*); gen. plur. Sid. 152v3 *murām hiye āhe* 'birds eggs', Tib. *bya skam-sa-na gnas-pahi sgo-*

sa 'eggs of birds living on dry land'; v 246, 13a1 *davau murām*, = K 97·199 *mūrau davau* 'of birds (and) wild beasts', BS *mṛga-pakṣiṇām*; JS 29r4 *mura data* 'birds, wild beasts', K 60, 37r4 *mura data* (not *bura*); II 75·62 *hai tha mūrā kakva jastūña mūra* (read *mūra ka*), see s.v. *ārrā* 'flaps'; K 40·31-2 *murā astā kūnāla nāma* 'there is a bird called *kūnāla-*' (= K 43·149); Manj. 286-7 *mvarā pve āvaṣa vira* 'the birds' footstep in the sky' (BS *ākāśa-*), the cliché, *upamā* simile, Pali Dhammapada 92 *ākāse va sakuntānaṃ padaṃ*; BS Udānavarga 29·26 *ākāśaiva sakuntānaṃ padaṃ* (28 *gatis*), Tib. *nam-mkhah-la ni bya rjes bzin*. With *-ka-*, Z 20·8 *murka date* 'birds, beasts', III 108·6 *mūraka*. From **mṛga-* 'wild creature', Av. *marāya-*, Zor.P. *mwlw* **murw*, N.Pers. *mur*, M.Parth.T. *mwrg*, M.Pers.T. *mwru* 'bird', *mwru'h*, *mwru* 'omen'; Sogd. Bud., Man. *mry*; plur. Bud., *mry'št*, Chorasmian *my^a* **amyā* 'bird', Oss. DI. *mary*, *mārytā* 'bird', D. *mālyā*; D. *mālq*, *mālqitā*, I. *mālq*, *mālqytā* 'peacock', D. *borāmālyā*, I. *burāmāly*, *bulānūry* 'nightingale'; Pašto *marāy*, plur. *mārya*, fem. *marya*, Armen. lw *marg* in *sira-marg* 'peacock', Georg. *p'arśā-mang-i* 'peacock', Zor.P. *plšmwlu* **fraš-muro*, M.Pers.T. *pršymwru* **fraše-muru* 'peacock', see Zoroastrian Problems, ed. 2, VII-XVI for *fraša-* 'conspicuous, wonderful'; for the compound *frašagar* Parsi-Persian *zāhir* 'conspicuous', and s.v. *aurta* 'admired' above; Armen. lw *mul* in *štr-mul* 'ostrich', N.Pers. *šutur-mury*. IE Pok. 734 *merg^a* 'dark', perhaps O.Ind. *nṛga-* 'bird, wild beast' (RV 'bird'; of elephant). See s.v. *aurta* and *pārṣa-*.

mūrā- 1. 'name of a coin', and 2. 'jewel', plural *mūre*, later *mura*, *muri*, *murai*, corresponding to the Chinese small copper coin *ts'ien* (K 1072·5), frequent in the documents (see KT IV 60). II 9·155 *ṣāvi mūra āra* 'copper coin in value', Z 22·248 *ṣṣātīṅgye mūre* 'coins of copper' (see s.v. *ṣāva-*); acc. sing. Z 22·251 *kye ṣṣau mūro hatāro kūru yāḍāndā* 'who made formerly one false coin'; oblique Z 22·250 *ṣṣye mūre*; v 276, 8b6 *mūrau tta kimya 8000*; adjective *mūrīnaa-*, Z 22·248 *kuvā mūrīna* 'heaps of coins' (in the context) or 'heaps of jewels'. For *mūrā-* 'jewel or precious thing', SuvO. 53r4 *mūryau* 'with jewels', BS *maṇi-*; II 80·16 *ranū mūrā* 'precious stones' (BS *ratna-*) and (-*ṇ*) jewels'; III 128·11-2 *baiṣi ysamṇthi vaṣṭāṃ tta hīya dasteṃ ranq caṃdāvaṇa mviri māñamḍa himāṇde* 'in every birth throughout for them (-*āṃ*) may their (-*eṃ*) hands be like precious stones, the *cintā-maṇi* jewels', with dyadic use of *mūrā-* to translate the *maṇi-* of the *cintā-maṇi-* 'wishing jewel'; IV 23·17 (verse 28) *saṃ khu jī caṃdāvaṇā mūrā* 'like the *cintā-maṇi* jewel'; III 128, 8-9 *ysiri ājsa ranṇa mura mūrāḥ* 'gold, silver, precious stones, jewels, pearls'; Manj. 209-10 *khu cadāvaṇa mvara* 'like the *cintāmaṇi* jewel' (*dā*, not *ryā*); v 303, 2a4 *caṃdātaṇā mūri*. Adjective, Z 22·139 *mūrīṅgye...stune* 'jewelled pillars', parallel BS *sapta-ratnamayaṇi yūpaṃ* 'pillar of seven jewels (precious stones)'. Compound, II 63 F2 *mūra-haurā hvaṇḍi* 'men who pay in *mūrā*-coins'. This *mūrā-* is from *mudrā-* 'seal', Zor.P. *mwdl*, *mwdhik* **muḍr*, **muhrah*, N.Pers. *muh*, *muhrah*, M.Pers.T. *mwhr* 'seal'. For O.Ind. *mudrā*, see H. Junker, Indogermanische Forschungen 35, 1915, 273-88; H. Lüders, SBAW 1919, 734-766. With *-ka-*, *mūraka-* 'seal' is used to render

BS *mudrā*- 'seal' in the *Vajra-yāna* texts, K 145, 3v3 *mūrakya* *hivī dasau-padya guttara* 'the tenfold family (gotra-) of seals (gestures)', Sogd. Man. *mur* 'seal' (W. B. Henning, *Sogdian Tales*, BSOAS 11, 1945, 468). See also s.v. *mrāhe* 'pearls'.

murāsa- 'peacock', Sid. 8v5 *murāsā*, BS *barliṣa*-, Tib. *rma-bya* ('peacock'); Sid. 17r1 *murāsā hi(ya) gūśca* 'flesh of peacock', BS *śikhī*, Tib. *rma-byahi śa*; Z 22·117 *buśśānei hvāṣṣakā rrvittā kho ju ggaḍāya pādā murāsā* 'the scented herb grows, like the colour on the neck of the peacock'. From *mura*- < **mūra*- (as *dura*- 'far' from *dūra*-), with suffix of fauna, -*āsa*-, as *rrūvāsa*- 'jackal', Oss. D. *robas*, I. *rubas*, *ruvas* 'fox', O.Ind. *lopāsa*-; Greek ὀλώπηξ; Av. *kahrkāsa*- 'eagle', Zor.P. *karkās*, Sogd. Bud. *ērks*, Oss. Dī. *cārgās* (from *kark*- 'to strike', see *kalj*-). To Pašto *mōr*, *myawur*, but other Iranian M.Pers.T. *pršymurw*, Zor.P. *frašmurw*, Georgian lw *p'arša-mang-i* 'wonderful bird', see s.v. *mura*- 'bird'. This name *murāsa*- may contain as first component a colour name of 'brown, purple, red', Oss. D. *mora*, I. *morā* 'brown', Georgian lw *nura* 'dark brown colour', *mura c'xeni* 'brown horse', *muri* '(brown) rust'; Inguš (from Alanian) *mora* 'brown' (and *muorā*); Hittite *marruya*- 'red', *muri* '(red?) grapes', to IE Pok. 701, Greek μαυρός, ἀμαυρός 'dark', O.Norse *meyrr* 'decayed', Slav. Russ. *smuryj*, *muryj* 'dark gray'. Then comparison with O.Ind. *mayūra*- in RV 3·45·1 *hāribhūr yāhi mayūra-romabhih* 'come (Indra) with the red, brown-baired (horses)'; and RV 8·1·25 *hārī mayūra-sepyā śiti-prīṣṭhā* 'the two red brown-tailed white-backed horses' (of Indra); and as an epithet of birds, RV 1·191·14 *mayūryaḥ* 'peahens', later *mayūra*- 'peacock', suggest a secondary *mayūr*- < **myūr*- from the colour-name **mūra*-, Khotan Saka *mura*- (in *murāsa*-). For intruse -y-, see BSOAS 20, 1957, 58-9. See also *murau*.

murau 'plant name', Sid. 18r4, BS *māluka*-, Tib. *maluka*; III 90·187 *huṣka murau* 'dry *mūrau*', BS *māluka*-, for *māluka*- 'ocimum sanctum' (see Memorial... Menasce, 372 'ocimum basilicum', which is white with purple tinge). The name *murau* is then from the colour name *mura*- 'dark, purple, red, brown' with suffix -*au* < -*āva*-, as *nīro*, *nīrau* 'cassia' from *nīra*- 'blue'. See cognates s.v. *murāsa*-. The *ocimum sanctum* is the BS *tulasī*.

murka 'birds', Z 20·8 *murka date* 'birds, beasts', see s.v. *mura*-.

mūla- 'rat', III 14·16 *paḍauysa mula mūlā salya* 'first the Rat, in the Rat year' (the first year of the animal cycle) (see BSOAS 8, 1937, 928-30); III 13·1r3 *|||paśā mula* 'the evening, the rat period' of the day in the Chinese system 10 p.m.; v 62·9 *mūlā bāstā miḍi* 'in the presidency of the Rat (year) he dies' (with ibid. 12 *pāśā salya* 'in the Hog year', for *bāy*:-*bāsta*- 'lead', see III 13·1 verso *salya-bāyā* 'year-presidents'). From *mūš*- with suffix -*la*-, hence **mūš-la*- > *mūla*- or *mula*-. To Av. *mūš* (only *mūš pairika* 'the female demoness Mūš', glossed by Zor.P. *mūšparik* (see Gr. Bund. (TD2) 188·4 *mūš parik*), glossed by Parsi-Sanskrit *mūš-nāmnī rākṣasī*; Zor.P., N.Pers. *mūš* 'mouse, rat', Sogd. Bud. *mwoš*, Yāyn. *mūš*, Pašto *maṣak* 'mouse', *maṣa* 'rat', Balōči *mušk*, Oss. D. *mistā* (-i- < -ū-), I. *myst*, Kurd. *mišk*. To IE Pok. 752-3 *mūs*-,

O.Ind. *mūs*-, Greek μῦς, Lat. *mūs*, *mūrīnus* 'gray', Alban. *mī*, O.Engl. *mūs*, O.Slav. *myšī*, Armen. *moukn*.

mūla- 'testicle', I 139, 47r3 *mūlām* (gen. plur.), BS *mūṣaka*-. Secondary meaning to *mūla*- 'mouse, rat'; to O.Ind. *muṣka*- 'idem'.

mūla 'clay', III 89·169 *pātca mūla sūttauṇa nīṣāṇa hahvāṇa* 'then the clay must be placed in acid stuff, it must be pressed out'; preceded by III 89·168 *mūla hahvāṇā* 'the clay must be pressed'. From base *mṛd*- 'clay', to Yidya *mīḷyo*, Munjāni *mīḷya*, *mīḷyiga* 'white clay', *mīḷyuz* 'red clay' (**mṛdakā*-), Prasun *mūrē*, O.Ind. *mṛd*-, Bower MS, §598 *pakva-loṣṭa*- 'baked clod of clay', PW *mṛl-loṣṭa*- 'lump of clay', *mṛd-bheda*- 'lump of clay', Caraka *pahtoā* with *āma-loṣṭam* 'baking raw clay', used in medicine. For *mūla*- < **mṛdā*-, note also *gūla*- < **grdā*- 'mud'. See *mūla-ṣkimpā*.

mūla-ṣkimpā 'lump of clay', III 90·187-8 *aṣṇūha, bijūha, mūla-ṣkimpā padīya gaysā virā ysambaste, hamamgā, viṣṭāṇā, naukā ārrāṇā tītri ṇyena ā vā āhvarai raysāna* 'dung of doves, dung of sparrows, clods of clay, burnt reed's root, garlic must be in equal amounts, must be finely ground, with sour curds or with sour juice'; Sid. 100v4-5 *ysambaste bejūha aṣṇūha mula-ṣkimpā tītra ṇe sama-bhāga hamamgā viṣṭāṇa u noukā kūṣāṇa* 'garlic, sparrow-dung, dove-dung, clay clods, sour curds must be put in the parts equally and must be pounded fine'. From *mūla* 'clay', and **ṣkanya*- 'broken stuff', see s.v. *hatcaṇ*:-*hatcasta*- 'break'. For *virā* 'root', see parallel I 143, 52r3 *sauthaja gaysā hiyā bāva, khaṇauṣg gaysā hiyā bāwā* 'the roots of two kinds of reeds', and Sid. 14v4 *khaṇauṣg gaysā hiyā bāva*, Tib. *hdam-bu dan révali réa-ba*. If *virā* = *bāva* 'root', the connexion is with the base *vai*:-*vi*- 'to bend, twist', Oss. D. *ūdagā*, I. *ūdag* 'root' from **vaitāka*-.

mūlām 'calf of leg', Sid. 141r15-vi *u mūlām hadrre vya mauṇḍaka pīvinā kavīnām āhā kheṇḍa hanāre* 'within the calves of the leg the fat lumps become like fish-eggs', BS *mīna-aṇḍa-sadrśa-medo*, Tib. *byin-pahi nas-na ḥil-gyi rmin-bu ṇahi sgo-na hdra-ba hdug-pa rnams phyun-la*. If the calf is the 'thickened, swollen part', *mūlāna*- can be traced to base *marz*-, variant *mard*- 'swell', Av. *marazāna*- 'belly', glossed by Zor.P. *aṣkambak*, *maršū*- 'belly', glossed by Zor.P. *mwl'n* **mūlān*, to IE Pok. 723 *melgh*- 'to swell', O.Ind. *malhā*- 'teats on dewlap', Lit. *mīlšti* 'to swell', *mīlšinas* 'giant'. Since *paḍu* 'axe' shows -*rt*- to O.Ind. *paraśu*-, Greek πέλεκυς (*rt* > *d*), it would be possible to take *mūl*- < *mard*- dialectal to *marz*;- see also *gumal*-, *ggumālsta*- 'smear', *mard*- beside *marz*- 'rub'.

mūlā 'muscles', III 79·9 *aśā stā brraiḥā: kaṣṭā mūlā pattīye* 'the horse fatigued, the belly sunk in, the muscles stiffened'. From *mūš*- (see *mūla*- 'mouse, rat') with -*la*-, hence **mūš-la*- > *mūla*-, IE Pok. 752-3 *mūs*-, Lat. *mūs* 'mouse', adjective *mūrīnus* 'gray like a mouse', *mūsculus* 'small mouse; muscle'.

mūlā 'price', BS lv *mūlya*- (rendered by *piha*-), II 78·43-4 *barsa-ttāḥ pvaica nāva dvī mūlā vī* 'Bars-tog received the covering cloth for two (units) in price'; II 78rb *haṣṭi jsā u dvī-sa mūle dvāṇi aśau va hūḍai* 'he gave eight and two hundred (units) in price for two horses'. Possibly the *mūlā*- had come to mean a particular unit.

Loanword also in Sogd. Bud. *pr mwōd*, *pr mwōy*. For the use *mūlā* 'in price', see also s.v. *āra* - 'value, price'.

mūli 'valuable', BS lv II 125.4 *hastā* (BS *hastin*) *u vālāhā*: *mūli asā āstaṇṇa* 'elephant and *vālāhya*-valuable horse and the rest' (BS *vālāhya*-); from BS *mūlya* -.

mulysga - 'short', v 53, 98a3 *mulysgā*, Z 2.12 *k(ye) vā īala* (BS *jaṭā*) *bulysa kye mulysga* 'or of some the hair-mat was long, of some short'; later *muysga*-, *muaysga*-, *mveysga*-, *muaiysga*-, v 244, 223-4 *satva bihi muysga-jṣīnya ttadiyu ssa-sati jṣīna* 'the beings are greatly short-lived, for them (-u) only life of one hundred years', = K 94.102 *satta bihi muaysga-jṣīnā ttadiyu ssa-(sa)ti jṣīna*, BS *manuṣyā alpāyuskā varṣa-śata-āyusaḥ*; II 14.16 *muysga-jṣīnī hime* 'he becomes short-lived'; II 109.54 *aysamū jṣāṇ mveysga* 'the mind short'; III 124.7 *muaiysgā*, gloss to BS *hrasva*-; Z 22.154 *ni vā atā bulysa ni atā mulysga* 'neither too tall nor too short'. From base *marz*:-*mṛz*- 'be short', Av. *marazu*-, *marazu.jiti*- 'short lived', = *marazu.jva*-, Sogd. Bud. *murzk*- 'short', *murzk*-*p'δ'y* 'short-legged', *murzk-zw'n'k* 'short-lived'. IE Pok. 750-1 *mreghu*-, O.Ind. *muhur*, *muhur muhuḥ* (RV *muhur-gir*- 'swallowing at once'; but 4.20.9 *mūhu* is replaced by *muhukā* by K. Geldner 'battle-cry (?)', and 4.16.17 *muhuké* is glossed by *yuddhe* and *saṃgrāme* by Sāyana and Mādhava), *muhūrtā* 'moment' (for frequent discussions, references in M. Mayrhofer, Sanskrit etymological dictionary); Greek βραχύς, Lat. *brevis*, Got. *maurg*-, *gamaurgjan* 'to shorten', OHG *murgi* 'short', O.Engl. *myrge* 'merry'. See also *mulśu*.

mulysgyaṣṣon - 'merciful', nom. voc. sing. Z 6.23 *mulysgyaṣṣe*, N 176.21 *mulysjaṣṣe*, plur. Z 6.55 *mulysjaṣṣonā*, v 49, 66v5 *biśā mulysjaṣṣonā gya(ṣ)ta* 'all the merciful *deva*-gods'; III 8, 15v1 *mulysjaṣṣauna*, III 5, 11r3 *muśda-ṣṣauna*; SuvP. 63r1 *muśdaṣṣauna śirna aysmūna* 'with good merciful mind', BS *kṛpā-kāruṇya-cetasah*; SuvP. 66r4 *muśdaṣṣaunā*, BS *kāruṇika*-; K 155.58 *uvāra muśdāṣe*; K 65, 82r4 *muśdāṣai parārtha-cārī dāyī śadā* 'merciful, benefactor, ethical, faithful'; II 82.56 *mvejdaṣaunā*, SuvP. 66v2 *muśdāṣauna*, BS *kāruṇika*-; v 248, 19b2 *muśdāṣāṇṇā*; dyadic, III 9, 18r2 *mahākāru(ṇ)ka*, *māsta mulysjaṣṣauna ma ma anāspeta paśa* 'great merciful, do not leave me refugeless'. From *mulysdi* 'favour, mercy' with double adjectival suffix *-aṣṣ*- and *-ona* -.

mulysdi 'favour, mercy', inflexion, nom. sing. *mulysdā*, *mulysdi*, later *mulśdā*, *muśdā*, acc. sing. *mulśdu*, oblique gen. sing. *mulśde*, *mulysde*, gen.-inst. *mulśde*, *mulśdi*, *mulśde jsa*; in compound *mulysda-jsera* - 'to be pitied', K 10, Ab3 *mista mulysdā* 'great mercy', K 46.26 *muśda brriya* 'in love of favour'; in official documents for 'present, gift' II 99.206 *skyaisa* (Tib. *skyes*) *hiya mvaisda* 'the favour of a gift'. Latest forms Manj. 289 *mvaiśja*, Manj. 213 *satva vi mvaiśje* 'mercy on beings', v 384, 2a3 *mvaiśja haraṣṭa* 'present offered', Manj. 153 *mvaiśgi jsa*, III 145, 1.4 *mvaiśda haraysde* 'he offers a present'; K 111.345; 351 *mvaiśgi kaiṇa* 'for mercy'; III 128.14 *muśdi*, II 11.44 *mvaiśca haraysde*. Adjective, Z 5.50 *mulysdiḡyo pyauru* 'cloud of pity'; III 8, 15v2 *miṣṭye mulśdūṇji ūci jsa* 'with the great water of mercy'; III 129.7

muśdiḡji bāyi birāṣi 'he would send out a ray of mercy', SuvP. 68v3 *muśdiḡau bāyau* 'with rays of mercy', BS *karuṇā-aṃśubhūḥ*; adjective *-ūna*-, *mulysdyūna* - 'pitiful', K 9, 8r4 *biśāṇ yserāṇ mulysdyūnāṇ* 'of all the wretched pitiful ones', with later forms, III 7, 14v3 *mulysdyūne baṃtve pyū* 'hear the pitiful laments'; comparative, III 11, 21r3 *anāspāyeri mulysdyūnyeri* 'more refugeless, more pitiful'; v 63.31 *miysdyūnāṇ anāspitāṇ sattāṇ āspāta tcirā* 'a refuge for the pitiful refugeless beings must be made', JS 37v1 *maysdyūāne*; K 23.66 *maiysdyaina*, K 155.57 *miṃmaysdyāṇṇau*, III 58.7 *muśdūṇ*; III 66.27 *maiysdyūṇ kṣuna* 'pitiful for hunger'. Compounds, Z 4.84 *atā mulysda-jsera* 'greatly to be pitied'; III 144, 50a2 *mveśdalalaka sī īraudrū piśai* 'the almoner (?)', the learned knower of laws and customs, the teacher'; v 130, 49a3 *amulysdauṇā* 'without mercy'; II 50.5 *gīrkhye di-mveśdi bādī ārāki* 'crusber of the grievous, ill-favoured time' (*di* - = *dīra* - 'low, bad'). Abstract, III 10, 19r2-3 *mulysdyū-nauṇā* 'pitifulness'. From *-i*- stem *mulysdā* fem. < **mṛṣṭi*- with *-lysd* - < *-rṣṭ* - (-*i*- absorbing the palatalization of the *-ṣ*-), with acc. sing. *mulśdu* < **mṛṣṭi*-*am*. The oblique *mulśde* became nom. *mulśdā*, *muśdā* and the many later forms. To Av. *marāz-dā* - 'to pardon', *marāzdika*-, *marāzdika* - 'pitying', and noun 'pity', glossed by Zor.P. *āmuraṣṇ*; M.Parth.T. *moj* **āmuṣd* 'pity', M.Pers.T. *'n'murāṣṇygyh* 'pitilessness'. IE Pok. 722 *melg*- (see *malys*-) (or *merg*-) gives *marz*- with increment *-d* - > *mṛṣṭ*-, O.Ind. *mṛdāti*, RV *mṛlāti* with long first syllable from **mṛṣṭ*-; to Greek ἀμύλω, O.Engl. *melcan*, Lat. *mulgeō*, *mulctus*.

mulśu 'shortly, soon, quickly; sometimes', Z 24.419 *kū mulśu mulśu nyūltte harbiśā hina* 'where indeed (-u < *uta*) the whole troop gradually rolls down'; v 263, 76v1 *tta cītā paḍe āta muśa buro tta parste*... 'so when the two axes came, at once he deigned (to cut)', BS G 37, 76b2 *siḡhram*, Tib. *myur-du*; v 88r4 *mulśa buro vātco bijore* 'sometimes they become lifeless'; III 81.41 *mvaiśā asā bvaiṇa mvaiśā pāyai tṣinā* 'sometimes I was riding a horse, sometimes I went on foot'; III 29, 42b2 *muśa buri pītā* '(the dewdrop) soon falls', = Manj. 270 *mvaiś bure pītā* (not *mvaiśā*); v 284, 52v5 *pharāka muśa bur(e)*. From **mṛṣyam*, to *mulysga* - 'short', see also s.v. *jṣaiṇa* -.

mūvara 'mother', III 94.35a (see *māta*) *pvaīsū ttā mira mūvara iysāṇgyau* (greeting) 'I ask after the wife, mother, lady', older *mātaru*.

mūvāra - 'clanging, chiming', III 40.25 *mūvāryau gākyau* (not *nyau*) *ājsāvā pajakyā* 'the breasts adorned with tinkling bells'. From *mau*:-*mu*- 'to sound; speak', **mava-kāra* - > *mūvāra*-, see s.v. *mura* -; to Oss. D. *murā* 'bell', I. *myrmyrag*. This connexion is preferred to **mauda-kāra* - 'causing delight' (see s.v. *mūkūvāsa*-, and *muśtā jsa*).

mūvai 'sweetmeat', II 75.56 *khu śakarūnai mūvai* 'like sugary sweetmeat' from **maudaka*-, to *maud* - 'delight', rather than BS lv *modaka*-. For *maud*- see s.v. *muśtā jsa*.

muśśa 'robbers', Z 22.136 *tṭāte muśśa jṣirāka* 'thieves, robbers, tricksters'. From **muśya*- (with the suffix *-ya*- of the agent) to base *mauś*:-*muś*- 'to conceal, steal', Waxī *mūś*-, *mōṣt* 'to conceal', IE Pok. 753 *meu-s*- (to 743 *meu*- 'remove'), O.Ind. *muṣṇāti*, *mōṣati* 'rob', *mōṣa*- 'robbery', Germanic Frankish *chrēo-mōsido* 'corpse-

stealing'. See -ya- of agent, s.v. *baśa-*, *pāra-*, O.Ind. *ātya-* 'runner'.

muṣṭā jsa 'dislike, malice', III 25, 25b4-26a1 *muṣṭā jsa ra haṃphva maṃ saṃñā haṃīya* 'with malice then would the saṃñā-concept be joined to me', BS *vyāpāda-saṃññā* *api me tasmin samaye bhaviṣyat*. From *musti-*, BS *vyāpāda-* 'malice', to base *maud-*: *mud-* 'grieve', Zor.P. *mōḍak* 'lament', *must-kar* 'making sad', *nustik-karān*, *must*, *must'ōmand*, N.Pers. *mōyah*, *must*, Armen. lw *moyr* (< **mōḍa-*) 'begging', M.Pers.T. *mwy-* 'to lament', 3 plur. *mōyēnd*; Av. *ahēmusta-* of uncertain meaning in Yasna 46.4. For *maud-* 'rejoice' see s.v. *mūkūvāśa-*, *mūvai*, Av. *maoḍana-* 'delighting'. Either one base IE *meud-* (O.Ind. *modate*) with divergent meanings from 'be excited' or two IE bases *meud-* and *meudh* (see Pok. 741 and 743). See also *tremvāṣṭa* (K 116-61).

mūṣ- 'remove, take off clothes', III 106.34 *skāda yāna mūṣe* 'secretly I will loosen the girdle'. From **naux-śa-* to *mauk-*: *muk-* 'loosen, take off', beside *mauk-* 'put on'. See cognates, s.v. *pañjs-*: *paṃāta-* 'put on' (**pati-mauk-*); with Orm. *mōṣ-*, *myūṣ-*, *mōk*, *myōk* 'to loosen'; O.Ind. *mokṣ-*. **mūṣa-**, see *aura-mūṣa*.

mūṣa- 'fields (?)', in a list of gifts II 80.15-6 *bīsa bīsa mūṣa mastāñā ranū mūrā* 'men-servants, women-servants, fields, fodder, jewels and coins'. But possibly it should be 'clothes', that is **mūṣa-* 'fixed' older *miṣṣa-*, or **mauxṣa-* 'clothes' with *mūṣaka-*.

mūṣaka- 'clothes', II 77.15-6 *u śai pvaica jsa jsām mūṣaka bīla padaide* 'and with one covering he made clothes, garments' (see *bīla*); II 78.46 *mūṣaka va yaragaka* 'a pelt for clothes (Turk. *yaryaq*)'; II 77.36 *mūṣaka va rīma gīryāṇḍū* 'we bought cloth for clothes'. From **mauxṣa-* *ka-* to *mauk-* 'put on clothes', cognates s.v. *pañjs-* (**pati-muṣ-*). See also *mvaḍai*, *mūṣa-*, *aura-mūṣa-*. Armen. lw *mouṣtak*, -ac' 'fur, furred gown', glossed by *maṣkeak* 'skin-coat', from **muxṣtaka-* or **mōṣtaka-*, in form like Armen. lw *šouṣtak* 'cloth (handkerchief, headband)', cited s.v. *ḥṣuti*.

muṣṭu 'fist' (acc. sing.), Z 6.13 *kho ye ttuṣṭau peḍete nuṣṭu* 'as one clenches the empty fist', parallel BS *rikta-muṣṭivat*. From *muṣṭi-*, Av. *nuṣṭi-*, Zor.P., N.Pers. *muṣṭ*, Yidya *miṣṭ*, Šuynī *mut*, Wanetsī *nūt*. IE Pok. 745 *meuk-* 'scratch, tear', O.Ind. *muṣṭi-*, Lit. *mūṣti* 'to strike'.

muṣve 'this night', see s.v. *mū* 'this'.

muse, see s.v. *mase*.

musti-, see *muṣṭā jsa*, BS *vyāpāda-* 'malice'.

muhu 'we, us', see s.v. *maha*, *buhu*; K 3.139v3 *ne muhu ho(ṭa)na mā* 'we are not able', Tib. *bčag-čag-gis ni gnas-de yons-su rdzogs-par byed mi nus-kyis*; v 296a4 *kho muho pādāṇḍā* 'as they nurtured me'; ibid. a2 *muho jsa*; K 5, 142v1-2 read <nu> *ho vātā*.

mai 'this, here', SuvO. 27v1 *namasātāṇḍā mai* (BS *namasya-*) 'these worshipped', BS *praṇamya*; SuvO. 54r4 *ttuto mai viḡyo sūhīmā* 'this vidyā-formula I prepare', BS *inā vidyāḥ prayojayāmi*; I 255, 136b4 *avaśṣa mai* 'necessarily this', BS *avaśyam ayaṃ*; N 76.46 <jse>ṇ<ṇ> *jseṇvō nūcaste u hā yā mai ttāñā paś(ṭa)* 'he broke it into small pieces and there in the pool (he threw it)', BS *chūttvā chūttvā tatra puṣkariṇyāṃ prakṣipyā*. See s.v. *ma-* 'this' <*ima-*.

maich-, **miṃch-** 'be confused, go astray, miscarry', I 139, 47r5 *haṃjisyāra* (so read) *maichām ā vā maichide* 'they are about to miscarry or are miscarrying', BS *mūḍha-garbhā* ('with embryo miscarried'); I 175, 91v4 *haṃḍara miṃchā-nāri* 'others they cause to miscarry', BS *atyāharante ca garbhāṃ parāvṛttam ca dūrakāḥ* ('and young (women) draw aside the foetus, reversed'). From base *mak-* 'be wild', developed to *mach-* (as *pachāre* to base *pak-* 'to bake') with -a- modified before -ch- to ā, whence -ai-, -iṃ-, causative *maichāñ-*; participle present *maichāna-*. For *mak-* 'be wild, move swiftly', see India Major 1972 (dedicated to J. Gonda) 41-5, Zor.P. *makōk* 'shuttle', N.Pers. *makō*, *mākō*, *makōk*, *mākōk* 'shuttle; cup like a ship' (from the 'swift mover'), M.Pers.T. *mīkōg* 'boat', N.Pers. *maxīdan* (base *makh-*) of various movements ('jump, tremble'); with Tokhara B *mak-*, *māk-* 'run, flow', *makatsi*, causative *makātsi* 'to make run, drive', and the name for 'monkey', B *mokōṣike*, A plural *mkowāñ*; O.Ind. AV *mākaka-* 'wild'. Possibly here belongs Vedic O.Ind. *markāṭa-* 'monkey' with intrusive -r-, beside later *marka-* (like the epithet *plava-*, *prava-* of 'frog' and 'monkey').

***mejana-** 'embroidery', as second component with suffix -ya-, II 60.20 *ysīḍā-mejanya kamaṣka* 'a kamaṣka-cloth with yellow embroidery (?)', from **ham-ā-ēyana-* > *(*ha*)*mēčana-*, to *ācana* 'thread', *acā* 'she sewed' with cognates.

maiṣyām 'of women', see s.v. *mijše*.

memnā 'of sheep', see s.v. *muṇa*.

maitti 'be excited', v 93, 17r4 *maitti vara parruṣṭe vara baitti vara niḥvarre vara bāysi(ṣṭā)* 'he is excited, there he longs, there he is intoxicated, there he grasps, there he seizes'. From base *mad-*, **madati* > *maitti*, see s.v. *māy-*, with *māya-*, *māsta-*.

mene 'indefinite particle', Manj. 33-4 *ca mene vara dahū st(rī)ya* 'how many there man (and) woman', see *cu mana* s.v. *mana*.

meys- 'rub', see *vameys-* 'to massage'.

mer- 'to die', see *mar-*, K 144, 2r4 *merāme hīya saṃñā* 'concept (BS *saṃññā*) of dying'.

merā 'of the mother', gen. to *māta*, K 42.100 *caṇḍa-ṇi hīye mera rrīña vīra brrīyā aṣṭā daṇḍa jaṣṭa rrīña vīra ṣṭe* 'as much my love is towards my own mother, the queen, so much is it towards the devī-goddess, the queen'; v 114, 63r4 *merā uīra* (so) 'in the mother's womb', BS *mātuḥ kuṣṣau*; v 161, 35v1 *merā nīra ysamṭhu* 'birth in a mother's womb', BS G 37, 26b3 *mātuḥ kuṣṣāv upapatsyate*, Manj. 250 *aysāye mera* 'of a mother who has not born a child'; K 154.41 *merū pyara* 'mother and (-ā) father'. See *māta*.

mere 'mother's', v 216r3 *mere maṇi pā ṣerka drrūnai pyūṣṭemā* 'I have next heard of the good health of my mother', SDTV 82; v 217, 84a1 *aysā sidavaṇḍā meri pharākā ṣaṃḍā haṇibujai* 'I Sidavaṇḍa (BS Siddhivant-?) bowed to the ground to my mother many (times)'. See s.v. *māta*.

meva jsa 'by intoxication', see *māya-*.

maiṣṭa 'great', Manj. 58-9 *beṣa asada* (BS *asiddha-*) *vīrā auṣṭa jaḍi nāma na paḍauysa b(i)śa-hvāṣṭa maiṣṭa rre bīlu bware* (= *bure*) *nūṣṭāra* (BS *niṣṭhura-*) *tāra tta klu ṣīya ṣamāra jsāve* 'all the evils, hatred, anger; the ignorance by

name the leader of them, the all-supreme greatest king, the exceeding savage darkness just as one goes counting in the night', with the 11 102-33 *jaḍinai adākāra* (BS *andha-kāra-*) 'darkness of ignorance'. From *miṣṭama-*, see *māsta-*.

maistām, gen. plur. to *māsta-* 'great', III 64:14 fem. *maistām baśḍām jsa* 'from great sins'; loc. plur. III 64:7 *drayvā maistvā avāyavā* 'in the three great ruins' (BS *apāya-*). See *miṣṭa*, *māsta-*.

maisalā 'proud', III 123:57 *maisalā hve* 'proud man', gloss to BS *garbī*. Since *m-* alternates, though rarely, with *v-* (see *mālaiga-*, *vālaiga-*), this may be base *mais-*:*mis-* with *vais-*:*vis-* in Armen. Iw *vēs* 'proud', the family name Av. *vaēsaka-*, N.Pers. *vēsah*, *vēs* in the poem *Vēs u Rāmēn*. See also the name loc. plur. *bisakvā* (s.v. *bvaiysya*). But *mais-* could replace *mis-*, *mās-*, hence the base may be *mas-* 'great'.

mehe 'we (?)', V 313, 34 *ca mehe ā ysāra* (uncertain text).

mau 'intoxicant drink', Sid. 135v5 *mau jsa āchai* 'illness from intoxicant drink', BS *mada-atyaya-*, Tib. *chan-nad*; Sid. 133v1 *mau jsa āchām jehūme* 'curing of diseases from intoxicant', Tib. *chan-nad gso-ba*; Sid. 9v1 *mo*, BS *surā*, Tib. *chan*; II 1:5 *mā vā-m̐ bara* 'bring me liquor', gloss to Chinese *tsiu* 'wine, liquor' (K 258:2), inst. sing. Z 2:167 *mauna*, Sid. 9r3 *mauna ni hverai* 'is not to be drunk with liquor', BS *madylene*, Tib. *chan dan lhan-čig-tu ni bsah* (ed. Pekin); Sid. 123r1 *ysaujsā mauna hambrīhānā* 'to be mixed with savoury liquor', BS *surā-maṇḍena pātavyāh*, Tib. *chan šim-po dan sbyar-te*; III 41:29 *ysarūm gūrāṇai man* 'yellow grape wine'. Adjectives, Sid. 2r3 *māmñā dīrā hūv piškālā*, Tib. *chan-nad-kyi lehu* 'chapter of diseases from intoxicant'; *mauya-*, Sid. 134v1 *mauya suttā* 'vinegar', BS *sukta-*, Tib. *chan-gi nas-du čhva* ('salt in liquor'); I 179, 98r2 *mau sautta*, note also Uigur *bor sārkāsi* 'vinegar' (*bor* 'wine'), see G. R. Rachmati, *Zur Heilkunde der Uiguren* 1 970. Compound, III 50:41 *mauta-varāthānā* 'sale of intoxicants'. From **madu-* (through **mavu-*, note also *nau* 'nine' < **nava*), Av. *maḍu-*, O.Ind. *mādhu*, Sogd. nom. sing. *mwdy*, acc. sing. *mḍw*, *myw*, compound *mḍ-yw-r'k* 'drinker of *maḍu*', Pašto *mēlawā* 'grapes' (**mādavā-*), Balōči *mavīč* 'raisins' (**maduvič-*), from Iranian Tokhara B *moṭ*, BS *madya-*, adjective *motāšše*; Turkish and Hungarian *bor* 'wine' (**madu-*). Both *maḍu-* and *mada-* could result in Zor.P. *maḍ*, N.Pers. *mai* 'wine', Kroraina *me*; N.Pers. *mul* (from Sogdian), Armen. *mol*, Romani *mol*. Ossetic has the older meaning D. *mud*, I. *myd* 'honey'. Chinese *p'u-t'ao*, Jap. *budō* from older *b'uo-d'au* (K 762:2; 979:1; 4; and 1182:10), whose *p'u* renders BS *pu*. IE Pok. 707 *médhu*, Greek μέθυ, Celtic O.Ir. *mid*, gen. sing. *medo*. O.Engl. *meodo*, OHG *metu*, Lit. *medūs* 'honey', O.Slav. *medū* 'boney', Tokhara B *mit* 'boney'. See Zimbun-Kagaku-Kenkyū, Kyōto, 1954, 1-11 *Madu*, not with J. Chmielewski, *Rocznik orientalistyczny* 22, 1958, 7-11, with *bu* < *bā*.

mauñā, see *mānaa-* 'our'.

mauñe 'our', K 45:13 *mauñe bīsa jsa* 'from our house'; ibid. 12 *mauñā*, see *mauñām* gen. plur. and *māñām*, to *mānaa-* 'our'.

mauñda- 'lump', *muñda-*, *māmñda-*, JS 10v4 *burbulye ysāta khañda mauñda pharāka* '(on the body) had arisen pustules, many, lumps' (dyadic), from **marganta-*. See *muñda-*.

muñdaka 'lump', Sid. 141r5 *mulām hadrra vya mauñdaka* 'lumps within the calf of the leg', Tib. *byin-pahi nan-na...* *rmin-bu*. See also *māmñdaka-*, *muñda-*.

mauya 'tiger', II 116:39 *mauya hiya vīysama salt* 'unfavourable year of the Tiger' (BS *viśama-*); ibid. 39 *mauya salya* 'in the Tiger year'. See *muyi*.

maurda 'he ranged', K 30:217-8 *ca jsā vā rdvāsa salt gara kaica maurda* 'who for twelve years has wandered over the mountain clefts', = K 39:147 *cu vā marā tsve hāysi* 'who has come here afar'. See *mur-*, *murrda-*.

mya 'in the middle', Manj. 97 *vāma mya ttāya* 'stream in the sea', possibly **madyā* (*mada-* 'centre'), but rather read *my(ām)*. So also Manj. 355 *mya* 'in the midst', see s.v. *myām*.

-mya- 'centre', III 49:16 *cu baiśā hīra amya butte* 'who knows all elements to be without central core'; from **a-mada-*, **a-madya-* 'without centre', see cognates s.v. *myāna-* 'centre', parallel to BS *asāraka-* 'without *sāra-* material', used of the *dharma*-elements.

myām 'middle', Sid. 3v2 *myām māsti* 'middle of the month' (partitive adjective), see *myāna-*. Possibly Manj. 355 *my(ām) ja h(v)a* 'in the midst (of migration) he spoke...', see s.v. *mya*.

myāñāvi 'middle-aged', Sid. 6v5; 7r1; V 316:19, see s.v. *myāna-*.

myāmja 'delightful', Bcd 42v1-2 *mañjūśrī, kuṣṭa ysautta kāmē śā myāmja śīrā* 'Manjuśrī, where thoughts vanish, that is delightful fortune', etymology of *mañju-* and *śrī*. See *māja*, *māna-*. Secondary *-y-* as in *myāñāmda-* 'like', = *māñāmda-*.

myāna- 'middle', *myāni*, *myau*, loc. sing. *myāñā*, Z 5:31 *myānu vāte kāḍaru lāysgūrya* 'girded with sword at waist'; Z 22:168 *myānu* 'on the waist' (see s.v. *pūheñā* 'binds'); K 146, 3v4 *śi myau ṣṭe* 'that is the middle', Sid. 3v2 *myāni māsti* 'mid-month'; loc. sing. Z *myāño*, *myāñu*, *myāñau*, whence *myāñā*, Bcd 50r4 *myāñā*, BS *madhiye*, Sid. 153v5 *myāñā besai* 'being in the middle'; Sid. 138v4 *myāñā pārautta* 'established in the middle', Tib. *bar-na gnas-na*; with *yī*, Sid. 103v5 *ttiñā myāñai nva hañbnsam kira tcerai* 'meanwhile, its suitable treatment must be undertaken', Tib. *bar-du čho-ga rim bzin-du byaho*; V 77, 145v5 *myāñō nā* 'among them', Tib. *dbus-na*; V 118, 67v6 *myāñō urmaysdānā* 'in the sun', BS *sūrya-madhiye*; allative, III 88:151 *cū na nyāñāṣṭā hasvā ṭmde* 'which are not swollen in the centre'. Later *myāni*, loc. sing. 'in', K 64, 81r4 *myāni avīśa mūñūm* 'in Avīci may I remain'; Manj. 314 *gesāre sattsāra myāñā* 'they revolve in migration'; Manj. 345 *my(ā)ñā*. Adjective *myānaa-*, *nyāñya-*, K 50:5-8 *śīri dīra myāñā kramna* 'good, bad, middle, in class' (BS *krama-* 'course, rank'); JS 36v3 *śere dīre nyāñā*; Sid. 7r2 *hodātā salā vī bure myāñai gūršte* 'up to seventy years is called middle-aged', BS *madhiyama-*, Tib. *lo bdun-čūhi bar-du ni bar-nua šes-byaho*; *myāñi*, II 103:65 *śaryai dīryai myāñi ysamaśadai* 'the good, bad, middle people' (= BS *loka-*); JS 3r3-4 *śīra dīra myāñya biśā*; II 129:68 *paḍauysa myāñi trā* 'first the middle (value)

jade'; v 162, 2b6 o *myānyo viṣṭāṭā strīyo* 'or places a woman of middle age', parallel BS *madhya-strī-*; Pali *majjha-* 'middle-aged'; Manj. 71-2 *habajṣya myenya beṣa* 'general, middle, all'. Compound, Z 2.75 *myānā-indriyā hvandā* 'men of moderate faculties', Sid. 6v5 *myānāvi* (repeated 711) = v 316.19 'of middle age', BS *madhyama-*, Tib. *bar-ma* (see also *auṣku*). From **madya-*, Av. *maīdya-*, *maḍama-*, *maḍmya-*, *maīdya-*, *maīdyōi. śam-*, *maīdyōi. śad-*; Sogd. Bud. *mḍ'ny*, *myḍ'ny* 'in the middle', adjective *myḍ'kk*, *myḍ'k* (> Uigur *mydyk*), and *myḍ'nē*, *myḍ'nčyk*, but Yayn. *(b-)*, *bedon*, *bidon* 'middle', adjective *bidonča*, *bidončik*; M.Parth.T. *mdy'n*, M.Pers.T. *my'n*, Zor.P. *myy'n* **miyān*, *miyānak*, N.Pers. *miyān*, *miyānah*; Oss. D. *med-*, *medūg*, I. *mid-*, *midāg* (**mādyā-*), Balōči *nyāñwāñ*, *niyām*, *niyāmig*, *niyāmay* (*n-m* < *m-n*), Pašto *mlā* 'waist', *myandz* 'middle', Yidya *malanē* 'middle finger', *malān* 'waist; belt', Munjāni *malen* 'middle', Waxī *malong*, Orm. *mənz*, Šuynī *mḍ'* 'waist' (**madya-*), *miyānā* 'middle', *mḍ-miyānā* 'belt', *mḍēn* 'inside', *mḍenā* 'middle', *mḍēnj* adjective 'middle'; Rōšāni *maḍēn*, Xūfi *mḍēn* 'within', Rōšāni *maḍēnā* 'the middle', *mḍ* 'belt, waist', *mḍ-ard* 'to the belt', Sarikoli *mḍ* 'man's waist', Waxī *mād*; Yazg. *maḍanenj* adjective 'middle', *maḍen* 'belt, waist', *naḍeu* 'middle', adjective, *maḍeni* *γ^oašt* 'middle finger', Orm. *biyān* 'waist', Parāči *mēn*. Manj. 97 *mya*, possibly *my(ām)*: *ttrāme vāma my(ām) ttāja* 'so stream in sea'.

myo, *myau* 'storm', Z 2.10 *ttrāmu haṃgrīye hamālā kho ju myo bāggare pārre biṣṭūnye canbale kaṣṭe* (followed by list of various mendicants) 'so they were brought together in a group, like leaves, petals, various, tremulous, fallen down, by storms (in a storm?)'; Z 24.415 *pale... rrinthindā bāhīyu, myau sarbīndā* 'the flags flutter furiously, they rise with the storms (in the storm?)'; Z 24.501 *dajā pastjāsare harbiṣṣā hālā mātā myau sarbīndā* 'the great flames burn in all directions, they rise, with the storms (in the storm?)'. Three analyses of this one form, alone attested, which leaves the base uncertain:

1. **miga-* > *mya-* with inst. plur. *myau* (for **myyau*), or
2. **migā-* > *myā-* with loc. sing. *myo* > *myau*, or
3. **migāva-* (with agent adjective *-āva-*) > *myo*, *myau* singular or plural (as *hamau* 'vessel') adopted in KT vi 285. From base *maig-*: *mig-* 'to be cloudy', Av. *maēya-* 'cloud', M.Parth.T. *myg'n* **mēyān*, Oss. D. *mēyā*, I. *miy* 'cloud, mist', Zor.P. *mēy*, N.Pers. *mēy* 'cloud', *mih* 'mist', Yidya *mišāyiko* 'mist, fog', Zaza *miž*. IE Pok. 712-3 *meigh-* 'shimmer, flicker, wink, be dark', O.Ind. *meghā-* 'cloud', *mih-* 'mist', Greek *μήλη*, *μίχλος* 'cloudy', Lit. *migla* 'mist', O.Slav. *migla* 'mist', O.Ind. *megh-* occurs in *raméghamāna-* 'pouring down', with *megh-* equivalent to *mēhati* (Av. *maēz-*, see s.v. *mīysai*), only RV 8.4.10 and RV 2.34.13, possibly indicating IE *meigh-* and *meigh-* 'to pour out'.

mrāhe 'pearls', Z 22.253 *yširru āljsatu mrāhe* 'gold, silver, pearls'; SuvO. 53r4 *mārāhy(au)*, BS *muktā-*, Sid. 137v1 *mirāhe*, BS *muktā-*, Tib. *mu-tig*, SuvP. 72r4 *mirāhi*, BS *mukti-*; K 63, 79v2 *mirāhye jsaiṇe* 'fine pearls'. Adjective, v 381, 2v3 *m(r)āhīnā hāra* (BS *hāra-*) 'pearl necklaces', BS *muktā-hāra-*; Z 23.157 *mrāhīn*; v 87r4 *mirāhīnāi hārna* 'with a pearl necklace'; K 35.78 *mirāhīnā graunā* 'pearl garland'. Possibly the 'round' jewel, then base

marg- as in *muṇḍa-* (**marganta-*) 'lump', with *mrāhā-*, by *marga* > *mura* and suffix *-āhā-*, connected with Greek *μάργας* 'mother of pearl', *μάργας* 'pearl', whence M.Parth.T. *mwrg'r'yd*, Pašto *maryalara*, Zor.P. *mwrlw'lyt* **murvārit*, N.Pers. *marvārid*, *murvārid*, Syriac *margānit-ā*, Armen. lw *margarit(-o-)*, Sogd. Bud. *mwrbnt*, *mwz'kk* **mužak* (**maḍra-ka-*), Man. *mwrg'n*, Uigur lw *mwrbnt* **murvant mončug* (dyadic) belong rather with Zor.P. *muhrak*, N.Pers. *muhrah* 'stone', Armen. lw *moarhak*; Yayn. *mirda* 'beads'; Abxaz *a-markald* 'mother-of-pearl' from *margarit-*; but 'pearl' is *a-feldās*, which may go with Oss. D. *fārdug*, I. *fārdyg* 'bead'.

mvap 'here' II 44.46, = *muṃ*, *mā*, see s.v. *hatcañ-* 'give'. **mvadai** 'he puts on', Manj. 284 *ārva prrthauna mvadai hayarāma pūlca pajyau ja kāma-gūny(aa) byaada phira* 'he puts on clean (**ā-ruta-*) clothes, then he has much sport with the five amorous states' (BS *kāma-gūya-*, *panca* 'five' in number). From **mūṣḍe* > **mūḍe* > *mvadai*, to *mūṣa*, *muṣaka* 'dress', to base *mauk-*, *mauxs-* 'to put on', see cognates s.v. *paṃjs-* (**pa(t)i-mauk-*). For *ṣḍ* see *māṣḍāna*, *māḍāna*, *miḍām* 'bounteous' and *kuṣḍa-*, *kuḍi*, *kūḍai* 'hole'.

mvav- 'to move', K 109.314 *khu ja āṣḡ mvava nai u nai yā pachaisidi* 'as the sky (BS *ākāṣa-*) has no movement and the wits do not work'. See *mār-* 'to move', and *mvir-*.

mvarye 'way of acting' Manj. 291 *ṣā mvarye tta hasta bvāṇa* 'this course of action is so to be known as the best'. Here *mvarye* 'movement, behaviour, course' glosses BS *caryā* 'movement, course of action', hence from base *mvav-*, older *mūr-* 'to move', see also *mvava* 'movement'. In form *mvarye* is from older **mūriyā-* or **mūrikā-* with nom. sing. *-ye*. See *mūr-*, *vamūḍa-*.

mvir- 'to move', Sid. 150r3 *khoysamḍā u mviramḍā vijjḍe* 'he sees moving and shifting things', BS *calāvila-*, Tib. *g-yo-ba dāp lo-loṃ-por srao-ba yin-na*; Manj. 92 *samvadrā ne ne khāyysda na ja vā mvira* 'the sea does not move nor make motion'; Manj. 31 *cu yadrraḍā mvirāu khāyysda* 'what framed thing moves and (-au < -e u) shifts' (the body as a *yantra-* 'frame'); Sid. 144v4 *śimakyi bañāñā khu vā nī mvire* 'the śimakyā-ligature (BS *śimā-*) is to be bound so that it does not move', Tib. *mi mgul-bar dban-du byas-te* (*mgul* 'move', *dban* 'power'). From *mvav-*: *mūr-mūry-* > *mvir-*, see *nūr-*, *vamūḍa-*.

mvaiṣā 'sometimes, now... now...', III 81.41, see *mulśa*. **mvēṣḍalalaka** 'almoner or the like', III 145, 50b1, 3; see s.v. *trāadrū* 'pragmaticus'. Possibly dialectal *-l-* > *-ṣ-*, *-dalaka-* 'giver (?)'.

mvaiṣḍā 'favour', see *mulysdā*.

ya- 'been', from *vya-*, older *vāta-*, *vyata* (v 184, 1v5), to Av. *bav-*: *būta-*, Zor.P. *bwt*, N.Pers. *būd*, Sogd. Bud. *βwt-*: *βwt*; 3 sing. *ye*, *yai*; II 43.34 1 plur. *yaṃdām*. See *vā*.

ya 'to make', infinitive to *yan-* 'make', II 11.41 *tā haṣḍa na darvui ya* 'I did not dare to make report', = II 99.203 *tā haṣḍa na darvui yaṃ*.

yaṃ 'to make' infinitive to *yan-* 'make', see s.v. *ya*, and *yana-*, SuvO. 68v7 *bināñā āṣuttāndā yanā* 'they began to make music', BS *tūrya-śata-sahasrā pravādayantaḥ*. See *yan-*.

yaña 'you do', 2 sing. present, K 24.89 *ādara yaña* 'show respect'; Z 5.42 *yañi*. See *yan-*.

yat-* 'to place properly' (see E. Benveniste, Indo-Iranica, *Mélanges Morgenstierne*, 1964, 21-7 La racine *yat-* en indo-iranien) assumed in *nistu*, *bistu*, *nyāttara-*, and *gista-*. *yan-* 'to make, do', with the *-ta-* participle expressing the potential 'can', beside *gan-*, *tan-*, *yān-*, *yin-*, *yen-*, *in-* from *kṛnau-*; the *k-* survives in *kāra-* as second component, and in *kādāgāna-* 'act', *kīra-* work. Here only are selected passages, v 388, 1915 3 plur. *yanindā*, BS G 37, 1423 *karoti*, Z 2.66 *yanindā*, Z 13.140 *yanāndā*, Z 23.95 *tanindā*, K 30.221 *yanide*; present 3 sing. *yindā*, *tindā*, *gindā*, *indā*, middle 3 sing. *yande*, *tande*; 3 sing. v 99v8 *gindi*, Z 2.17 *tindā*, Z 2.6 *yindā*, Z 5.16 *indā*, K 44.188 *idā*, Z 2.65 *yande*, v 52, 8322 *tande*; *in-*, III 122.45 *ysāra* (= *ysurra*) *na ina* 'do not make anger (be angry)', BS *roṣaṃ na kāraya*; K 39.150 3 sing. *iniye*, = K 30.221 *yanide*; 1 sing., K 64, 81v3 *inime*; 3 plur. Sid. 122r3 *inidā*; III 40.15 *yanidai*, = III 34.12 *yada*, = III 36.7 *yāda*, = III 46.20 *yida*; III 37.9-10 *bijāsa yida* 'makes noise', 3 sing. optative Manj. 116 *narv(ā)ña ausa yaña* 'should make desire for *nirvāṇa-*'; 2 sing. v 217r4 *khve ttā arva hajsaudā yaña* 'if you can get medicine for you' (SDTV 82); v 155, 121 *thu...yanā*; v 155, 1b6 *ma hā ysurrā yanā* 'do not be angry'; ibid. 121 *ma thu...avajsama yanā* 'do not dishonour'; v 158, 193r4 *thu abātamai hamu naṃ jsa yanu* 'do you be undistracted (parallel BS *apramāda-*), with me do...'; 1 sing. K 154.38 *yanūmiṃ* (*-im* = *-ai*); II 120.189 *parau na hagrautta yanva* 'I cannot uphold the commandment' (= *yanū* < *yanumā*); middle, K 140.994 *āysdai yane* 'I make him secure', ibid. 998-9 *āysdai yani*; K 3, 140r2 *byāta yane aysu* 'I remember'; 1 plur. K 3, 139v3 *yanāmane*; SuvO. 56v2 *yanindā*, BS *karīyanti*; v 381, 2r4 *yanāndā*, BS *paricārayanti*; v 292, 2b2 *yanāro*; preterite participle, *kāda-* in *kādāgāna-* (gloss to BS *karma*), v 262.01.5 *nyānartha gāde* 'informed', v 99v8 *guḍu gindā* (with *yī-* added to *gī-*); v 113, 35r7 *yāde*; v 337, 36r3-4 *yāde iyā* = v 75, 43r4 *yāde*, v 117, 66r2 *yūdu gindā*, v 333, 25v5 *yide*, v 112, 34v4 *tāda*, K 46.48 *yāṇda yūda* 'she had made'; II 102.21 *yāda yinānanai* 'we can make' (*-ām-*, *-ā-* < *-u-*); K 18.203 *ide*, III 83.20 3 plur. optative *idāya* (marked with *lā* above *ā*: *ilāya*) from *ida* and *āya*, thus *cuḍa idāya* 'may they be made expelled'; K 6, 146r3 *pyūṣṭu gindā* 'he can hear', Tib. *thas-nas*; v 280, 524 *pajistā yaṇda* 'you (2 plur.) can demand'. Infinitive, SuvO. 36r6 *pajsama paryāṇa yāde* 'honours must be ordered to be made', BS *pūjā ājñāpayitavyāḥ*; III 121.7 *ādara parya ide* 'deign to pay respect'; noun, K 5, 144r3 *pajсами yanemate kādana* 'for doing honour', v 99v5 *yanāma*, v 262.01.1 and 2 *ganāma*, I 252, 2r3 *yaneme kiḍna*, II 106.127 *yināmai vaska*. Adjective, v 159, 1v4 *yanākā*, K 49.3.5 *yināka*. See also *ēar-* in *gujsar-* 'to injure' (vi-ēar-*). From base *kar-* 'make', Av. *kar-*, *ēorāt*, *kāraoiti*, O.Pers. *kar-*, *kunautiy*, participle Av. *karata-*, *kaša-*, O.Pers. *krt* **kṛta-* or **karta-*, Zor.P. *kunēt*, *hart* (*kirt*), N.Pers. *kunad*, *hard*, Oss. D. *kānun*, *kodta*, *kond*, *kindā*, I. *kānyn*, *kodton*, *kond*, *ēynd*, Sogd. Bud. *kun-* 'krt-', M.Parth.T. *kr-*, *gr-*, *qryšn*, *kyrd*, *qyrd*, *kyrdg'n*, *kyrdn*, *yzdygyrd*, M.Pers.T. *kwn-*, *kyrd*, passive

kyryh-, Balōči *kunag*, *kurta*, Pašto *kṛem*, *kṛal*, Waxī *car-* (*c=ts*), *kerk*, *kert*, Sanglēči *ken-*: *kul*, Iškāšmī *kem-*: *kāl*, Yidya *kenem:kṛem*, Yazg. *kʷen-*, *kun-*, *kīyag*, *keg*, Šuynī *kin-*: *čūa*, Rōšāni *kin-*: *čūg*. Noun, Av. *čāra-* 'means', Zor.P. *čār*, *čarak*, N.Pers. *čār*, *čarah* 'means'. IE Pok. 641 *kʷer-*, O.Ind. *kar-*, *kṛnoti*, *karoti*, *kṛta-*; Celtic Welsh *paraf* 'carry out, execute', *prydu* 'compose'; Lit. *kuriū*, *kūrti* 'make, build'. Khotan Saka *-rt-* > *-d-* > *-l-*, rarely as III 40.17 *habāla* = *habāda* 'filled'; III 83.20 *idāya* (*kṛta-* with optative *āya*) marked for *ilāya* by *lā* written above *dā*. Pamir Sanglēči *kul-*, Iškāšmī *kāl-* are from *kṛta-*. This same *kula-* is to be seen in the Iranian name of the Hūna king *Mihirakula-*, Γολλας from **miθra-kṛta* (like *Yazdagird*, Armen. *Yaz-kert*) and in the name *Ysarkula-* below.

yanva 'I make', II 120.189, with *-va* as *aysmva* = *aysmū* 'mind', for *yanū*.

yamathai 'dwelling-place (?)', II 103.57 *haṣṭi-yamathai strīyastriṣāna katha* 'possessing vast streets, the city of the Gods Thirty-three'. Translation AM, n.s., II, 1965, 104 'wide-spaced'. If an archaic maintenance of initial *y-* is accepted (see below *yūṣa-* 'broth'), **yamanθa-* 'continuum' from *yam-* 'bold together' (see s.v. *jamā*) could give the meaning 'row' or 'street', and hence gloss the *vūthi-* 'rows, streets' emphasized in the description of the city of the Trayastriṣā *deva*-gods in the *Loka-prajñapti* and the *Divyāvadāna* 221.3 (with description). The *āyāma-* 'length' and *vistara-* 'breadth' of these *vūthyah* are given in many *yojana-* measures of distance. The suffix *-an-θa-* can be seen also in Waxī *ramōt* 'chewing the cud', O.Ind. *romantha-*, beside Lat. *rūmināre* 'to chew the cud' (IE Pok. 873). See *haṣṭa-* (**aṣṭa-*) 'vast' below. But *haṣṭa* 'eight' is also possible here.

yāda 'always', K 155.52 *yāda hūṣi* 'was always growing'; K 150.20 *yaudi*. See *īyāndu*, *yāṇdā*.

yāna- 'girdle, belt', III 106.34-5 *skāda yāna mūṣe mara hūsa mahā jsa* 'secretly (*skauda*) I loosen the girdle; here lie with me'. From **abi-yāhana-*, to base *yāh-*, *yāsta-* 'to gird', to Av. *yāh-*, *yāsta-*, *yāhana-* in *aiwyaḍnāhana*, Parsi modern *ēvanghan*, glossed by *kustīk*, Zor.P. *abyāhan*, *abyāhanūṣṇih*, N.Pers. *pērāhan* 'shirt' (**pari-yāhana-*), *hamyān* 'girdle' (**ham-yāhana-*), Aramaic *hmyyn*, Greek-Aramaic *ἐμῖον*, Syriac *hmyyn-*, *hymyn-*, *hemyān-ā*, *hmyān-ā* 'girdle'. The *y-* has probably replaced *yy-* (attested initial in *yyauvaka* = *yamvaka* below). To IE Pok. 508 *īeu-* 'to join' with *-s-* 513 *īōs-*, *īōus-*: *iūs-* 'to gird', Av. *yānhaya-*, *yāsta-*, *yāh-* 'cord of girdle', Greek *ζώννυμι*, *ζώντος*, *ζώνω*, Alban. *n-gjehs* 'I gird', Lit. *juosiu* *juosti*, *juostas*, O.Slav. *pojaso*, *pojasati* 'to gird', *pojasī* 'girdle', Russ. *pojasnī*. Further Prasun *yas-* (see NTS 15, 280).

yāmdā 'always', JS 8v3, Sid. 128v4 *yādā* (Tib. differt), K 16.160 *yauḍa*, K 154.37 *yāda*, K 155.52 *yāda*, v 243.34 *yāṇdā* 'always for you (-ā)', K 150.20 *yaudi*; ibid. 34. See *īyāndu*.

yābakaja thau 'cloth...', II 37, 11b3, material of the cloth, see *yāmabakā*.

yāmabakā 'kind of cloth', II 60.30 *hūḍaiga yāmabakā sau* 'one cloth...', possibly containing Chinese *po* < *b'ak*

'silk' (K 685:2), with perhaps *ien* < *jam* (K 238:2) 'to cover'. The Japanese *enbaku* 'covering the shoulder, armour' does not suit the context.

yāmvaka, see *yyauvaka*.

yāla- 'evil', *yālajsa*, see *yola-*.

yi 'his, for him', see s.v. *i*, enclitic *-i*.

yā, yi, ye 'someone', v 69, 8r5 *tānu ye ysurgyā ṣṭānā ttarandaru guhei* 'of them some one harms the body, being angry', BS G 37, 11b5-6 *duṣṭa-rudhira-cittam utpādayet*, Tib. *gnod-sems bskyed-pa-bas ni*; v 69, 8v2 *tīi ye* (rather than *tīiye* = *tīitā*) *aruve samkhali* 'then someone smears medicaments on', BS G 37, 12a4-5 *atha sa puruṣaḥ kena cid bhaiṣajyena pralimpet*, Tib. *de-la des sman... bskus-na*. From pronoun *ya-* indefinite (not from *ce*).

yūsi 'soup, broth', archaic *y-* maintained, II 73:178; 179; 181; 182; from **yūṣa-*, for *-ṣ-* preserved as *-ṣ-* note also *pāṣa-* 'force'. IE Pok. 507 *ieu-* 'to mix' with *-s-*, *iōs-*, *iōs-*, *iōus-*, *iūs-* 'brew', O.Ind. *yūṣ-*, *yūṣd-*, *yūṣa-*, Lat. *iūs*, *iūris*, Lit. *jiūšē* (**jiūšijā*), O.Slav. *jucha* (**iōusā*). With *-to-* suffix O.Norse *ostr* 'cheese', Finn. *lw juusto*; further with Greek *ζῆθος* 'beer', *ζῆυη* 'yeast'.

yem 'I was', *vyem*, see *ya-*, *vāta-*, older v 142, 13r2 *aysu braṃmanaṣṣai vātāmā* 'I was a brahman's son', BS G 37, 7a3 *ahaṃ māṇavo bhuvāṇ* (= *-m*); III 131:8 *paṣāṇā yem* (and ibid. 10); III 131:6 *a jūmdai yem*.

yeṣauna, *yaṣaina* 'from migration', K 148:52-3 *parye yeṣauna jṣāṃ śrī vījatti saṃgrāma raudi* 'the honoured (BS *śrī*) king Vijita Saṃgrāma escaped from migration'; Manj. 439 *parye yeṣauna pīṣā āṣe* 'escaped from migration the teacher, the *arya*-monk'; Manj. 437 *parya yaṣaina rradāna rradā viṣṭu sabava jsa* 'with the king of kings Viṣṭu Saṃbhava escaped from migration'. The meaning is got from the parallel II 50:40 *parya saṃsārāna* 'escaped from migration' (BS *saṃsāra-*). Hence *yēṣ-*, *yaṣ-* 'to revolve' from **adi-vrts-* *y-* or dialectal *y-* < *v-vrts-* see above *bais-* 'make turn', *bēs-* 'to turn'. **(adi)vrtsa-* with suffix *-ai-*, *-au-* or *-aina-*, *-auna-* (and *-na* < *ṃna*). An alternative is possible, **vi-vrts-* > *ivrts-* > *yes-*.

yaujsi 'operation (?)', II 127:37 *paryāṃ paṣṭe si invaṣṭā maṃ ttikye yaujsi ṣṭe* 'we deign to state that it is a difficulty here in this operation'. Translation AM, n.s., II, 1964, 18. Possibly base *yaug-* 'to join' (with *-āu-* as in *āyoyasa-* 'agitation'), hence 'affair, operation'. The initial *y-* may be archaic or derive from *yy-* (< *adi-y-* or *abi-y-*), see *yyauvaka-*.

yondāmā 'we spent, passed', Z 19:21 *jivātu yondāmā* 'we spent our life', parallel to BS *yōpaya-*, *jāpaya-*, *dhriya-* 'maintain life'. Base *yam-* 'to hold', *yonda-* < **yōm-ta-*, see *tsām-*: *tsoda-* 'swallow', *nam-*: *nonda-* 'bow down'. The initial *y-* is either archaic or from *yy-* < *adi-* or *abi-*. For *yam-* see *jam-*, *gyam-* 'adhere'.

yola- 'falsehood', in list of evil acts, Z 19:80 *atārāṇi yole drūje ṣkālī nāstā* 'ingratitude, falsehood, lies, great pride'; Z 24:268 *cvi śāṭhe byūgga drūje ṭrye yole* 'who has tricks, abuses, lies, cunning, falsehoods', v 115, 64v3 *ggūrāsa haṃdrūsa yaule hāmāre* 'disputes, quarrels, falsehoods occur', BS *vivādāḥ kalahāḥ śaṭhyōḥ*; v 115, 63v6 *śaṭhyau jstgyau yaulyau hauṣindā* 'they carry off with cunning, trickeries, falsehoods', BS *śaṭhya-kārye-*

bhir haranti; N 168:36 *bustī śāṭhe yole* 'you knew the cunning, falsehoods'; III 123:54 *yāla ne hūṇa* 'he does not speak falsehood', BS *mṛṣā na kathayati*; v 62:21 *haṭha ṣṭāti ā yaula* 'truth may exist or falsehood'; adjective, III 14:17 *u hve yaulajsi hime u sahautti* (*nī hime*) 'and he becomes a false-speaking man and is not fortunate' (BS *sukhita-*); III 123:59 *yālajsa*, BS *mṛṣa-vādī*; abstract, III 121:4 *na yāṇlāṣṭa hūṇa* 'he does not (or 'do not you') speak falsehood' (**yaulaustā*). Outside Khotan Saka, Uigur *yawlaq*, *yablaq* 'evil' and Tokhara B *yolo*, BS *pāpa-* (A *omāskem*) may be adduced. If the Uigur *-b-* is the older form *yab-* it, as loan-word from Saka, supports derivation from the base *dab-* 'to deceive', to Av. *dab-* (cognates s.v. *dyūka-*) with a preverb. Since *vi-dab-* is attested in M.Parth.T. *wdyfs-* 'be deceived', *wdyftg*, *wdybyšn*, M.Pers.T. *wybyb-*, *wyptg*, *wdyb* 'deception', Zor.P. *wyd* 'p'nyk (**viḍāḇānīk*) 'deluded', Pahlavi Psalter *wydyptk'n*, *yola-* may derive from a dialectal form **idab-* < *vidab-* (like Oss. D. *ūi-*, beside *i-* < *abi-* see s.v. *byōna-*) rather than **adi-dab-*. Hence **vidab(a)la-* > **iyaḇla-* > *yaula-*. Note also *yy-* in *yyauvaka-* below.

yausa 'musk', I 179, 97v4 *yausa*, BS *kastūra-*, III 78:15 *yausa*, Chinese *śa hvyām* (K 865:2; 142 *śa-hiang*, *dzia xiang*) 'musk'; III 38:42 *yausa jsa varkāṃdā*, = III 40:18-19 *yāṃsq jsa vārkāṃdā* 'strewn with musk', K 63, 79v3 *parkāṃda hā yausa* 'strewn perfume musk', K 63, 79v1 *vaṣaiṣṭai yausa* 'distinguished musk' (BS *viṣiṣṭa-*). From **yafsa-*, beside Sogd. *yysh*, for Chinese 'musk', W. B. Henning, BSOAS, II, 1946, 727 from **yaxsā-*.

yyauvaka 'butterfly (?)', III 47:41 *yyauvaka sāṇḍa ttu spyakūdā pavanakā* 'the butterflies (?) rouse the flowery pollen', = III 37:23 *yāmvaka sāṇḍā ttū spyakūdā patanakā*, = III 35:27-8 *yyauvaka sāṇḍa ttū spyakūdī pavakā*, conjectured from the context; 'birds' could also suit. The *yy-* only in this word may indicate a preverb before a base *yau-*, or a reduplication **yi-yau-* of repeated movement. Note the reduplication in Lat. *pāpiliō*, O.Engl. *fifealde*, OHG *fifalra* to base IE Pok. 798 *pel-* 'fly' and IE *ye-uer-* in names of the squirrel (Pok. I 166). *-yv-* 'to heat (?)', III 88:154 *u śau hā tvī tvī ōyōṇā uskā vaṣe prrahāje* 'and one must be heated (?)', each one, it opens the bladder upwards'. Either *tap-* 'to heat', or *dau-* 'to smear' could result in *ā-yv-*.

yvāje 'section', II 101:3 *dā-yvāje*, see K 136, 865 *dāye byāmji*, Tib. *chos-kyi rnam-grans* 'section of the *dharma*-doctrine'.

ysagūnya 'gold-coloured', II 103:68 *ysagūnya chai jsa vīvadōva* 'shining with gold-coloured skin', see *ysara-gūna-*.

-ysamga 'bearing young' with negative *aysamga-*, *aysaga-*, 'sterile', base *ysan-* 'bear young'.

ysamgara- 'old', Sid. 7r3 *ysamgarā*, BS *pravayos-* ('of advanced age'), Tib. *rgan-po*; III 124:74 *ysogara*, BS *vṛddha-*; III 73:181 *muḍā tti khu ysagarā kurā* '(the bee or fly) died like an old crooked being'. From *sara-kara-* (or possibly *saram-kara-*) 'making old age' with anticipatory dissimilation of *r...r* to *n...r*, see also s.v. *maṇigōra-*, and *candarna*. Cognates s.v. *ysare* 'old age'.

ysamgauṇa 'plundering', II 38·17·4 *kāthi vū ysamgauṇā huna parrya* 'into the city, the plundering (?) Huna (men) entered', translation IV 122. Possibly from *zang-* 'to seize', see *biysamj-*, *niysiya-*, *niysis-*, then from **zangāun-ya-* to suffix *-ūvan-* (see *nade* **nātāvan-*).

ysamṇa 'in the heart', SuvP. 66v2 *khīrai ysamṇa* 'grieved (dark) in heart', BS *dina-mānasāh*, loc. sing. to *ysāra-* 'heart'; older Z 24·255; 494 *ysamṇa*.

ysaṇinu 'kinsman', gen. plur. III 16, 10v1-2 *biśānu ysaṇinu busvārāṇā rakṣa* '(may there be) protection for all kinsmen, men of the House'; III 130b4 *ysaṇau hayūṇuu* 'from kinsmen, friends'. See *ysani-*

-ysamj- 'to sieze', with preverbs *biysamj-*, *biysiya-*, and *niysiya-*, *niysis-*. But *iysiye* see *ysita-*.

ysan- 'to bear young', middle 'to be born', Z 4·50 1 sing. *paṇja-se pūra ysanīmā* 'I bear 500 sons'; III 15·41 *cu pūra ysanide* 'when they bear sons'; Manj. 191 *pūra ysāda* 'she bears a son'; III 73·171 *hve sā nāra-m ysā* 'he said that, my wife has borne a son' (correcting BSOAS 10, 1940, 568); preterite, K 46·40-1 *tī va hā ttā majjī braṣṭā sa dahakā ysām ām jiskā* 'then the woman asked, have I borne a man-child or a girl?'; pluperfect, K 46·40 *ysā yūdā* 'she had borne'; 3 plur. fem. Z 5·101 *ysāndā* 'they bare children'; infinitive, K 46·39-40 *ūṣṭadā ysānā* 'she was about to bear a child'. Middle, 'to be born', 3 sing. K 96·172 *jā-samarā ysaiye*, = V 245, 9r1 *jū-smarā hame* 'he remembers births', BS *jāti-smaro bhaviṣyati*; Sid. 144r5 *ysaiye*, Tib. *skye-sin*; V 133b5 *yseiye*, II 130b7 *ysaiya*; K 113·385 *yseya*; K 59, 32r4 *na ysaiye u na buyuṣiṇye* (*-im-=-ai-*) 'it is not produced, it is not extinguished' (not *ca ysuṇye*); V 133, 2a5 *yseiye*, V 133, 5a2 *ysaiya*; Z 24·121 *ysaiya*, 3 plur. optative Z 8·25 *ysairo*; conjunctive, 3 sing. Bcd 54v2 *ysyāte*, BS *janayet*; 1 sing. SuvP. 70v3 *ysyāne*, BS *bhaveya*; K 65, 82r3 *vāra ysyānai* 'may I be born there', K 65, 82v1-2 *na ysyāne strīyā* 'may I not be born female', 3 plur. Z 13·59 *ysiyāre*, Z 22·130 *ysāyāri*, V 80v1 *ysyārā*, Tib. *byun-ba* 'are produced', Z 3·62 *ysyāre*, Manj. 14·5 *ysyāra ysirāre mirāre* 'they are born, they grow old, they die'; preterite, *ysāta-*, *ysāya-*, *ysāva-*, *ysā*, 1 sing. III 104·29 *caigau bādā vi ysāvū* 'I was born in China'; 2 sing. III 100·19-20 *vāra jsā va thā* (= *thu*) *ysāvū* 'there you were born', 3 plur. V 312·10 *ysāva hāmdā* (= *hauda*) *rrispūra ya* 'seven princes were born'; K 46·42 *hanā ysā* 'he was born blind'; K 42·120 *hiya ysāta śamḍā* 'his native land'; fem. III 68·62 *ysāta dūva sā* 'one daughter was born'; Manj. 111 *ī ys(ā)ye* 'may be born'; K 17·183 *kaidarrvū ysāya* 'born (fem. sing.) among the kinnari-fairies'; gen. sing. V 133, 2b1 *ysātye ṣṭūnā* 'being born', BS G 37, 18b5 *jātasya sato* 'of one born'. Future participle, K 113·385 *brīyā ysāna* 'love must be produced' (parallel BS *rāga-*); noun, I 163, 77v5-78r1 *ysāna hana* 'blind from birth', BS *jāty-andha-*, Manj. 286 *ys(ā)na hana*; V 295, 435v4 *ysyāmāte jsa o maraṇāna* 'from birth or by death'; V 133, 2b1 *ysyāmata* 'birth', BS G 37, 18b5 *jāti-*; K 108·303 *ysyāma u ysara maraṇa* 'birth, and old age, death'; K 145, 2v1 *nāraumauma ṣṭāve u ysyāma* 'is origin and birth'; Z 24·165 *ysyemate*, V 233, 496r5 *ysyemā*. Causative, Sid. 18v2 *ysyāne* 'produces', Tib.

skye-bar byed-do; V 136, 88b1 *ysyānāta hā(mata)* 'are produced', noun, K 143, 1r3 *baīysām ysyānāme prracāma* 'for the production of Buddhas'. Adjective to *ysyūmata-*, Z 24·238 *ysyāmatigya ttaragga* 'waves of birth' (possibly for *ysr-*, see *ysar-* 'old age'). Compounds, with negative Z 6·7 *aysāta-* 'unborn', Manj. 250 *aysāye mera* 'of a mother who has not borne'; see also *aysamgga-*, *aysaga-* 'sterile'; II 7·110a *sau-ysā pūra mānāda* 'like an only-born son'; III 89·166 *nūvara-ysā basakā* 'a new-born calf'; Sid. 3r1 *haṇtsa-ysātām āchām*, Sid. 3r3 *hatsa-ysyāta ūchā* 'diseases from birth', BS *sahaja*, Tib. *lhan-cig skye-bahi nad-rnams*. See also *ysantha-* 'birth' (**zantha-*), and *āysūta-*; with preverb *pa-*, *paysūta-* 'germane'. From *zan-*, *zāta-*, *zay-*: *zy-*, Av. *zan-*, *zūta-*, *zaya-*, *zizan-*, O.Pers. *zana-*, Elam.-Pers. *dana-*, Sogd. Bud. *zn-*, *znty* 'bears', *zn't*, infinitive *z't*; *z'tk* 'son', *z't'k*, *z't* 'birth', *zn'y* 'bearing'; *z'y-* 'be born', *z'y* 'birth', *z'ytk* 'born'; Yagn. *zan-*, *zānta* 'bear, be born', M.Parth.T. *z'y-*, *z'd*; *z'd* 'birth', *z'd*, *z'd*, *frzynd* 'child', *z'd-murd* 'life and death'; M.Pers.T. *z'y-*, *z'y-*, *z'd*, *z'dg*; *z'dg* 'free'; Zor.P. *zāy-*, *zāyīn*, *zātan*, N.Pers. *zāy-*, *zādan*, *zāq* 'young animal', *zāhdān* 'womb', Balōči *zūyag*, *zātk*, *zāxt* 'son', Oss. D. *zajun*, I. *zajyn*, *zad* 'bear, be born', D. *zajagā*, I. *zajag* 'fruitful', *zānāg* 'children', *zānāg-don* 'womb', *zāna* 'fruitful field, abundance', DI. *zad* 'born, who has born; harvest'; Pašto *zōwul* 'be born', *zōe*, plur. *zāman* 'son', *lum-zōlai* 'of the same age' (**zātaka-*), Waziri Pašto *zyai* 'son' = *zōe* (**zāka-*); Yidya *zīy-*, *zūy-* (**zaya-*) 'bear', *azaw-* 'bear', *zāzko* 'bearing', *pezāzē* 'male sheep (1-2 years)', *vazāzō* 'womb; pregnant animal' (**upa-*, *api-* *zantha-*); Šuyni *zi-zod* 'bear (animals)'. IE Pok. 373-5 *žen-* 'produce', O.Ind. *jānati*, *jāyate*, *jandyati*; Greek *γίγνομαι*, *γενέσθαι*, *-γίγντος*; Lat. *geno*, *gigno*, *nāscor*, *nātus*, *genitus*, *co-gnātus*, Celtic Welsh, Breton, O.Ir. *gen-*; Armen. *cin* 'birth', *cnanim*, *cnay* 'bear, be born'; OHG *kind* 'child'.

ysan- 'carry away, surpass', JS 5r3 *ysanāka-*, see *ysān-*.

ysana- 'sort, kind', as second component, Z 24·281 adjective *haṣṭa-ysanī* 'of eight kinds', parallel to BS *aṣṭānga-*; Z 22·142 *tcūr-ysanyai hina* 'his (-i) fourfold army', parallel to BS *catur-anga-*; K 18·213 *tcūra-ysanye hina*, = K 35·85 *tcūra-ysānya hiyi hīnā*; JS 34v1 *tcūre-ysaṇa hine*, with the four members listed in Manj. 138 *aśya hastya gūha rahya tc(u)ra-ysanya hina*. From base *zan-* 'to produce', noun *zana-*, O.Pers. *vispa-zana-* 'of all kinds'; *paru-zana* 'of many kinds', Elam.-Pers. *dana-*; Sogd. Bud. *znkw*, *znk'n*, *znk-znk'n* (**zanak-*); *yw znk*, *ywznk* 'of one kind' (**ēv-zanak-*); *ny'znk* 'of another kind' (**(a)nya-zanak-*), *ny'znk*; Man. *ny'zng*, *dw'-zngn'n* 'of two kinds', Chr. *zng*, *zng'ny*, *ny'zng*, Armen. lw *zanazan*. See *ysan-*.

ysani- 'kinsman' (-i- attested in gen. pl. *ysaṇinu*), III 49·35 *ysana brātara* 'kinsmen, brothers', V 66·5 *brātari ysani cu buri himāta* 'brothers, kinsmen, whoever you may be'; III 130b4 inst. plur. *ysaṇau hayūṇau* 'kinsmen, friends'; III 16, 10v1-2 *biśānu ysaṇinu busvārāṇā rakṣa* 'protection for all kinsmen, members of the House'; V 117, 66v4 *ysaṇānu kāḍāna* 'for kindred', BS *bandhu-jane*; III 1, 6r5 *ysanām busvārām hayūṇām vīri* 'on kinsmen, members of the House, friends', = III 8, 16v5 *ysaṇām busvārām*

hay(ū)nām̐ <v>i(r)a; N 164.9-10 *hamtsa harbišyau ysanyau busvāryau jsa* 'with all kinsmen, men of the House'; v 62.7 *ysani bisvāra* 'kinsmen, men of the House'; Z 24.449 *ysanyau hiššādyau hayūnyau jsa* 'with kinsmen, relatives, friends', abstract III 105.6 *bisāḍārai śrāvasta kithe ysanausca yūde u nāra nāve* 'the householder (= BS *ghastha*-) found kinship in Śrāvastī city and took a wife' (parallel Divyāvadāna 1.5 *kalatram ānitaṃ*); IV 17.22 *sattaṃ vi ysanaustā hvañai u pīsai vi biṣṭā paśānā* 'on the seventh (day) kinsmen must be spoken to and to the teacher a pupil must be sent'. Compound, Z 24.188 *śāyaya-ysane* 'Śākya kinsmen'. See *ysan*-, O.Ind. *jāna*- 'people, person'.

ysamñijai 'golden', III 104.29 *ysamñijai je(na)vai vi caigau bādā ysāvu* 'I was born in the golden land, China'. For 'Golden Land' for Khotan, see AM, n.s., 11, 1964, 10. See *ysarnai*, *ysarnāa*-, *ysarnija*.

ysanuva 'jawbone', Z 20.40 (nom. sing. fem.) *śītya śīo ysanuva śīāte* 'there lies one white jawbone', variant III ed. 2., 142v5 *<ysa>nuva ś(ś)ā(te)*. From **zanuvā*-. See also *paysaṇu* '(side of the) cheek', *paysaṇwakye*. Base *zanu*-, Av. *zānu*. *drāḍ* 'having length of the jaw', beside *hizu*. *drāḍ* 'to the length of the tongue' Vid. 18.11 glossed by Zor.P. *ś'nk-drlm* **zanak-drahnā* (referring to *āfrin* explained as *nifrin* 'curse'). Zor.P. *ś'nk*, read *zānuk* would be *ś'nw* **zānuk* 'knee'. Elsewhere *zanu*- 'jaw' has the short -ā-, Zor.P. DkM 617.10 *avē gurg zat zanak* 'he struck the wolf's jaw (*znk*)'; Sogd. Man. *znwg*, glossed by M.Pers.T. *dnwug*, Balōči *zanuk*, Parāči *zanuk*, Pašto *zanai*, *zana*, Wanetsi *znai*, *znī*, Zor.P. *zanak*, N.Pers. *zanax*, Orm. *zināk*. IE Pok. 381 *ḡenu*- O.Ind. *hānu*-, Greek γένυς, Lat. *gena* 'cheek', Celtic Welsh *gen* 'cheek, chin', Got. *kinnus* 'cheek', Tolthara A *šanwe-m* (dual fem.).

ysantha- 'birth', v 28, 59r3 *handaru ysanthu* 'another birth', v 147, 129a6 *ysanthu*, v 58, 128v3 *biṣṭi ysanthā vaṣṭa* 'through all births'; III 76.252 *khu ja ra boe ysanthām jinga* 'that I may know the cessation of births'; Manj. 85 *ysathā jega*; II 115.30 *mīrau nai ysatha ysathā gaisū* 'may I die and (-u) not revolve birth after birth'; Bcd 47v3 *ysanthvā* 'in births', BS *janmasu*; v 75, 43v4 *handarāna ysanthā* 'in another birth', BS G 37, 33b1 *paralokaṃ*, Tib. *hjiḡ-rtēn pha-rol*; K 53.9.5 *ysatha*, K 50.4.9 *ysathvā*, II 115.30 *ysathvau jsai pūḍa* 'freed from his births'; v 129a4 *hviya ysanthā* 'in human birth' (see also v 295, 435v5); allative, III 104.28 *adāna ysithāṣṭa* 'to another birth'. Adjective *ysanthimāa*-, SuvP. 65v4 *ysanthinai mahāsamudrrā* 'the great sea of birth', BS *bhaṇ-sāgarāt*; SuvP. 73v2 *ysanthikinyau akyau jsa* 'with the nooses of birth', BS *saṃsāra-pāsaiḥ*; SuvP. 68r1 *ysanthijau tsumayau jsa* 'with goings of birth', BS *bhava-gati*-. Adjective, -āvan-: -ām-a, Z 20.5 *ysanthaina ttauda kade* 'parturient beings very hot', with -a- to the -āvan- suffix as in *naḍam*- 'man', nom. sing. *naḍe*, nom. plur. *naḍaunā*; note also Av. *maršavan*- (gen. sing. *maršaonō*) and adjective *maršaona*- 'of the demon *maršavan*'. From **zantha*- base *zan*-, Av. *zāḥa*-, glossed by Zor.P. *zakak*, *zāyish*, Yidya *zāš*- (**zantha*-) *zāško* 'child-bearing, *vazāšō* 'womb; pregnant (animal)' <**api-zantha*-, see s.v. *ysan*- 'bear'. Note also Av. *zāḥra*-,

Pašto *zaryāla* 'puerperal; lying-in woman' <**zāḥra-gatā*-.
ysanthā- 'payment for service, usury, interest', frequent

in documents (IV 66), IV 3.5 *ysanthā tta-m pastāṃdi jisci* 'they deigned to demand so of me as interest'; IV 3.12 *hamtsa ysanthina* 'with the interest'; adjective, IV 3.8 *ysanthāda*- (suffix -āda- <-kṛta-). Rather than base *ysan*- 'produce' (like Greek τόκος 'child birth; interest on money', and Tib. *skyed*), the base is *zam*- 'to pay for service' in Av. *zamanā*- 'payment, wages' glossed by Zor.P. *mizd*, with Pašto masc. *zaman*, fem. *zanne* 'stipend'; Sogd. Mug document *z'mm'k* 'with payment' (see V. Livšic, Bračnyj kontrakt, p. 88). The earliest Indo-European marriage was 'payment for the bride', hence the *zam*- 'to pay' of the noun of relationship Av. *zāmātar*- 'son-in-law', *zānaoya*- 'brother of daughter's husband', Sogd. Man. plur. *z'mt'yty* 'sons-in-law'; Zor.P. *dāmāt*, N.Pers. *dāmād*, Pašto *zūm*, Wanetsi *zōm*, Parāči *zān*, Yidya *zanuai*, Sanglēcī *zāmūd*, Balōči *zāmaθ*, to O.Ind. *jāmātar*- 'son-in-law', *jāmi*- 'related', *djāmi*- 'not akin', *vijāmi*- 'related by marriage', *jāmā* 'daughter-in-law', Greek has the verb γαμέω 'marry', ἑγνηα and γαμβρός 'son-in-law', Lat. *gener* (gen- <gem-). Possibly Lit. *šēntas*, O.Slav. *zētī*, Russ. *zjati* 'son-in-law' would suit better here, if Lit. -nt- replaces -mt- (unlike *šimtas* 'hundred'). The verb can be seen also in Sogd. Chr. *w'zms* 'he repaid'; *wz'm*- 'requite, repay'. See also for Sogdian M. Schwarz, Acta Iranica 11, 5, Monumentum H. S. Nyberg 1969, 195 ff.

**ysama*- 'tooth', see *ysimā*, base *zamb*-.

**ysama*- (or **ysarma*-?), see *ysimā*.

ysama 'broth', I 185, 105r1 = *ysumā*.

ysama- 'earth' as first component, with *śśamdaa*- (see *śamda* 'earth').

ysama-śśandaa- 'world', dyadic with BS *loka*-, III ed. 2, 139r4-5 *ysama-śamdyā lovā baña* 'in the world', BS G 37, 34a5 *loke*; Bcd 46v1 *ysama-śśandai hye suhi*: *kiña* 'for the good, happiness of the world', BS *sarva-jagasya hitāya*; SuvP. 69r3 *ysama-śamdye*, BS *triloke*; K 143.1056 *ysama-śamdaī gyastā baysā narā hamadā hvanau ātaudāṃdā* 'the world, deva-gods, men indeed approved the sermon', Tib. *hjiḡ-rtēn yi-rans-te* ('the world rejoiced'); v 329, 7v6 *ysama-śśamdyā*... *panatā* 'arose in the world', BS G 36, 5v3 *loka udapādi*; III 24, 21b4 *hamtsa gyasta u hvamda ysama-śamdaīna* 'with world consisting of deva-gods (and) men', BS *sa-deva-manuṣya-asurasya lokasya*; Z 16.9 plural *ysama-śśandā* 'worlds' situated above the cosmic Circle of Gold (*kāmjana-cakkrā*); v 116, 65v3 *dṛhaṣkali ysama-śśandau* (acc. sing.), BS *traidhātukā*; v 117, 66v5-6 *dṛhaṣkalu ysama-śśando hamberāte* 'he fills the threefold world', BS *trailokyam āpūrayate*; Manj. 196 *ysama-śadā harbi(i)śa draya* 'all three worlds'; K 4, 141r4 *harbiśā ysama-śandeī*, Tib. *hjiḡ-rtēn-kyis*; v 55, 114r1 *ysama-śśandau ramyau biṣṭu* 'the whole delightful world'; K 145, 2v2 *drā-ḥaṣkalyā ysima-śadya* 'in the threefold world'. Adjective suffix -aka- to archaic phrase **zam śyantā* (like Av. *zām parəθwīm*) > **zama-śandaa*-, see Festschrift für W. Eilers, 136-43. For *-śśandaa*-, see *śśandā* 'earth'. From *zam*-, with suffix -a-, to Av. *zam*-, loc. sing. *zamarā*, gen. sing. *zāmō*, acc. sing. *zām*; Sogd. Bud. *z'yli*,

z'y-γyz'k 'creeping on the ground', Yagn. *soy*, M.Parth. T. *zmyg*, Zor.P. *zanik*, N.Pers. *zami*, *zanin*, Balōči *zanik* 'fields', Oss. D. *zānxā*, I. *zāxx*, Pašto *zmaḵa*, Yidya *zaxmo* 'piece of ground', Šuyni *zemād* 'earth', *zime* (*c=ts*) 'ground', Sarikoli *zems* 'piece of ground', Yazg. *zēmād* 'earth; tomb', *zameč*, plur. *zāmčezg* 'field'. IE Pok. 414-6 *ghdem-* 'earth, ground', O.Ind. *kṣām-*, loc. sing. *kṣāmi*, gen. sing. *jmaḥ*, *gmāḥ*, *kṣmāḥ*, Greek *χθών*, *χουῶζε* 'on earth', Alban. *dhe*, Lat. *humus*, Celtic O.Ir. *dū*, gen. sing. *don* 'place'; Lit. *žemė*, O.Slav. *zemlja*; *zmija* 'snake', *zmiŕi* 'dragon' (further speculations introduce Tokhara A *tkam*, B *kem* and Hittite *tekan*, *tagnaš*).
 ysambasta- 'garlic', Sid. 130v1 *ysambasta*, BS *lasūna-*, Tib. *sgog-skyā*, III 90·188 *ysambaste*, I 181, 100v2 *ysambastā*, BS *lasūna-*, with medial *-ā-*, Sid. 126v4 *ysambūste*, BS *lasūna-*. The split tubers have given a name to the garlic in O.Engl. *cluf-lōc* (*lōc* 'leak'), OHG *klobe-louh* (from 'cleave', Germ. *klieben*); Russ. *česnok* 'leek, garlic', *česati* 'to split'; Greek *σκόροδον* 'garlic', *sker-* 'to cut', Alban. *hurdhë*. Hence possibly *ysamba-* 'cleft (tuber)' retaining *-mb-*, with adjective *-asta-* 'possessing'. The base is then Oss. D. *zāmbun*, I. *zāmbyn* 'to yawn' ('split', as also D. *berindzun*, see s.v. *naraiya*), with the noun 'cut off, cleft' > 'bank' **zamba-* in Sogd. Bud. **p-znp'k* 'bank of the water', *pr γ'yh znp'kw* 'on the edge of a spring', Chr. *zmb*, M.Pers.T. *dmb*, Yazg. *zamb*, *zūm* 'edge', *zamba* 'bank of a canal'; Šuyni *zimb*, *zim*, *zimbā*, Bartangi *zēmb*, *zēmba*, Rōšāni *zimb*, *zimbā*, *zumbā*; with the sense 'jaw', Pašto *zāna* 'jaw', Wanetsi *zāmbai*, Av. *zamb-* 'to crush', *zafar-*, *zafan-* 'mouth', Zor.P., N.Pers. *dahān*, verb Av. *višafāna-* 'gaping', Yidya *zōmbo*, *zōbo* 'gums', *zomum*, *zōmain* 'yawn', Khowar *zomēik* (Iranian lw). For 'bank, edge' note also O.Slav. *krajī* 'edge' to *kroiti* 'to cut', and see s.v. *kęca* 'cleft'. IE Pok. 369 *gēmbh-* 'bite', O.Ind. *jāmbhate*, *jābhate*; Lit. *žembiū* 'cut to pieces', Greek *γόμπος* 'tooth', Alban. *dhēmb*, O.Engl. *comb*, OHG *kanub*, Tokhara B *keme*, A *kam*. For 'yawn', O.Indian has *jmbhate*, where the *-r-* may be secondary. Compound, II 85·24 (miscellany) *ysambasta-kamgai šī pau* 'white onion having split skin' (or 'skin like garlic tuber'?).
 ysambasta- 'man's name'. Since 'garlic' or 'split' hardly offers a name, a different source seems likely. Possibly 'with (prominent) jaw'; note also Armen. *zambik* 'mare'; and the Celtic name **cam-bél* 'crooked-mouthed' (Campbell).
 ysamyē 'vitriols' ('black pigment'), Sid. 12v4 *ysamyē dvi šā puškija u šā haušta*, BS *kāsisa-dvaya-*, Tib. *nag-čhur*; I 177, 96r2 *ysamyā haušta*, BS *kāsisa-*. Indian medicine knows two *kāsīsas*, one *hari*-coloured and one *lohita*-coloured; *pušpa-kāsisa-* 'of white and black colour'. The *kāsisa-* is classified as an *upadhātu-* 'secondary mineral'. In modern chemistry there are sulphuric acid and oil of vitriol. For 'vitriol', note N.Pers. *zameč*, *zamič*, *zinič* (black and white), *zāy*, Arab.-Pers. *zāg* 'vitriol', *zāy-čāšm* 'blue-eyed', Oss. D. *āsmāg*, *ismāg*, DI. *smāg* 'vitriol of copper'; D. *c'āx-xūasā*, I. *c'āx-xos* 'vitriol of copper' ('blue powder'). Since Oss. DI. *sāmān* 'axle' seems to contain *aša-* (Av. *aša-* 'axle') by loss of *a-* after addition of a suffix *-am*, it seems that Khotan Saka *ysamyā-*, N.Pers. *zameč* may derive from **az-z-am-* with further

suffix; this *az-* may be the *ays-* of *aysūra-gūna-* 'of *aysūra*-colour' above. The N.Pers. *zāy-čāšm* 'blue-eyed', Oss. *c'āx-xūasā* 'blue powder' make it likely this colour was 'blue'. The Khowar *očōnu* 'blue-grey used of eyes, dark grey, of borses', from *oč*, *očh* 'vitriol', O.Ind. *akṣa-* supports this. With further suffix the **ag(h)* of (*a*)- gave **axšaina-*, see above *āsseina-* 'blue' with other cognates. For *puškija-*, see above, an interpretation of BS *pušpa-*; *haušta-*, colour-name, base *auf-*.

ysar- 'be old', present **ysār-*, *ysīr-* (**zrya-*), participle *ysāda-*, Manj. 14 *yṣyāra yṣīrāre mīrāre* 'they are born, grow old, die'; participle, *ysāda-*, Sid. 7r2 *ysāda-*, BS *vrddha-*, Tib. *rgan-po*; v 133, 2b2 *ysādye wysnorā* 'of the old person', BS *jirṇasya*; JS 5v4-6r1 *khu dyai ysādakā rišgyā* 'when you saw the old sage' (BS *rṣi-*); JS 31v3-4 *avīṣyamaḍā ysādaka dva mārū-pyara* 'two blind aged parents'. Nouns, v 211, 10r4 *ysare maraṇā* 'old age, death', Z 11·11 *ysare maraṇā āchai* 'old age, death, disease'; K 108·303 *ysyāma u ysara maraṇa* 'birth and old age, death'; abstract suffix, Z 24·222 *ysaroṇī*, v 133, 2b2 *ysaroṇāna*, BS G 37, 18b6 *jarā-*; v 233, 49f5 *ysarauṇānā ysyemā*; I 177, 95r5 *ysarūṇa*, BS *jarā-*; Sid. 3r3 *ysirāṇī*, Tib. *rga-ba*, K 56, 22r2 *ysarāṇīq*. Adjective, SuvP. 69v1 *khvī ysarūṇī* 'surge of old age', BS *jarā-tarange*. From *zar-*, **zarta-*, Av. *zar-*, *zaurura-* 'weak with age', *zarata-* 'old', *zairina-* 'making old', *azarama-* 'not diminishing', *azarašant-* 'not ageing', *zaurvan-*, *zaourvan-* 'old age', Sogd. Bud. *zwyh* 'in old age', *zrw*, Man. *zrw* 'old age', M.Pers.T. *zrm*, *nnyh*, Zor.P. *zarmān*, *zarmānīh*, *zār-kar* 'making old', *azarmān*, *duš-zarmān*; N.Pers. *zar* 'old man', *zāl* 'old (man, woman)', *Zāl i zar* (epic hero); Oss. DI. *zāron* 'old', D. *zārūā*, *zārūaj* 'old age', *zārūāmā*, *zārūajmā*, *zārūā* 'rdāmā' 'up to old age', *xūārs-zārūā bauo* 'be aged', I. *zārad*, *zāronad* 'old age'; Pašto *zor*, fem. *zara* 'old' (**zarta-*), Yidya *zōr*, fem. *zōro* 'old', *zoriko* 'old woman', *zōl* (< Pers. *zāl*?), Orm. *zāl*, Parači *zāl*. IE Pok. 390-1 *ger-* 'be ripe, old', O.Ind. *jārant-*, *jāratī*, *jorās-* fem., *jarā*, *jiryati*, *jūryati* 'age', *jirṇā-*, *jūrṇā-*, Armen. *cer* 'old'; Greek *γέρον* 'old', *γέρας* 'age', *γραις* 'old woman', O.Norse *karl* 'man', O.Slav. *střeti* 'to ripen'; noun, Lat. *grānum* 'grain', Lit. *širnas* 'bean', O.Slav. *zrūna* 'corn', Got. *kairn*, O.Engl. *corn*, Pašto *zānai*, *zārai* 'kernel, seed'.

ysar- 'be reddish, yellow', see *Mémorial Jean de Méhénascé*, 1974, 369-74, The range of the colour *zar-* in Khotan Saka texts; in *ysara*, *ysaraṇiya*, *ysarrinaa-*, *ysamṇijai*, *ysarrnaa-*, *ysarrnija*, *ysarūna-*, *yṣāysa-*, *ysālva-*, *ysīdaa-*, *ysīce*, *ysīrra-*, *ysīrā*, *ysirai*, *ysūrrī*; compounds, *ysara-gamṭtyai*, *ysara-gūna-*, *ysarra-gūna-*, *ysarrātare*, *ysarrara-*, *gvā-ysarūna*. To Av. *zar-*, *zari-*, *zāri-*, *zaranya-*, *zaranaēna-*, *zaranaēna-*, *zaranu-*, *zaranya-*, *zairina-*, *zairita-*, *zarōna-*, *zairiči-*. IE Pok. 429-31 *ghel-*, O.Ind. *hāri-*, *harit-*, *hārita-* (used with *rohita-*, *rōhita-*, *śōṇa-* 'red'), *hiraṇya-* 'gold', Lit. *želiū*, *žēlti* 'to become green', *žālias* 'green', *žolė* 'grass', *žilas* 'grey', *žėlvas* 'greenish', *žalvas*, *žėlvas* 'green', O.Slav. *zelenū* 'green', *zlakū* 'herb', *zlato* 'gold', Lat. *helius*, *holus*, *folus*, *helus*, Greek *χόλος* 'bile', *χλωρός* 'green'. For Iranian see under the various Khotan Saka words.

- ysara 'partridge', Sid. 9r1 ysara, BS *tittiri-*, Tib. *sreg-pa*; Sid. 17r4 ysara *hiya gūsta* 'flesh of partridge', BS *tittiri-*, Tib. *gop-ma sreg-gi śa*; to Pašto *zarka*, Šuyni *zarif*, Orm. *zradz*, *zraj*, N.Pers. *zariš*, Yidya *zaršo*, Parāčī *šireš* (**zarič-*); Av. (woman's name) *zairič-*. Base *zar-* 'be red, yellow', see s.v. *ysar-*, see s.v. *ysar-*.
- ysara-gamttiyai, read ysara-gūnyai (as ibid. 49 *daštāmttiyai* for *daštānya-* 'handle'), II 103:48 ysara-*gūnyai... *rāysāyām baida* 'upon the gold-coloured throne' (=BS *rājāsana-*), see s.v. *ysara-gūna-*.
- ysara-spūlyai 'with golden buds', BS *sphoṭaka-*, II 103:49 ysara-spūlyai *rana-daštā*nyai dajvanyai śāhauja dīna* 'under the golden-knobbed, jewel-banded fire-coloured (=white) umbrella'. See s.v. *ysar-*.
- ysara-gūna- 'gold-coloured', SuvP. 60v2 ysaragūnā *tearšu kūśā* 'beautiful gold-coloured drum', BS *duṇḍubhī rucirā*, SuvP. 68v2 ysaragūna *saṃ khu sumirā* 'gold-coloured like Sumeru', BS *suvarṇa-varṇā-giri-bhāsita-meru-tulya-*; SuvP. 69r4 ysaragūna *sphālye māṇḍau* 'like gold-coloured crystal', BS *rajata-sphāṭika-* 'silver-crystallised'; SuvP. 69v2 *vyśva-chata ysaragūna...aṃga* 'limbs of polished skin gold-coloured', BS *vyavabhāsita-anga-suvarṇa-varṇa-*; K 34:77 ysaragūnā, =K 26:126 *dā-gūne*, =K 18:193 *dā-gūnā* 'fire-coloured'; JS 28r1 ysaregūn *che jsa* '(the *godha*-lizard) with gold-coloured skin'; with *ysa*, II 103:68-9 *ysa-gūnya chai jsa* 'with gold-coloured skin'. See s.v. *ysar-*; Av. *zairi.gaona-*, Sogd. Bud. *zrywnc'h* *z'yh* 'ground for vegetables'; *zrywnc-mwd* (in Uigur lw) glossed by Pers. *palang-muš* 'basil' (with purple tinge), Zor.P. *zargōn*, N.Pers. *zargōn*, *zaryōn*, *zarjōn* 'fiery-red', anemone, M.Pers.T. *hwargūn*, M.Parth.T. *zrgwng*, Aram. *zrgun* 'vine'.
- ysara-ttašām 'gold-threaded' or 'gold-woven', K 63, 79r2 ysara-ttašām *maṇḍūlyām* 'with gold-woven cloaks', alternative source; possibly to *dasā-* 'thread' with *-tt-* for *-t-<-d-* intervocalic, but rather to *tak-* 'to weave' in Oss. *taxun*, Lat. *texo*, *textus*, see s.v. *tī-rahā-*. See *ysar-* for cognates; and s.v. *kamiškā*.
- ysaraka 'heart', K 26:130, =K 18:198 *ysraka*, =K 34:68 *ysraki*, see *ysāra-*.
- ysaramjsa 'safflower', III 85:75 and 90 ysaramjsā, I 175, 93v3 ysaramjsa, BS *kusumbha-* 'safflower'; from **zaran-č-*, N.Pers. *zarang*, *zirik*, *zirik*, carthamus tinctorius, from which a red dye is extracted. See *ysar-*.
- ysarra-gūnā 'gold-coloured', K 142:1042 ysarra-gūnā *bāysu* 'gold-coloured arm', Tib. *phyag...* *gser-gyi kha-dog-čan*. From **zarna-*, see s.v. *ysar-*.
- ysarrarā 'goldsmith', II 74:40 as a title ysarrarā *kharišai u drau-vathanjai khirri-rttanānā* 'with the goldsmith *Kharišai* and the barber (?) *Khiri-brtan*'. See ysarrātara-.
- ysarāṃnā 'old age', K 56, 22r2 *ysyāma ysarāṃnā ācheṃ* (*-eṃ=-ai*) *maraṃ* 'birth, old age, illness, death'. See *ysar-* 'be old'.
- ysariṃ 'yellow arsenic', I 177, 96r2 ysariṃ *ysirā* 'yellow and red arsenic', BS *āla-manahsilā*, for *ysirai*.
- ysarrīnaa- 'golden', Z 22:136 *syata baštarrda ysarrīngya* 'strewn golden sand', Z 3:39 *stune nā ysarrīgye* 'their golden pillars', =Z 3:40; Z 3:42 *khāhe ysarrīgye paste āšṣinje gyahe* 'golden wells, pools, ponds, founts'; K 147:36 ysarijai *syē jsa* 'with golden sand', K 64, 80r2 ysarijai *pinīysdyau* 'with golden girths'; II 75:59 ysariṃje *nūcā jsā* 'with golden thread'. Adjective to ysarra- (**zarna-*). See *ysar-*; Sogd. Bud. *zryn* 'gold', *zrynyn* 'golden', Zor.P. *zarrēn* (written the same as *zar-gōn*), N.Pers. *zarrēn*, M.Parth.T. *zrynyn*.
- ysarrātare 'goldsmiths', Z 23:37 *tī parste bārrā gguršte pīrāka ysarrātare dašta* 'then he ordered to call sculptors, painters, goldsmiths, skilled'. From **zarna-kara-*, see *ysar-*; N.Pers. *zar-gar* and *zar-gār* 'goldsmith'.
- ysarūna- 'yellow, red', III 124:77 ysarū gloss to BS *harita-*, III 41:29 ysarūṃ *gūrānai mau* 'red or yellow grape wine', parallel Tib. *rgun-čan*, Sid. 139v4-5 ysarūna *ttugara* 'green ginger', BS *ārdraka-*, Tib. *sgehu gser chod*; III 86:88 ysarūṃ *māngā* 'green beans' (BS *mudga-*); Z 20:5 ysarūṃ *tealce* 'green edges (of the fountain)'; K 154:36 *hīnje ysarūniṃ* (*-in=-ai*) 'red, green'. See also dyadic compound *gvā-ysirūna-* 'green', BS *pāṇḍu-* 'yellow', and *harita-*. From **zari-gauna-*, older compound, Av. *zairi.gaona-*, Zor.P. *zar-gōn*, N.Pers. *zargōn*, see later compound *ysara-gūna-*.
- ysarraī 'golden', Z 14:40 *kho ysarraī ggarā rruštā* 'like the golden mountain he shines', see ysarra- in ysarra-gūna-, Armen. lw *zarna-*; beside ysarnnaa- below.
- ysarkula- 'man's name', see VI 289, Z 11:78 *hamtsa purakā ysarkulna* 'with his son Zarkula'. Similar collocations in V 36, 20v7 *hamtsā purā sparadattā*; and V 36, 20v9 *(pū)rakā māṇḍakā jsa*. Saka *-kula-* from *kṛta-* as second component in the Hūna royal name *Mihira-kula-*, and West Iranian Zor.P. *yazda-kart*, Armen. lw *yaz-kert*, N.Pers. *yazdigird*. In *ysar-* possibly lies *zara-* 'moving things (=giving good destiny)' as agent noun beside the *-van-* agent suffix in Av. *zrvan-* (**zrvan-*) 'time' as 'mover', note later Armen. *zrouan...* or *t'argmani baxt kam p'ar-k'* 'zrvan which is interpreted by fortune (*baxt*) or fortune (*p'ar-*)', where *zrvan-* is 'promoter of good things' (see Zoroastrian problems 38); the base is *zar-* 'to move, drive', O.Ind. *jarate* variant with *carati*. Then *ysarkula-* is like Western Iranian *survān-dāt* as man's name. The name *Zarmihr* may contain the same *zara-* 'giving fortune', like *bay-mihr* 'distributor' epithets of Mihr.
- ysarīna- 'rough place', III 79:6-7 *saṃgvā tsvā nvaštakā ttraṇḍūn*, *ysarīvā bura gvārai yim* (=ye, vye) *daukhā na bīdai* 'moving (*tsvāna-*) among the stones, I crossed easily, even in the rough places I was busy, I did not feel distress'; ibid. 8 *saṃvīn vā ysarīvā* 'I mounted (rode up) in the rough places'. Conjectural, to Av. *zarš-* 'be rough', *zarštva-* 'stone', glossed by Zor.P. *sang*, adjective *zarštvaēna-*, Zor.P. *sangēn*; Yašt 10:39 *zarštva* 'stone (from a sling)'; Pašto *ziš* 'rough'. IE Pok. 445-6 *gher-s-*, O.Ind. *harsate*, *hṛsyati* 'be stiff, excited, happy', Greek *xēpos* 'mainland', *χοῖπος* 'young pig' ('bristly'), Lat. *horreo*, *horridus*, Celtic O.Ir. *garb*, Welsh *garw* 'rough' (**ghr-uo-*), O.Engl. *gorst* 'gorse'. See s.v. *ysira-* 'rough'.
- ysarnnaa- 'golden', Z 3:84 *hamau...* *ysarnnā brūnāre kho urmaysde purra* 'the vessels, golden, shine like sun (and) moon'; III 103:50 ysarnnai *bādā* 'the Golden Land'; JS 20v2 *keyuda ysarnnā* 'gold ornaments'; V 31, 90r4 *stīhūva ysarnnā yanda* 'make golden *stīpa*-monuments'; V 263, 89r4 *ysarnnaina šunčā(na)* 'with golden beak', BS G 37,

- 76b6 *suvarna-tuṇḍāni*, Tib. *gser-gyi mchu-čan*; v 342, 83v4 *ysarnnaina suṇḍā(na)*, BS G 37, 78a3 *suvarna-tuṇḍāni*; K 72:24 *sa-ysāra ysārnā nika* '100,000 golden ornaments' (BS *nīka*); bere *-rn-* is written with the full *ra*-sign above *na*, not the suprascript *-r-*. From **zarnaka* < **zaranaka*-, see *ysar*-.
- ysarnnīnaa*-, 'golden', II 87:2 *mīstye ysarnnīnje jānave vī āna* 'from the Great Golden Land'; K 49:4:2 *pyaure ysarnnīja* 'golden clouds'; without *-rr-*, III 104:29 *ysarnnījai je(na)vaī vī* 'in the Golden Land'. Adjective to *zarana*-, see also *ysarnnaa*-, to *ysar*-.
- ysas-* 'crush', III 43:30 *paysasīdai dadā rāysa gvauna na byaidai* '(as the dog gnaws the bone) his teeth crush it, there is found no taste (or juice?) at all' (BS *rasa*-. Base *zamb*-> *zam*- with inchoative *-s-*. See *ysimā* 'teeth'.
- ysah-* 'cease', Z 24:423 *ysahāte mātā bajāṣṣā* 'the great noise (the *simha-nāda*- 'lion's roar') ceases'; Manj. 93 *khvāi ysahida kāme kure* 'when for him false thoughts cease'. Causative, v 117, 66r3 *ysahāna nylāṣṣāna kīraṅga-rau saṇḍāna bōemate jsa* 'to be stopped, to be suppressed the evildoers with plan (and) knowledge', BS *duṣkṛtā-nāṃ śamanārthaṃ suṣkṛtānāṃ pravartakāḥ* (differt). Base *zah*-, Av. Yasna 60:7 *mā yave imat nmanām xvarəno frazahi* 'may fortune never forsake this house'; Yasna 53:8 *zahyā*. O.Ind. *jasate* 'it fails' would give O.Ind. *jas-*, Iran. *zah*-. But possibly the base *zā*:-*z-*, developed *za*-, *za*-*hi*-, to the O.Ind. base *hā*-, *jahāti*, *hūna*- 'abandon'. See *vasāre*, *ysāya*-.
- ysā*- from *ysāta*- 'birth', I 149, 59r2 *ysāna hana* 'blind from birth', BS *jāty-andha*-. Probably **zāti*-, Sogd. Bud. *z't*, M.Parth.Pers.T. *z'd* 'birth', O.Ind. *jāti*-. See *ysan*-.
- ysā* 'born', older *ysāta*-, see s.v. *ysan*- 'bear; be born', fem. *ysāya*, K 51:6:3 *ysāva*, and III 95:43.
- ysā*, *ysā*, *ysām* '1000', see *ysāra*-.
- ysāj-* 'keep', I sing. II 14, 2a6 *khū a ysājū mirā* 'if I keep him, he will die'; v 384, 9a1 *ysājū āstyā* 'I hold firmly', see s.v. *ñauysira*-. Participle, *ysā*- first component, JS 32r3 *beysā-deṇḍe* 'seizing the stick' (BS *daṇḍa*-) parallel to Pali *atta-daṇḍa*- (*ātta*- 'taken'), beside the verb with nasal *bi-ysamj-*, *biysīya*- 'to seize' and *nīysīya*-.
- ysāḍa*-, *ysāḍaka*- 'old', participle to *ysar*- 'become old'.
- ysānū* 'knee', see *ysānū*.
- ysātā* 'born', see *ysan*-, fem. *ysāya*, later *ysāva*, *ysā*.
- ysān*- 'to appear, be conspicuous, honour, be bright', I sing. present, III (ed. 2) 139:4-5 *ne ne mara ysāne ysama-ṣaṇḍya lovā baṇa* 'here in the world I do not shine', BS G 37, 34a4-5 *na-imaṃ loke śobhayaṣye* (*imaṃ*=*imaṃli*); 3 sing. SuvO. 68r4 *śārattete jsa brūṇāndeī ysānde* 'appears shining with fortune', BS *śriyā jvalantaṃ*; JS 3v1 *pha hva nī ysānde* 'the spoken (word) does not much appear (conspicuous)' in a troubled period; 3 plur. II 113:101 *mīstye ysarnnai bādā vī ysānāre* 'they are an honour to (are conspicuous in) the Great Golden Land'; preterite *-āta*-, III 108, 2933:4-5 '(lūna)...*ysānāve śā tta tta au pātā śā lūna ysānāva vāṣi* '(the army... they went out to the fight), it shone; so next this army shone forth ('was conspicuous hither')', both *ysānāve* and *ysānāva* fem. sing. with *lūna*; Z 2:172 *lakṣaṇyau āysāte ysānde* 'he is beautiful adorned with the *lakṣaṇa*-marks'; Z 22:99 *tcamāna ysānde bilsaṅgyi* 'whereby the

mendicant community is honoured (distinguished)' (BS *bhikṣu-saṃgha*-); JS 23v1 *tta tta baysā ysāndi dipaṃkarā brrūnā* 'so you honoured (active preterite) the Buddha, the brilliant Dipaṃkara'; noun, III (ed. 2) 139r5 *ne ne ysānā paralova aštā karā, haṃdaro biṣe ju mamā ysānā nīstā karā nātca* 'there is not distinction in the other world at all, within the house there is for me not distinction, outside at all'; BS G 37, 34a5 *na śobhayaṣyāmi paratra ca, antar-grhe na śobhāmi na śobhāmi ca bāhire*; K 34:75 *ysāna tsue khū ji pyāṣi bādā* 'he came to beauty (was admirable) like the autumn time'. Adjective, SuvP. 74r4 *uspurā idrriyau ysānastā* 'complete in faculties (BS *indrīya*-), handsome', BS *sarva-anga-sarva-indrīya-śoblita-angah*; Bcd 57r1 *baysūnā maṇḍalā ysānastā uvārā* 'the Buddhist *maṇḍala*-circle beautiful, exalted' (BS *udāra*-); II 86:39 *śūra tcarṣū ysaunastā* 'valiant (BS *śūra*-) brilliant, admirable', II 103:68 *tcira parbira ysaunastyai ysa-gūnya chai jsa* 'face, surround, distinguished with golden-coloured skin'. From *ysān*- 'appear', whence 'be conspicuous, admirable, distinguished, beautiful, to Oss. D. *zinun*, *zindtān* 'appear', I. *zynyn*, *zyndtān*, *zynd* (like D. *xunun*, I. *xūnyn*, *xudtān*, *xūndtān* 'be called', base *hvan*-), hence passive or middle to *ysān*- 'to know', Oss. D. *zonun*, *zund*, I. *zonyn*, *zynd*, DI. *zond* 'knowledge'. For 'seem' > 'be conspicuous' see s.v. *aurta*, and *mura*- 'bird'; Zor.P. *sahastan* 'seem', *salūk* 'conspicuous' (Zoroastrian Problems, ed. 2, xiii-xv). For 'to know', see *haysān*-, *vaysān*-, *paysān*-, and *biysān*- 'become awake'. To Av. *zan*-, IE Pok. 376 *gen*-. See cognates s.v. *paysān*-.

ysānū 'knee', and *ysānū*, v 69, 8r3 *ysānū śando vāstāte* 'he placed knee upon the ground', BS G 37, 11a5 *jānu-maṇḍalaṃ pṛthivyām pratiṣṭhāpya*; v 330, 20v3 *dvyau ysānuyau* 'with two knees', BS G 37, 17b5 *jānu-dvayam*; N 90:29 *śāṇḍya ysānuyau* 'with knees on the ground', BS *dharaṇiṣu jānukaṃ*; III 133, 4b5 *lwa)raṇudā ysānve śāndo vi(śtāndā)* 'they placed the right knees on the ground', BS *dakṣiṇa-jānu-maṇḍalaṃ pṛthivyām pratiṣṭhāpya*; N 77:6 *odā ysānūnu valīyse* 'up to the knees entered (the pool)', BS *jānu-mātraṃ tatra puṣkariṇyām praveśya*. With *-n*-, Sid. 129r2 *ysānū*, Tib. *pus-mo*; Sid. 129r2 *ysānue*, Tib. *pus-mo*. To Av. *zānu*- (if not 'chin'), *znūn*, *znubyas-ēt*, *āxšnu*-, *fra-šnu*-, Zor.P. *zānūh*, *šnūh*, M.Parth.T. *z'nwag*, M.Pers.T. *šnūw*, Sogd. Bud. *z'n'wk*, *z'n'wk*, N.Pers. *zānū*, Wanetsī *zūng*, Pašto *zangūn*, Sanglēcī *zung*, Šuynī *zūna*, Waxī *zōnū*, Yāyn. *zonk*, Sarikolī *zun*. To IE Pok. 380-1 *genu*- 'knee', O.Ind. *jānu*-, *jāna*-, Greek γόνα, γνύξ 'on the knees', Lat. *genū*, Got. *knū*, Tokhara B *kenīne* 'two knees', A *kanweṃ*, Hittite *genu*.

ysāya 'born', participle fem. to *ysan*:-*ysāta*-.

ysāyā 'rust', Sid. 13v2 *tyāṃ hīya ysāyā*, = v 323:142-3 *tyāṃ hīya yseya* 'the rust arising from them', BS *tan-malā*, Tib. *de-rnam-s-kyi g-yah*; Manj. 89 *khū ysira ysāya jsa pūḍa* 'like gold free from rust'. Parallel Udānavarga 9:19 *ayaso hi malaḥ samutthitah*, Tib. 9:19 *lčags-las g-yah nī laos gyur-pa*, Pali Dhammapada 240 *ayasā va malaṃ samutthitaṃ*. The 'rust' as residue, from **zāyā*-> *ysāya*- (note also *čāya*- 'magic', *čyyau* for *-āy-* replaced by *-ey-*), to N.Pers. *zang*, *šang* 'rust', *zangūr* 'verdigris', Armen.

lw *ṣang*, *ṣank* (-o-), Georgian lw *jang-i* (ṣ->ḍṣ=-f-), Oss. D. *izgā*, I. *zgā*. From *zā-* 'to leave, remain', see *vašāre* and *ysah-*; the subscript *yṣāya-* excludes derivative from *ysāta-* 'produced'.

yṣāya- 'delict, fault', Z 22-236 *paṇṇiyau jsa yṣāyyo ttāma ysama-ṣṣandai āphādā ṣṣātā* 'then the world will be disturbed by the five derelictions'. From *zā-* 'leave', parallel to Av. *raēθ-* 'leave', *irista-* 'delictum'. See *zā-* s.v. *vašāre*, *ysah-*.

yṣāyā without clear context v 57, 116v3 *sarbāte yṣāyā* 'rises; the rust...'.
ys(ā)ye 'born', from *ysāta-*, s.v. *ysan-*, Manj. 111 *khu jsū tti i ys(ā)ye usparra* 'if he is born complete (in limbs)'. See s.v. *ysan-*.

ysāysa- 'herb, grass', BS *tṛṇa-*, SuvO. 56r5 *biṣṣūnya raysāyana aruwe kiṣṣāṅye bāysaṇā yṣāyse biṣṣūnya hāro* 'all kinds of elixirs (BS *rasāyana-*), medicaments, luxuriant grasses of the grove, all kinds of vegetation', BS *nānā-tṛṇa-gulma-ṣṣadhi-vanaspatayah*; Sid. 14v4 *yṣāysyau hīyām bātyau jsa* 'with roots of grasses', BS *tṛṇa-*, Tib. *rēvahi rēa-ba* ('roots of grass'), Z 24-258 *svastākāna nāte yṣāyse* 'he accepted grasses from Svastika' (the reaper), parallel BS *tṛṇāny upādāya śucini lāvahāt* ('from the reaper accepting pure herbs'); Z 2-28 *ggaṇtsu ye kaṇṅgṇṇṇi u yṣāysānai pajuttā* 'let someone dig a pit and cover it with grass'; Z 2-112 *kye va ju padajsu yṣāysu* 'let someone burn grass'. Adjective, *yṣāysīna-*, Z 13-38 *yṣāysīno dālysu* 'a raft of grass'; Sid. 137r1 *yṣāysīnām bātām jsa* 'with roots of grasses', BS *tṛṇa-*, Tib. *rēahi rēa-ba*; JS 32r1 *yṣāysīna gvahaṇa* 'in a grass hut', parallel BS *tṛṇa-śālā-*, see III 82-11-2 *tṛṇa-śēla* (loc. sing.); I 143, 52r2 *yṣāysīnai hā paṇca-mūlana kaṣā stāka* 'a decoction (BS *kaṣāya-*) from grassy *pancamūla* is necessary', BS *katuka-pancamūlasya kuryāt* (BS *panca-mūla-* 'a group of tuberous plants', *tṛṇa-pancamūla-* 'five kinds of grasses'); suffix *-ja-*, I 139, 47r3 **yṣāysajā* (written *ysyāmsaja*), BS *tṛ(ṇa)-bhu-* 'arising from grasses'. To M.Pers.T. *z'z* 'weed', N.Pers. *šūš* 'thistle', *šāšah* 'thistle, palm', Oss. I. *zaz* 'palm, yew' (not 'ivy'), Abaza *zaz* 'cornelian cherry, cornus mas', Tabarsarānī *zaz*, *dzadz* 'thorn', Darga *ccacci*, Lakk *ccac*. IE *gēg(h)-*, *gēg(h)-* 'prick, sting', Pašto *āyzai*, *ayzai* 'thorn', *āzyan*, *ayzan* 'thorny', *āyzakai* 'a species of thorny plant', N.Pers. *γāš* 'thorn', Zor.P. *gaz-* 'to bite' (*gēyt*, *gazēt*), N.Pers. *gazidan* 'bite, sting', *gāz* 'biting; teeth, scissors, pincers'. See also IE Pok. 354 *gēgh-* 'bush'.

yṣāysa- 'bile', III 90-194 *gvīha yṣāysā* 'cow's bile'; Sid. 149v3 (oblique) *ysaiysā*, BS *pitta-*, Tib. *mkhris-pa*; Sid. 106r5 *ysaiysai āphide* 'his bile is disturbed', Tib. *mkhris-pa hkhugs-nas*; III 84-44 *ysaiysai āpheḍe*. From **zāl-zā-* to *zar-* 'be yellow' (see *ysar-*), hence **zālza->yṣāysa-*, oblique *ā* (before *i*) > *-e-*, *-ai-* *ysaiysā*. For *-za-* note also Zor.P. *spurz*, Av. *sparaza-*, O.Ind. *plīhan-*, s.v. *spuljei*. For 'bile, gall' Av. *zāra-*, Zor.P. *z'hlk*, *zhlk*, *z'lk* **zahrak*, **zāruk*, N.Pers. *zahrah*, *zardah*, Balōči *zahrak*. Note also Abaza *a-zāz* 'bile' (from Alanian), Abxaz *ā-z*. IE Pok. 429 *ghel-*, Greek *χόλος*, *χολή*, Lat. *fel*, *fellis*, *bilis*, O.Norse *gall*, O.Engl. *gealla*, Let. *šults*, O.Slav. *slīci*, Russ. *šēlci*, Old Russ. *slīci*.

ysār- 'to make noise, caw', III 40-10 *ṣaudākya ysārārā*

haṇḍā hauṣkyau bāhyau 'the ravens (ṣṣund-) caw in the dry trees', = III 47-53 *ṣāṇḍakyaṇī rrūysārā hadā hauṣtyā bāhyā* 'the ravens caw in the dried trees', = III 35-35 *ṣādakye rrūysada hada hauṣkyā bāhyā*. To Oss. D. *zarun*, I. *zaryn*, *zarydtān*, *zard* 'to sing', *zard* 'song', *zarāg* 'song; singer, adjective singing', = D. *zarāgā*, *zarag*; *zāllang*, I. *zylang* 'sound, echo', *zālun*, I. *zālun* 'to echo', *bajazālun*, *nyjazāld*, *nyjazālun*, *azālydi*, *azāldysty*. IE Pok. 352 *gar-* 'call, cry', Armen. *cicarn* 'swallow (bird)', Greek *γάρυξ* 'voice', Lat. *garriō* 'chatter', Celtic O.Ir. *gar-* 'to call', O.Engl. *cearu* 'sorrow, care', and 'cry'. See also *ysirūm*; and *ṣanā*.

ysāmryai 'gold-coloured (?)', II 102-30 *vamāna ysāmryai brrūnyai*, to either **ysāra-* (like Av. *zāri-*) or to *ysar-* < **zarnu-* (Av. *zarnu-*) see s.v. *ysārri* below. See base *ysar-*, hence 'mansion (BS *vimāna-*) golden-coloured, brilliant'.

ysāra- 'thousand', *ysāru*, *ysārā*, *ysāre*, *ysāra*, oblique *yser-*, with *-i ysārī*; gen. plur. *ysernu*, *yserānu*, *yseryem*, *yseryām*, *ysānryām*; loc. plur. *yserug*, *yseruā*, inst. plur. *yseryau*; ordinal v 280, 5b2 *ysāramu nasu satāmu* (*nasu*) '1000th part, 1000th part'; III 26, 31r2 *sataṇ nasu ysāram nasā*; K 4, 141v3 *ka nā va ysāru gyasta balya* (*dātu*) *hvatāndā vīro* 'if a thousand *deva* Buddhas had preached the *dharma*-doctrine to them'; Tib. *gal-te de-dag-la sans-rgyas brgya ston-gis čhos bsad-du zin kyan* (*zin* 'pass, end'); K 76-206 *ysārā tcahaura* '1004'; K 90-735 *ysārā kula* '1000 *koṭi-s*' (BS *koṭi-* '10 millions'); Manj. 418 *pharai ysāre hadarai śāya* 'many thousand other Śākya people'; II 114-14 *ysāra jva* 'may you live 1000 (years)'; II 93-9 *dvī ysārā* '2000'; v 329, 13r5 *satā ysāre kalpa* '100,000 *kalpa*-periods', BS G 37, 11a1 *kalpa-śata-sahasraṇ*; K 76-210 *yseryām paṇjām gyastām baysām nāma* 'names of 1005 *deva* Buddhas', = K 76-204 *yseryem paṇjēm gyastām baysām nāma*; v 338, 62r2 *tcahore-haṣṭātā yserug kulāruo* 'in 84,000 gabled halls' (BS *kūṭāgāra-*), BS G 37, 58a2-3 *catur-aṣṭīh kūṭāgāra-sahasraṇ*; I 252, 1r5 *(a)humāryau śtyau yseryau* 'with countless 100,000s', BS *śata-sahasra-*; adjective, v 246, 11b1 *ysārī jām gyasta baysa*, = K 97-183 *ysūrai jā jasta beysa* '1000 *deva* Buddhas', BS *buddha-sahasraṇ*; II 62 *Ačma 4 ysārī haṇbā* 'the amount of 1000'; II 38-18-1 *yserī haṇbā*; compounds, III 83-19 *ysāra-salū* 'of 1000 years'; Z 3-80 *vāysānu bendā ysāra-vārgyānu* 'on lotuses of 1000 petals', v 66-10 *vīysa ysāra-vera*, K 63, 78v1 *vīysū ysāra-vārjā*; K 147-16 *ysūra-vārja śi vaiysa baida* 'upon a 1000-petalled white lotus', see *pārā-*; Z 22-143 *caṣṣ gyastāni ysāra-vālsū* 'royal 1000-spoked wheel'; I 252, 1v1 *(ysā)ra-vālsū*, BS *sahasra-ara-*; v 91, 611v1 *ysāra-vāsvyau cakrīyau*, BS *cakra-* (see *pālsū*). Later loss of *-rā*, II 38, 14-2 *dasau ysā ca* '10,000'; II 24, 23-5 *dvī ysā hauda-se tcaḥausā* '2740'; II 24, 23-4 *dasau ysā ca-sa caḥausā* '10,440'; II 25-30-2 *mūri 44 ysā cya*; II 93-10 *drairbista ysā haṣṭa-se* '23,800'; v 222, 9-6 *mūri 10 ysā ca heḍi* 'he gives *mūra*-coins 10,000'; v 199b7 *ysā cya 900* '1900'. With *-u* 'and', SuvP. 62r3 *sa ysamtha ysārū kulā* '100 births, 1000 and 10 millions' (BS *koṭi-*), BS *jāti-śatā jāti-sahasra-koṭyāḥ*. From **hazāra-* (with loss of *ha-*), Av. *hazāra-*, *hazāra-*, Tumšūq *zare*, Sogd. Bud. ILPW (Aramaic *alp*), Man. *z'r*, Oss. *ārzā*, M.Parth.T.,

M.Pers.T. *hz'r*, Zor.P., N.Pers. *hazār*, Armen. lw *hazar*, Pašto *zar*, plur. *zarā*, Orm. *āzār*, *zār*. Loan-words from N.Pers. *hazār*, Yāyn. *hazor*, Šuyñi *hazōr*, Yazg. *azor*, and further (from Alanian) Hungarian *ezér*, Čečen. Inguš *ezar*. IE Pok. 446 *ghes-lo-*, O.Ind. *sahāsraṃ*, Greek *χελίοι*, *χέλλιοι*, *χίλιοι*; Iranian *ha-*, O.Ind. *sa-* 'one', IE *sm-*, IE Pok. 902-5.

ysāra 'anger', III 122:45 *ysāra na ina* 'do not make anger (= 'be angry')', BS *roṣaṃ na kāraya*; III 124:75 *mama ysāṃra naīšta* 'I am not angry', BS *mama roṣa na asti*; ibid. 76 *ma ysāṃra hamai* 'I am angry', BS *mama roṣa āgacchati*; II 97:105 *aysmya ysāṃra hamai āra vā hišta* (= II 94:21-2 *aysmya ysāṃrā hamai āra vā hišta*) 'in the mind anger arises, fault comes in'. See *ysurā* 'anger' from base *zar-*.

ysāra 'tasty, pleasant', II 87:53 *byaihai pasai ysāra* 'I get the pleasant syrups'. From **ysūra-* adjective to *ysuy-* 'taste', possibly **zaušara-*.

ysālvā 'barberry', Sid. 121:11 *ysālvā*, BS *niā* ('turmeric'), Tib. *skyer-pa* 'shrub with yellow flowers'; III 93:264 *ysvālvā*. To N.Pers. *zarif* 'barberry'. From *zar-* 'reddish, yellow', **zāruvā-* > *ysālvā-*. See *ysar-*, *ysīdāa-* 'yellow'.

ysāṃstā 'is lost', III 48:70 *narvānū sauhī cada ysāṃstā tteye jsa pūñūdi arahada ca satsāra niraṃda na ysāra brī ašta* 'what great joy in *nirvāṇa* (BS *sukha-*) has been lost, by him the meritorious worthy one (BS *arhant-*) who has gone into migration, it is not dear to the heart'. Preterite to *ysūy-*: *ysotta-* 'flow away, cease', see *ysausta-*, base *zau-d-*, increment to *zau-*: *zu-* 'flow, flow away'.

ysigam 'place name' (Khotan?), v 310:viiv3, u *hatsā ysigam kšira bisai thim-ši jsa* 'with the Court envoy inhabitant of the land Zigam'. Chinese *t'ing-šī* < *d'ieng-ši* (K 1003:1; 526:2) 'court envoy'; plural II 88:25 *raṃnūṃje mistye jānave vī bišā thim-šya* 'the Court Envoys of the Great Jewelled Land' (= Khotan), see SDTV 67.

ysīca 'yellow', fem. to *ysīdāa-* (**zarita-*), Sid. 136v4 *ysīca utce khāje kheṇḍā hame* 'the serum (yellow water) becomes like mud', BS *-kledī kardamaḥ kardamopamaḥ*, Tib. *chu-ser-gyi kdam zin-du hduḡ-pa rnamṣ yin-no*; Sid. 136r3 *cha ysīca hame* 'skin becomes yellow', BS *pīta-*, Tib. *mdog ser-zin*, Sid. 133v4 *chavai hīja u ysīca* 'his skin red and yellow', Tib. *mdog dmar-zin ser-ba dan*; Sid. 131v5 *ysīce utce*, Tib. *ser*; Sid. 149v5 *cu tciṃṃa ysīci utci nīrāne* 'when yellow water issues in the eye', BS *klīma-*, Tib. *mig-čhag rñin* (*hēchag-pa* 'cause to drip'); K 154:35-6 *boṃnyā (-im = ai-) pašida ysīce šīye āṣaṃim (-im = ai-) cu ra hūṃje ysarūṃim (-im = ai-)* 'they send out rays (s.v. *ḡāyā*), yellow, white, blue, which also are red, green'. See *ysīdai* 'yellow'.

ysīcaurga 'very yellow', fem. to *ysīdaurga-*, Sid. 138v2 *chavī tcarba hame u šīya u ysīcaurga* 'his skin becomes fat and white and very yellow', BS *śukla-pāṇḍu*, Tib. *mdog snun-zin dkar-ba dan*, *dbal skye-ba dan*. For *-aurga* see *ysīdaurga*, *šīyaurga*, *haryāsaurga*. See Tib. *dbal skya-ba*, s.v. *šīyaurga* (*dbal* 'top').

ysīdai 'yellow', Sid. 127:14-5 *haryāsq cha ysīdai šī āstaṃna bvāṇā* '(the symptom) must be known to be black skin, yellow, white and the rest', BS *kṣṇa-pīta-sitābhāvā* (h), Tib. *mdog gnag-pa dan*, *ser-ba dan*, *dkar-pa rnamṣ yin-te*; Sid. 131:5 *ysīdai āchai*, BS *pāṇḍu-roga-*, Tib. *skya-rbab*;

II 41:7 *ysīdā parauva* '(yellow =) imperial orders'; Sid. 105:12 *saṃmā biysma āstaṃna ttai ysīdā hamāre* 'faeces, urine and the rest so for him become yellow', BS *pīta-mūtra*. . . *viṭ*, Tib. *phyi-sa dan*, *gcin rnamṣ ser-ba yin-no*; I 177, 96r3 *ysīdīm (-im = ai-) śasvā* 'yellow mustard', BS *sārṣapa-*; compound, III 84:46; III 88:146; Sid. 100r3 *ysīdū-spye* 'flower' (a flower name). With *-aurga-*, Sid. 140r4 *ysīdaurga hame* 'becomes very yellow', Tib. *ser che-la*. See *ysīcaurga-*, *šīyaurga-*, *haryāsaurga-*. From **zarita-*, Av. *zairita-*, Sogd. Bud. *zyrk*, Zor.P. *zart*, *zartak* 'yolk', *zart-gōn* 'of yellow colour', N.Pers. *zard* 'yellow', *zardah* 'gall; yolk; dun-coloured horse', *zardak* 'carrot', Armen. lw *zartagoyñ* 'a yellow flower used to colour; crocus', Oss. D. *zāldā* 'lawn, low herb', (= I. *nāū*), *zāld-gārdān* 'funeral in spring, covering tomb with green' (*kārdān* 'cutting'); Pašto *ziyaṛ*, *zēṛ* 'yellow', Orm. *zyēr*, Parāčī *zīlō*, Yidya *zīt*, Sanglēčī *zāl*, Waxī *zart*, Šuyñi *zīrd*, Rōšāni *zīrd* 'yellow', *zīrday* 'yolk', Yazg. *zard* 'yellow', *zardak* 'carrot'. See *ysar-*, IE Pok. 429 *ghel-*.

ysāta- 'carried off', participle to *ysān-*.

-ysāta- 'adorned', see *āysān-*: *āysāta-*.

ysīta- 'depressed', K 7, 147v2 *ysīta-aysmuva* 'of depressed mind', Tib. *zum-pa* ('depressed'), Chinese *hie-tai-sin* 'despondent' (K 366:3; 184:10; 801:1). From base *zī-*, Oss. D. *zinadā* 'laziness', I. *zīvāg*, with negative, I. *ānāzīvāg* 'diligent'; as a folklore name D. *zēvāg*, I. *zīvāg* 'the lazy one'. IE *ǵ(h)ei-*, possibly IE Pok. 418 *ghēi-*, O.Ind. *hind-*, *jihite* beside *hāni-* 'lack'; Av. *zā-*, see s.v. *vašāre*, rather than IE *ghēi-* as variant to IE *gʷdhei-*, O.Ind. *kṣai-*, *kṣi-*, Greek *φθι-* (see VI 294). See also *ysītara-*. Possibly II 40:38 *īysīye basakā* 'frisky calf', from **a-ysīta-*. For *zī-* see also M.Parth.T. *zys-* 'to renounce'.

ysīta- 'seized', participle to *biysamj-*, *biysīya-*, *baiysī*, *baiysītai*, 'to seize'.

ysītara- 'reduced, short', comparative to *ysīta-*, v 130, 49a4 *satva ysītaraḥ balyasā hā(māre)* 'the beings in shorter time become Buddhas'; Z 2:27 *ku puṣṣo ysītara mādā* 'where at once, more shortly, he dies'. Double comparative *ysītādara-* (as *hastādara-*, *mistādara-*) Z 2:70 *ysītādaru hā usahyānā* 'we will come very soon'. See *ysīta-* to IE *ghēi-* 'fail', see Av. *zā-*, M.Parth.T. *zys-* 'to renounce'.

ysīda 'she bears', from **zanati*, base *ysan-*, Manj. 191.

ysān- 'to carry off', participle *ysāta-*, *ysya-*, v 63v6 (dyadic) *hausīndā ysānīndā* 'they remove', BS *haranti*; Z 22:321 *ttu nī purorīndi ysānīndi* 'that of ours they remove, they carry off'; III 1:45 *bišt ysīnīdi* 'they carry off all of it'; participle *ysāta-*, Z 292:14 *ysātāndā*, Z 22:308 (triadic) *hoštāndi puraudāndi ysātāndi*; II 91:99-100 *bišā ysyānāḍa pīḍakā āstaṃna* 'they took away all, the letter and the rest'; K 45:14 *ysye* 'he carried off'. Noun, II 127:25 *ysīnāme*. From *zai-*: *zī-*, Av. *zinā-*, *zinaṭ*, *zyāni-*, O.Pers. *adinā(t)*, *ditam*, Sogd. Man. *zytyy* β'ī 'he is ruined', *zyn-*: *zyt* 'take away', Bud. *zykl* 'harm'; Zor.P. *zīn-*, *zīnišn*, *zīnitān*, *zīnitār*, *zīnan*, *zīnēnitār ut margēnitār* 'removing and killing', *zīn ī drōxtārīh* 'harm of deceit', *kōxsēnd ut zīnēnd ut drīnēnd* (Pd. 36:94) 'they fight and carry off and cut off'; *zyān*, *zyānak* 'injury', Armen. lw *zean*, *vzean*,

N.Pers. *ziyān*, Balōči *zin-:zita* 'snatch', *zinaγ*, *zīda*, *zinag*, *zita*, *zinta*, Waxī *ziya* 'ruin'. IE Pok. 469–70 *gʷei-*, *gei-*, O.Ind. *jināti* (with ambiguous *j-*) 'destroy', *jyāni* 'loss'.

ysän- 'adorn', see *āysän-:āysāta-*.

ysänāj- 'wash', SuvP. 66v4–67r1 *ysinājide muhu baysa mušdije ūci jsa prūskye* 'may the Buddhas bathe me with the cool water of mercy', BS *snāpayantu mān buddhāḥ kārūnya-salila-udakaiḥ*; Z 3.102 *kho ju ye ysänājā neṇa uysnau ru samu* 'as one bathes with *anausa*-drink a being'; infinitive, Z 24.220 *ākṣuttāndā pajsamā kāḍāna ysänājā* 'they began to bathe him to honour him'. See also *bināj-*, *bināja-* 'steep', *ysänāh-* 'wash', *haysuā-* 'wash'. From *suā-*, with increment *-j-*, *-h-*, to Av. *suā-*, *snāya-*, *snaya-*, *suayēitē*, *snāda-*, participle *snāta-*, infinitive *snātē*; Sogd. Bud. *sn'y-*, infinitive *sn'y*. Chorasm. *snādak* 'washed', M.Pers.T. 'sn'y-' to cleanse'; N.Pers. *šinā*, *šināh* 'swim', *šinān*, *ušnān* 'washing stuff' (**abi-šinā-*), *āšnā*, Armen. lw *ōšuan* 'soap-plant'; Oss. I. *najyn*, *nad* 'bathe (intr.)', *najäg* 'bathing', D. *nakä kənum* 'to swim', I. *lenk kəny* (**nāy(a)na-ka-*), D. *āxsnun*, *āxsnad*, I. *āxsyn*, *āxsad*, Yagn. *sinoy*, *sinoyta*, Šuyni *zenē-*, *zinu-:zinōd*, *zinōc* (*c=ts*) 'water-skin for swimming', Yazg. *znay-:zned* 'wash', Parāči *sunī-*, Sanglēči *znē-*, Pašto *prē-windzəl*, Wanetsi *winzen-:wā-*; *zn>sd*, Waxī *wuzdi-*, *wizdik*, *wizdey-*, *wōzdōid*, Yidya *wuzn-*, *wuzd-*, *znay-* 'bathe, swim' (**ava-snā-*). IE Pok. 971–2 *snā-*, *nā-*, O.Ind. *snāti*, *snāyate*, *snāta-*, Greek *νίχω*, *νέχω*, Lat. *nā-*, *na*, *nare* 'swim', Umbrian *snata*, Celtic O.Ir. *snām*, Welsh *naruf* 'swim'.

ysänāh- 'wash', SuvO. 53v5 *ysänāhānu* 'to be washed', BS *snātavyam*, Sid. 135v1 *ysänāhānā*, BS *snāna-*, Tib. *klurus bya-ba*, JS 6v1 *ysināhe*; K 27.147 *ysänāhānā*; participle, *ysänautta-*, v 113, 35v6 *huyysänautta* 'well-washed', BS *susnāta-*; i 137, 45r3 *surai-v-i hūysänautta* 'well-washed', BS *hamāñā vasvi* 'he must be clean, well-washed, pure', BS *šuci-*. Hence *-āh-:autta-* from *snāp-*, Zor.P. *šnāpēt*, *šnāp* 'swimming', N.Pers. *āšnāb*, *āšnā*, *išnāb*, *ašnā*, *ašnāv*, *ašnāh*, *ašnāh* 'swimming', O.Ind. *snāpayati*, *snāpita-*. IE Pok. 971–2 *snā-* with cognates.

ysināta- 'entrusted', Z 22.96 *biššā gāḥā ysināta* 'all the householders are entrusted'; III 21, 6b2–3 *ysinīya hauḍi biša-pirmāttamye ysinīya haurāme jsa* 'he gave in trust with the all-supreme entrustment', BS *parinditaḥ paramayā parindanayā* (BS *parindati* dyadic with *nikṣipati* 'entrust'), = III 21, 8a4–b1 *ysinī hauḍā... biša-pirmāttamā ysinī haurāme jsa*; Z 24.502 *ce tū śāsānu nāndā ysinīyā balysāna* 'who took in charge this doctrine from the Buddha', K 99.261–2 *ca vā ttu hvana kṣira ysinī nāṇḍa iye* 'who would take in charge this Hvatana land'; K 18.208–9 *tvā nāra hvāṣṭe mira gyaṣṭa ysinī bāste* 'he took his wife to his mother the chief queen to her charge', = K 26.136–7 *tva nāra hvāṣṭe mare jaṣṭa ysinī bāste*. From **zaina-* 'guarding' with suffix *-iya-* (secondary *-ita-*), Av. *zaēna-*, Zor.P. *zēn*, *zēnahār* (**zaina-hāra-*) dyadic 'guarding', N.Pers. *zēn-hār*, Georgian *zenuar-i*; Zor.P. *zēu-dān* 'guardroom, prison', N.Pers. *zēn-dān*, M.P.T. *zynd'n* 'prison', Aram. *zndnqn-* 'jailer' (JA 1935, 1, 243); Sogd. Bud. *zynyh*, M.Parth.T. *zyn'y*, *hwzynyy*, Kroraina Prakrit *jheniḡa*, *jheuiya* (*jh=zn*),

Tokhara AB lw *senik*. From O.Ind. RV *jēnya-* (JRAS 1946, 4) belongs here (though it is still derived from *jan-* 'to produce' by L. Renou, *Études védiques et pāṇinéennes* 16, 138, rendered 'ses biens propres'). Kroraina *jheniḡa* attests an older form **zainika-*. If O.Ind. *jēnya-* is accepted here the base is IE *gei-* (not *ghei-*). See also III 106.35 *praysinīme* 'I watch'.

ysintha 'in birth', loc. sing. to *ysantha-*.

ysimā 'teeth', to *ysami-*, Z 24.515 *kañāre uā tturra hañtsa hūñe jsa ysimā* 'the teeth are dug out from the mouth with the blood'; III 81.186 *ysinā* gloss to Turkish *tış-tay* (= *tay-tış*) (JRAS 1973, opp. 226, facsimile). From base *zamb-* 'to crush', Av. *zambaya-*, Waxī *vizam-:vizand* 'rub to powder', *wazem-* 'press out', Sarikoli *vizāmb-:vizand-* 'rub to powder', Yidya *vēzb-* 'to tighten', Orm. *zāmbə*, *zām* 'jaw', Pašto *zāma*, Waziri Pašto *zōma*. IE Pok. 369 *gēmbh-*, O.Ind. *jāmbhate*, Lit. *žembiū*, *žembti* 'cut to pieces', *žambis* 'wooden plough', *žambas* 'any sharp object', Let. *ziobs* 'tooth', O.Slav. *zēbo*, *zēbsti* 'tear up', *zobū* 'tooth', O.Ind. *jāmbha-s* 'tooth', Greek *γόμφος* 'tooth, nail', Alb. *dhēmb* 'tooth', O.Engl. *comb*, Tokhara B *keme*, A *kam* 'tooth'. See also *paysasidai* 'he crushes'. Without nasal Av. *zafan-*, Zor.P., N.Pers. *dahān* 'mouth' (IE Pok. 382 *gēbh-*). See *ysama-*.

ysima- 'birth', second component Sid. 135r4 *hwāysimā* 'born together', Tib. *lhan-čig-tu* 'together'. From **zanma-*, **zanmya-*, base *ysan-*, like O.Ind. *janman-* 'birth'; possibly with Pašto *zalmāi* 'young man' if from **zanma-ka-*.

ysimā 'covered place', K 99.255 *tta tta khu bīsa prūva ysimā ttaḷa gaṇḍye śalaba ysinī nāṇḍa iye* '(the deities) may have taken charge of the house, storerooms, covered places, halls, chambers, rooms'. The 'covered places' could be 'pavilions' or 'roofed buildings'. From base *zar-* 'to cover', **zarma-*, *zarmya-* > **ysirna-* > *ysina-a-*. O.Ind. *harmyā-* 'covered building, palace'. See base *zar-s.v.* *āysārūna-*, *ysārātara-*, Av. *zairinya-* 'cover', *zrāda-* 'protective armour' (see Donum natalicium H. S. Nyberg oblatum 1954, 12–4).

**ysāma-* 'winter', adjective *ysāmāna-*, see s.v. *ysumi*, *ysāmāna-*.

ysimārye 'emerald (?)', K49.3.3 *caṇḍāvañā ysimārye brrūne* 'brilliant *cintā-maṇi* jewel', compared with dyadic v 303, 2a4 *caṇḍātañā mūri* '*cintā-maṇi* jewel' where *mūri* renders *maṇi-* (as elsewhere it renders *ratna-*). Possibly **simāryā-* < **zmaragdā* to Zor.P. *zwmbrwt* **zwmbrwt*, N.Pers. *zumurrud*, Armen. lw *zuruxt* (*xt < γd*), to Greek *σμάραγδος*, *μάραγδος*, O.Ind lw *marakata-*, Tib. *mar-gad*; Uigur *mrgt ārdui* from BS *marakata-* and *ratna-*. Variation of *yi-* and *zi-* occurs in Khotan Saka *śāta-* 'second' (**śida-*) from (*d*)*viṭa-*, beside Tūmšūq *vitana* 'for a second time'. BS *vi-*, *vai-* was represented by Chinese *zui-* (see P. Pelliot, TP 30, 85–99), whence also Uigur Turkish has *zui-k* **suṣak* for the Visākhā asterism (Türkische Turfan-Texte 7.1.18). With variation *vi-*, *zi-*, *zui-* comparison can be added with Tokhara A 1b5 *cindāmaṇi wimār*, B *wamer*, *wmer*, A *winiār* 'jewel'. See BSOAS 23, 1960, 29. *ysāmāna-* 'of winter' adjective to *zima-* 'winter', see

ysumi; Z 17.4 *ysāmūnā bora byānāte ttrmkhe g(gare)* 'the winter snow covers the mountain peaks'; Z 22.155 *ysāmūnu sparsūna grāma* 'warm to the touch in winter' (BS *sparsa-*); with *-u-*, Sid. 3v5 *ysumām u hamām* 'winter and summer', BS *sitoṣṣa-...himoṣṣa-*, Tib. *gran-bahi dus dan, cha-bahi dus-su* ('in cold season and in warm season'), Sid. 3v3 *ṇastyā ysumūm biṣu rva* 'the season at the end of winter'. Adjective, *ysumūna-*, Sid. 3r5 *ysumāna rva* 'the winter period', Sid. 3v5 *ysumānā u hamām* 'of winter and summer'; II 9.143 *ysūmauṇai bairai* 'winter clothes'. Compound, II 76.2.2 *ysumānā-orrāhau* 'for winter dress' to *prahoṇa-*, v 2.2.2 *ysumūna-orrāhaunajām thaunām* 'of winter-clothes, types of cloth'. See *ysumi*.

-ysiya- 'seized' see s.v. *biysanij-, niysīya-*.

-ysiya- with negative *iysiya-* 'frisky (?)', to *ysita-* 'depressed'.

ysiyāre 'they are produced', see *ysan-:ysāta-*.

ysir- 'to be old', see *ysar-:ysāda-*.

ysāra- 'heart', Z 20.55 *jatārā bilga ysārā* 'liver, kidneys, heart', Z 20.21 acc. sing. *ysāru*, loc. sing. Z 24.255 *ysarāmāna*, SuvP. 66v2 *klūrai ysāmūna* 'sad at heart', BS *dīnamānasa-*; Sid. 134r1 *ysirā*, Tib. *snin* ('heart'); III 74.198 *ysirai niṣāte* 'he put it in his heart', I 145, 54r4 *ysirā-rīysai* 'heart trembling', BS *hyd-roga-* ('heart disease'), II 55.32 (dyadic) *ysara garbha* (BS *garbha-* 'embryo') inst. sing. II 59b1 *ysirrai biṣā* 'with his whole heart', III 108.2 loc. sing. *ysirāna*; with *-ka-* K 26.130 *ysaraka* = K 18.198 *ysiraka*; II 39.17 *jauhya nā ysiraka* 'in love the heart overflowing'. See the full text s.v. *ttādū*. Adjective, *ysirasta-* 'heartfelt', Bcd 44r4 *harbiṣām baysām ṣadyāyi ysirastā* 'faithful, cordial to all Buddhas', BS *sarva-jina-abhimukhena manena*; JS 21r1 *briya ysirasta* 'heartfelt with love'; K 25.118 *rrespūra rrauda va haṣḍa yūde ysirasta* 'the prince made for the king a report from the heart', = K 17.182 *rripura rrauda vluṇḍa* (= *vī haṣḍa*) *heṣṭa ysi(ra)sta* 'the prince sent a cordial message to the king', = K 34.69 *pyari gyastā vīrāṣṭā ke hūdi ysirasthi* 'he gave to the *deva* king heartfelt information' (for *ke* (**kaiṣa-*) above). Adjective *-ja-*, K 144, 2r4 *ysirūjā hūnā khāṣḍā* 'they drink the heart's blood'; *-yāya-*, v 66.8 *ysiryāyā brīya* 'heartly love', see *-yāya-* in *ṣadyāya-* 'faithful'; compound K 33.56-7 *pastāva kaidara-dvīpa tluṣā-ysirūye* 'she started for *kinnara-dvīpa* ('fairytland') empty-hearted'. See also *ysirūva*. Uncertain III 95.67 *nāna ysiratha jsa nai jsau au byihū*, see s.v. *au* 'life (?)'. From **zira-* by loss of *-d* of **zird-*, to **zrd-*, Av. *zrad-*, *zradaya-*, Sogd. Bud. *δrδ-*, M.Parth.T. *zyrd*, M.Pers.T. *dyl*, Zor.P., N.Pers. *dil*, Balōči *sirdē*, *sird*, Oss. Dī. *sārdā*, I. gen. sing. *sārdāy*, but D. *sārdī*, Pašto *zrā*, *zera* (**zrdya-*), Orm. *zli* (**zrdya-*), Parāči *zūr*, Yidiya *zīl*, *zēl*, *zēla*, Munjāni *zilgy* (**zrdya-*), Šuynī *sārd*, *sōrd*, Rōšāni *sōrd*, Yazg. *sawd*, Sarikolī *sārd*, *zōrd*, *zōrd*. IE Pok. 579-80 *kerd-*, O.Ind. *hīd-*, *hīdaya-*, Greek *kapōla*, Armen. *sirt*, Lat. *cord-*, *cor*, *cordis*, Celtic O.Ir. *cride* 'heart', Welsh *craidd* 'middle point', Got. *hairtō*, O.Slav. *srūdīce* (*c=ts*) 'heart', *srēda* 'middle', Hittite *karts*, *kardias*.

ysira- 'rough', Sid. 4v1 *jsimṇa*, u *ysira u lokṣā* 'small and bard and rough' (BS *rukṣa-*), Tib. *cha phra-ba dan mkhṛan-ba dan rcub-pa dan*; Sid. 7v3 *gaudā u ysirā*

'meagre and rough', BS *kṛṣo rukṣo*, Tib. *skem-ziu rcub-pa dan*; Sid. 155v2 *biṣā-v-i ysirā hame* 'his tongue becomes rough', Tib. *lēe rcub-tio*; Sid. 155v2 *beṣā-v-i darā ysirā u ṣa lokṣa hame* 'his tongue becomes scraped rough and it becomes rough' (*ysira-* dyadic with *lokṣa-*), Tib. *lēe bzar-ziu* (ed. Pekin *bšir*) *nad nan-pa phyuṇ-la*, SuvP. 69v1 *ysira*, BS *karkaṣa-*; Z 24.168 *ūṣṭāruvo ysiruvu* *nūyāre* 'they lie on hard beds'; v 146, 71v6 u *ysira hārau pharāka hūmāre* 'and rough plants abound'; v 155, 1b2 *ysirā bajēṣi* 'rough sound'; Z 24.649 *ysira ho* 'harsh words', and Z 2.200 *ysira ho*. See also *ysarāwā* 'on rough places'. From base *zarš-*, Av. *zarš-*, Yašt 14.20 *zarṣaya-mna-* 'raising the feathers, bristling', *zarštva-* 'stone', glossed by Zor.P. *sak*, *sangēn*, Pašto *ziš*, *ziš*, Wanetsi *zeraš*, *zeraš*, fem. *zērša*, *zērša* (**zrša-*, NTS 12, 1942, 264). Hence *ysira-* **zarṣya-*. IE Pok. 445-6 *gher-*, *gher-s-*, O.Ind. *harṣate*, Greek *χέρσος* 'mainland', Lat. *horreo*, Celtic O.Ir. *garb*, Welsh *garw* 'rough' (**ghy-uo-*), O.Engl. *gorst* 'gorse bush'.

ysirākā 'yellow liquid, serum', III 90.199-200 *cvai vā haṇḍāna* (= *-aṇna*) *bīṣai ysīdai ysirākā narāme ṣi hūi ṣvidānā pāherūnā* 'for whom the internal yellow liquid issues, it must be steeped in human milk'. See *ysire utce*.

From base *ysar-*, **zrya-ka-*.

ysirāmni 'old age', see *ysar-*.

ysirāna- 'green', see *ysarūna-*.

ysārātaru 'breastplate', Z 24.278 *kho ye ysārātaru būste* 'as one has drawn on a breastplate' in a list of pieces of armour. Here **zrya-* > *ysāra-* with suffix of instrument *-tara-* to base *zar-* 'to cover', rather than from base *zrai-* beside *zrad-* 'to cover', to Av. *zar-*, *zairmya-* 'covering', *zāda-* 'armour', Khotan Saka *āysira-* above; Oss. I. *zaldzāg* 'armour, harness', Zor.P. *zryh*, N.Pers. *zirih*, Armen. lw *zrah* (**zāda-*), Arab. lw *zarad-*, O.Ind. *harmyā-* 'house', BS *harmikā* 'covering of a stūpa-monument', O.Ind. *harmuṭa* '(having a roof=) tortoise', Av. *zairmyanura-* 'tortoise' as having covered *anura* 'limbs' glossed by N.Pers. *lāk-pušt* (see also O.Ind. *kūrma-* 'tortoise', Av. *pa-xruma-* 'covered, roofed'). IE *gher-*. Note also *dārāta-* (**dyrta-*) 'held', and *ggārāta-* (**grta-*) 'bought', so that *zark-* **zrta-* is not excluded.

ysirra- 'gold', Sid. 13v2 *ysirā*, BS *hema-*, Tib. *gser*, SuvP. 72r3 *ysirā*, BS *hiraṇya-*, JS 4r4 *ysirra āljsa* 'gold, silver', v 132, 1a3 *ysirru paṇjalau* 'gold, bell-metal', ibid. 1a2 *ṣā ysirā kalyānatarā hāmāte* 'this gold becomes more admirable' (BS *kalyāna-*); Manj. 89 *ysira ysāya jsa pūḍa* 'gold free of rust'; Z 3.89 *kāṇjani ysirā* (dyadic), BS *kāncana-*, Manj. 421 *kāja ysirra* (426 *kauja*); v 399.18, 7b2 *ysirra*. Compounds, Z 5.14 *huyisirra-* 'made of good gold'; II 60.21 *ysira-gū* 'golden-coloured' (*gūna-* 'colour'). From base *zar-* 'reddish yellow' (for the range of the colour, see *Mémoires de J. de Menasce*, 1974, 369-74) in *ysara-*, *ysarra-*, *ysarrnaa-*, *ysāysa-*, *ysālva*, *ysīdaa-*, IE Pok. 429-433 *ghel-*. Here trajected *i-*-umlaut *zaranya-* > **zarnya-* > **zīrna-* > *ysirra-*, as *hiṣṣana-* 'iron' < **aṣṣanya* (see also Pašto *melawa* 'grapes' **mādaya-*, above s.v. *mau*). Hence to Av. *zaranya-*, O.Pers. *daranya-*, Sogd. Bud. *zyrn* (**zērna-*), Zor.P., N.Pers., *zarr*, *zarrēn*, M.Parth.T. *zrynyn*, Armen. lw *zairna-*; Oss. D. *zārinā*,

- zāriṇā*, I. *zārin* 'gold' (D. -īna-, I. -in < -anya-, but D. -in, I. -yn from -aina-). See *ysar-*.
- ysirā* 'red arsenic, ochre', BS *silā*-, *manaḥsilā*-, Tib. *ldon-ros*, Sid. 147v3 *ysirā*, BS *manacchilā*, Sid. 148r1, BS *silā*, I 177, 96r2 *ysirā*, BS *manaḥsilā*. From base *zar-*, hence **zaryāka-* (-ary- > -ir-).
- ysirai* 'yellow arsenic, auripigment', Sid. 149v4 BS *ala*-, Tib. *ba-bla*, I 177, 96r2 *ysarim* (for *ysirai*), BS *ala*-. From **zyaka-* to base *zar-* (-rya- > -ir-, -ār-). For both arsenics red and yellow N.Pers. *zarnū*, *zarnik*, *zirnūx* with adjectives *qirmūz* and *zard*; Armen. *lw zarik*.
- ysirūm* 'loud', JS 7v1 *ysirūm āṣṭamdi ṣkalāni davām pvaṇma* 'loudly they began to shout to frighten the wild animals'; JS 37r4 *ce nvāṣāṇde ṣanau yudāṇde dukha vi tvare*, *ysirūne baṇṭve mayṣdyūne anāha* 'who cried out, made supplication in great sorrow, loud lamentations, pitiful, helpless' (BS *anātha*-). Possibly base *zar-* 'to make noise' from **zya-* > **ysira-* and adjective suffix -ūna-. To *ysār-* 'to caw', IE Pok. 352 *gār-* 'make noise', cognates s.v. *ysār-*.
- ysirūva* 'reaching the heart', JS 32v2 (*hastā...*) *ṣebiyā satvām āṣṭāve ysirūva* '(the elephant...) the beloved refuge of the Śibi people'. Adjective to *ysārā* 'heart'. For the suffix, see also *stirūva-* v 155, 125, JS 9r4 *stirū* 'hard'.
- ysiṣṭā* 'holds', see *biṣamj-*, *niṣiṣṭā*.
- ysāṣṭa-* 'hateful, hostile', v 352a5 *ysāṣṭāna*, BS^G 37, 85a4-5 *na priya-viprayogo na-apriya-saṃprayogaḥ na priyād vinābhāvaḥ* hence *ysāṣṭa-*, BS *apriya-*; Z 11-14 *ne nā gvāṣyā brīna ne vā haṇṇhau ci nā ysāṣṭā suhotta* 'not to us is pleasant separation from the dear one nor association with him who is hateful to us'; parallel BS *priya-viprayoga-duḥkham*; *apriya-saṃyoga-duḥkham*; III 123-70 *ysaiṣṭa* gloss to BS *dvēṣī*; comparative, II 82-8 *ysiṣṭyerā live naiṣṭa* 'there is no more hated man'. See also *ysai-ṣga-* 'full of hate'. From *zaiṣ-* 'cause hatred', Av. *zāēṣ-*, *zāēṣa-*, *zōiṣnu-*, *zōiṣdiṣṭa-*, glossed by Zor.P. *bazakēn*, *bazaktom*, *rēman*, Sogd. Bud. *zyṣṭk*, Man. *zyṣṭ'wč*, M.Parth.T. *zyṣṭyft*, Zor.P. *ziṣṭ*, *ziṣṭ-tar*, *ziṣṭih*, DkM 315-19 *hač nēvakōkīh ō ziṣṭih* 'from beauty to ugliness', N.Pers. *ziṣṭ*. IE Pok. 427 *gheis-*, O.Ind. *heḍ-*, *hiḍ-*, BS *heṭh-*, *hiṭh-*, NW Prakrit **viheḥ-* in Khotan Saka *viṭil-*, Pali *viheṭheti*, Jaina Prakrit *viheḍ-*, Jaina Sanskrit *viheḥ-*; Got. *usgaisjan* 'terrify', *usgeisnan* 'be terrified', O.Engl. *gāst*, *gāst* 'spirit, ghost'.
- ysihe* 'sprout, branch', Sid. 143v2 *ṇagraudā balyā: hīye ysihe u chā* 'sprout and branch of fig-tree', BS *vaṭa-ṣunga-agra-*, Tib. *ṣin batahi yal-gahi thor-to dan* (*yal-ga* 'branch', *thor-to* renders BS *agra-* 'top'); see Sid. 146r5 *ysbahi nauhā* 'point of reed', Tib. *spahi to-rto*, BS *vetrāgra-*. From **zixā-* (see *ysyaiḥya*) to Oss. D. *xexā*, I. *xiv* 'twig, shoot' with Oss. *x-* < *ṣ-* (intervocalic *-x-*, *-xx-* in D. *rexe* 'beard', I. *rixī*, N.Pers. *rēṣ*; and *āxxā-lāgāt* 'arm-pit' from *aṣa-*, Av. *aṣa-*, Lat. *axilla*). Hence base *zai-* 'to twist' beside *gai-*, see above s.v. *gisaa-*.
- ysū* 'pus', Sid. 155r5 *ysu*, BS *pūti-*, Tib. *rnag*, I 161, 75r2 *gvaṇa vīni u ysū* 'in the ear pain (BS *vedanā*) and pus', BS *karṇa-gūthaka-*; Sid. 153r4 *ysū*; inst. sing. Z 5-16 *haṃbūtā haṃbaḍā ysūna* 'fester full of pus', = Manj. 133 *habaḍa habu ysūna*, Z 14-51 *ysū biṣsina* 'pus, urine'; Sid. 144r4 *ysu kṣoṣṭā* 'pus, serum', Tib. *rnag dan chu-ser*; I 181, 98v4 *ysū ū ysica utca* 'pus and yellow water (= serum)'. From **zava-*, base *zau-:zu-* 'to flow', Yidya *nar-zū* 'pus' (*nar-* 'strong'), Pašto *zawa*, adjective *zawlan*, Orm. *zū*, see cognates s.v. *ysūn-*.
- ysūn-*, *ysun-* 'flow, strain', participle **ysuta-*, *ysva-*, K 35-90 *ysūnāṇi* 'we pour (an offering)'; participle present, Sid. 103r5 *ysunamḍai* 'flowing', BS *parisrāci*, Tib. *kun-tu hdzag-pa*; participle future, Sid. 135rv *ysunāṇa*, Tib. *lus-pa bcir-ba-las* (*bcir* 'press'); Sid. 126r5 *ysunāṇā*, Tib. *lus-pa bcags-par* (*bcag* 'strain, filter'); III 85-63 *thaṃjāṇa*, *ysūnāṇā* 'to be pulled out, to be made to flow' (-n-, not -m-); noun, K 6, 146v1 *ysunāmate* 'flow', BS *āsrava-*, Tib. *zag-pa* (= BS *āsrava-*), Sid. 155r5 *ysu nerāme*, *ysunāme hīya āchā beṣā jidā* 'diseases from issuing, flowing of pus, it cures all', BS *pūti-nāṣa-agadaṃ haret* ('removes illness of putrid nose'), Tib. *rnag hdzag-pahi hud sel-to*; participle past, I 171, 88r3 *ysva-lika* 'flowed, strained'; Sid. 142r1 *beti-ysunamḍai* 'with little flowing', BS *alpa-sruti-*, Tib. *hdzag-pa ṇun-ṣin* (with adjectival *ta-*; and *beti* from *bata-* 'small'). See also *ysautta-* 'flow'. From *zau-:zu-* 'to flow', with -n-present, to Av. *zau-* in derivatives *zaotar-* 'libation-pourer', *zaotira-*, *āzūti-* 'fat', see below *ysūma-* 'broth', *ysotta-*; above *niṣyūn-* 'flow'; in the sense 'to quench' *vi-zau-*, see *buysu-*. IE Pok. 447-8, O.Ind. *juhōti*, *hutā-*, *āhuti-*, Greek *χεω*, *χυτός*, Got. *giutan*, O.Engl. *gēotan*, Lat. *fundo*, *fusus*; for *nūz-zu-* see *nyṣvāre* 'issue'.
- ysunā jsa* 'with filter' Sid. 147r3 *ysunā jsa paṣāṇā u eharṣṭā biṣāṇā* 'to send through filter and continuously pour over', Tib. *čhags-las btan-ṣin rgyun-tu blugs-na*. To *ysun-* 'flow, make flow, strain'. See *ysūhaka-*, *ysuhalaka-*, *ysue jsa*.
- ysūna-* 'yellow, green, white', I 157, 69v4 *ysūna kauṣṭa* 'yellow *kuṣṭha*-disease', from *ysarūna-*, BS *pāṇḍu-*.
- ysūma* 'broth', Sid. 135r1 *ysūma jsa haṃṭsa* 'with broth', BS *paṣita-rasa-*, Tib. *śa bcos-te*; Sid. 122v2 *ysūni jsa*, BS *rasa-*, Tib. *śa-khu*; I 169, 84v5 *grrāma ysūma* 'hot broth', BS *māṃsa-rasa-*. BS lv *yomā*, *jomā*, *jyomā* 'broth' (see JRS 1955, 18). To base *zau-* 'flow', Pašto *zwanina*, Waziri *zūma* 'soup, broth', see *ysun-*.
- ysūmā* 'bird's name', III 37-29-30 *baijakye ysūmā aṣṇā* 'sparrow, *ysūma*-birds, pigeons', = III 35-31-2 *bejakya ysyama* (*ya=ū*) *aṣṇā*, = III 47-48 *bejakyi ysyama* (*ya=ū*) *aṣṇā*. To Oss. D. *zum*, *zumary*, *dzumary*, I. *zym*, plur. *zymtā*, *sau zym*, *sauzym* 'rook' (V. Müller Dict., *grač*, *Saatkrähe*, *Kornkrähe*), but *megaloperdix caucasica* (V. Abaev Dict., indejka *gornaja*, see J. Baddeley, *Rugged Flanks of Caucasus*, 1940, I, 4; 67). If initial *u-* has been dropped, it is possible to compare O.Ind. RV 4-35-4 *haṃsāso*. . . *hiraṇya-parṇā uḥiva(h)* 'geese (voc. plur.) . . . golden-feathered *uhū*-birds' (Sāyana and Mādhyava *voḍhārah* 'conveyers' by etymology to *vahati*; untranslated by K. Geldner; no note from L. Renou, *Études védiques et pāṇinéennes* 16-36). To base *zau-*, if not *uz-*. The Ossetic attests **zūma-*. Note also Arabic *zumnaḥ* 'bird of prey'; N.Pers. *zimč* 'hawk, falcon'. Arabic *zumnaḥ* glosses Turkish *kākūk* in Al-Kāṣṣari's Dictionary (see s.v. *kakūṣa*).
- ysumi* 'winter', Sid. 3v1 *ṣi ysumi ṇastyi biṣā rva ṣṭe* 'this

the season at the end of winter'; JS 26v3 inst. sing. *ysumuna* 'in winter' for older **ysimāna*. See *ysumāna-*, *ysāmāna-*.

ysūy- 'to strain out', but also *uysūy-* **uz-saud-*, participle *ysotta-* **zaudata-* with loss of *u-* or direct to *zaud-*; III 91-223 *khyera samna, namva mau, rūm, haṃtsā ūysūyāna* 'deer's dung, salt, liquor, oil are to be strained out together'; Sid. 100r2 *tta arve noka ārāṇa hamagye, gviha rrīna uysauyūna mauna paherāna* 'these medicaments are to be ground fine, equal with cow's oil (butter) they are to be strained out, are to be steeped in liquor'. See cognates s.v. *ysun-* 'flow', and *ysotta-*. Here *zau-* with increment *-d-*, see also *sauy-* 'to rub'.

ysuye 'taste', SuvO. 56r1 *ray(ū)na ysuye jsa* 'with taste (dyadic)', BS *rasena* (not *-ū-*); Sid. 155v1 *ysuye ne bautte* 'does not know the taste', Tib. *ro mi chor-āin*; Sid. 15v4 *ttye ysuye* 'of the taste', Tib. *ro*; K 56, 21r1 *u ysaujsa ysuañā raysa* (loc. sing.); Z 3-59 *ysuyañi* 'tasty things', *hvarindā gyastūni ysaujse ysaujse ysuyañi* 'they eat various royal (celestial) tasty dishes'; loc. plur. SuvO. 24r2 *ysuyañuvog*, BS *rasa-*; nom. sing. v 116, 65r3 *ysau ūsā panašte* 'taste's forc'd disappears', BS *rasa-ojaś-ca na bhavanti*; adjective, *yojsa-* 'savoury, pleasant', Z 21-24 *ysojse ysuyañā*, Z 3-59 *ysaujse ysaujse*, Sid. 123r1 *ysaujsā mauna* 'with tasty liquor', BS *surā-mañdena*, Tib. *chan šim-po*; JS 15r1 *ysaujsā hvaḍa khaṣṭa* 'savoury food, drink'. From **zuśā-* to *ysū-* 'to like, approve' with cognates.

ysurrā 'anger, hate', *-i-* stem, v 263, 89r5 *bihūttara ysurrā hāmāta* 'greater anger arose', BS G 37, 76b5 *roṣa-abhūbhūta-*; SuvP. 64r2 *ysurri brriye rāṣāna* 'under the influence of anger (and) passion', BS *kāma-krodha-vaśena*; SuvP. 63v3 *ysūrri*, BS *roṣa-*; SuvP. 70v2 *ysurri brriyā mauhā* (BS *moha-*) 'anger, passion, confusion', BS *rāga-dveṣa-moha*; K 56, 22r4 *ysūra brriyi jaḍi* 'anger, passion, ignorance' (BS *jaḍa-*), v 134, 221v1 *ysurre jsa brriye jsa jaḍi jsa* 'with anger, passion, ignorance'; adjective JS 8v2 *ysurrinai bena* 'with poison of anger'; *-ja-*, v 146, 127a2 *vyāghrā ysurrigā* 'angry tigress'; Sid. 7v4 *ysurrjā*, BS *kopana-*, Tib. *rno-ba*; Sid. 127r3 *ysaurjā*, Tib. *khro-ba* ('angry'); Sid. 125v3 *ysaurrjā*, Tib. *khro-ba*; v 69, 8r5 *u tīṇu ye ysurgyā ṣṭānā ttarandaru guhei* 'and of some one being angry strikes the body', BS G 37, 11b5 *duṣṭa-rudhira-cittani utpādayet*; Sid. 134r3 *chavī ysīca hame, vaṣai hiysda ysorrjā ūstāṇna hvave ṣṭāre* 'his complexion becomes yellow, fainting is present, these are called states of excitement and the like', BS *pītatva-mūrccābhūh paittikah smṛtaḥ*, Tib. *mdog ser-por hgyur-ba dan, mi dran-āin myos-pa rnam yin-no*. With negative, Z 3-77 *aysurra avīra* 'without anger, without hostility' (Prakrit *vera-*, BS *vaira-*). See also *ysūra*. From base *zar-*, **zrmu->ysurrā*, Av. *zaramu-*, *zārāya-*, *zarāta-*, Sogd. Bud. "z'yr", "z'r- 'to afflict', "z'rm 'harm', Man. *pīzru* 'anger', *p'z'rmy* 'innocent', *pw* 'z'rmy'h 'non-injury', "zr 'destruction', "zrm-kryyī 'injurers', Zor.P. *āzār-* 'to injure', N.Pers. *ūzūrdan*, *āzurdan*, *āzarm*, M.Pers.T. "z'r- 'oppress', "zyrdn, "z'rg, Pahlavī Psalter *z'ln-* **zāren-*, Pašto *zōral*; O.Ind. *har-*, *hṛ-*, *hṛñte*, *hṛñay-* 'be angry'.

ysūrri 'golden', adjective suffix *-ī* to **ysurrā* (like *pvaṣī*

'autumnal'), JS 29v1 (the story of the golden goose) *śirkū vamū* (or *va mū*) *valnūkā āste ysurrī* 'well (the poet) Vālmiki praised the golden body ('bone' for the whole body, *āstaa-*)'. From **zarnu-a-* to Av. *zaramu-*, *zaranu-* 'gold' with suffix *zaranumant-*, and compound *zaranu-mani-* 'golden-necked eagle', Zor.P., N.Pers. *dūl-man*. See *ysar-*, *ysirra-* 'gold'.

ysūrga- 'fester, suppuration', Sid. 142v3 *nauhā ysurgā naittā tcinora hame* 'on the top fester settles, it becomes wrinkled', BS *mandair etair vipakvaṃ ca valimat*, Tib. *rē gñil-bar hgyur-la gñer-ma lduś-āin* (*gñil* 'expel'); III 18-32 *ysūrgū vīranām haṣā jinākā* 'curative of the swelling of festering wounds'. See *ysū*, *ysvurga*.

ysūṣ- 'to like, approve', 3 sing. Z 12-44 *nyaste ne ysūṣde* 'he disparages, does not approve'; Manj. 364 *dhāraṇa ysūṣde* 'he approves the *dhāraṇi*-formulas'; 3 plur. Z 23-4 *ne ysūṣre* 'they disapprove'; 1 plur. III 54-76 *ysūm bvejām anumaudūm* 'we like, honour, approve' (BS *anumodaya-*), with *bvej-* from *bulj-*; preterite, SuvO. 27v3-4 *stavātāndā buljātāndā u ysūṣtūmdā* 'they praised, honoured and approved', BS *stavito varṇitah praśamsitah*; K 143-1057 *hvanau ātaudūmdā u ysūṣtūmdā* 'they delighted in the preaching and approved it (*yi*)', Tib. *mnon-par bstod-pa*; Sid. 109r1 *ysūṣta ṣṭe* 'is liked', BS *īṣyate*, Tib. *bzan-po*; Sid. 20r3 *ysūṣta*, Tib. *run-ba*; Manj. 386 *pahaisūme jsa nai ysūṣta* 'did not approve of flight'; noun, Bcd 46v2 *puṇau ysūyāme jsa ājūṣāme dāna, namanādrūme jsa* 'with approval of merits, in desire of *dharmā*-doctrine, with invitation' (BS *adhyeṣa-*, *nimantraya-*), BS *modāna-adhyeṣaṇa-āyūcana-*. Adjective *ysūṣka-* 'desired', SuvP. 73v1 *aysūṣkye*, BS *anīṣṭa-*, Z 10-4 *ysūṣkā*. . . *horā* 'acceptable gift'; K 52-7-4 *mimī pye ysūṣka* 'my dear father'; K 52-7-5 *māvā mam ysūṣka* 'my dear mother', K 52-7-8 *tī mūnā pārysā ysūṣka* 'these may dear servants'; K 107-286 *parṣa ysūṣka* 'acceptable service'; v 64-4 *hīya ysūṣka tta vā brātarā* 'his own dear (sons), also the brothers then'; Manj. 191 *pūra ysida brī u ysūṣka* 'she bears a son dear and desired'. Comparative, III 101-41 *hvai brrauda ysūṣkyaira* 'man dearer, more desired'. From *zauṣ-*:*zuṣ-* 'to approve, desire', Av. *zaos-*, *zaōsa-*, *zuṣta-*, O.Pers. *daūstar-* 'friend', nom. sing. *daūštā* 'friend', Zor.P., N.Pers. *dōst*; Zor.P. *dōṣtan*, *dōṣurm*, M.Parth.T. *zaw* 'zeal', Pašto (loss of negative) *zwaṣ* 'grief; noise' (**a-zauṣa-*). IE Pok. 399 *geu-s-*, Greek *γεύω* 'let taste', *γεύομαι* 'taste, enjoy', Lat. *gustus*, *dēgnrō* 'taste', Alban. *desha* 'I loved', Celtic O.Ir. *do-goa* 'he chooses' (**gus-ā-t*), Got. *kiusan* 'test', *kausjan* 'test, taste', O.Engl. *cēosan* 'choose'.

ysūhaka-, **ysūhalaka-** 'filter', Sid. 146v2 *ysūhakā jsa* 'with filter', Tib. *chags-la*; Sid. 147r1 *ysūhalakā jsa*, Tib. *chags-la*. See *ysunā*, *ysve*; cognates s.v. *ysun-*. From *zu-* (or *zau->zū-*) with suffix *-ha-* (ambiguous as from *-xa-*, *-tha-*). For *-laka-*, note also *bakalaka-*, *agalaka-*, *paijalaka-*. **ysai** 'early', Sid 106v3 *u ysai yūmdā khāṣāñā* 'and early to be drunk continuously', BS *prātar*, Tib. *nan-par bzin rtag-tu lthlums-na yan*; Sid. 122v1 (dyadic) *ysai brī*; Sid. 124r5 *ysai ysai khāṣāñā* 'to be drunk early', Tib. *ran-par lthlums-na*; Sid. 4r3 *cu šiltāṃ ṣi khāysā hvaḍā idā u byūsacā ysai ysai biraysde* 'as to śleṣman-phlegm, this food can be eaten and evening (and) morning is

prescribed', BS *bhukta-mātreṇa pradoṣe ca pūrvāhne śleṣmaṇo bhavet*, Tib. *bad-kan ni zas-zos ma-thag dan srod dan, sna-dro ldan-no*; K 41.58 *svaṇṇa ysai ysai* 'very early in the morning'; K 138.921 *ysaina panamāte* 'he may arise early', Tib. *nan-par laus-nas*; III 123.50 *ysai ysai*, BS *pratyūṣe*. If Iranian *azan-* 'day' was restricted to the early part of the day, *ysai* could be traced to *az-:z-* with suffix **z-āyā>ysai* (note *hārṣṭai*, *hārṣṭāyā*, *ggumai*). See cognates of *azan-*, s.v. *vaysāna* 'now'.

ysaina 'early', see s.v. *ysai*.

yaiysai 'his gall', oblique to *yāyāysa-* 'gall', with *yi*.

ysaiye 'is born', see s.v. *ysan-*.

ysera- 'wretched', SuvP. 62v1 *ysera*, BS *śoka-ārta-*; II 104.77 *ysaira anāha ysama-īadai* 'the wretched, helpless world'; III 11, 20v3 *ysera mulysdyūna dukhauṭta satva* 'beings wretched pitiful, sorrowing' (BS *duḥkha-*); III 10, 18v3 *yseri mulysdyūni dukhauṭtā*; III 4, 10r4 *yserkā banānā paraḍivānā* (dyadic) 'wretched to be lamented' (BS *paridiva-*); JS 37v1 *yserka salāva* 'sad words' (BS *saṃlāpa-*), K 24.106 *ysairaka*, =K 16.166 *ysairakha*, =K 25.108; 113 *yseraka*. From base *zar-* 'to be pitied, pity', Sogd. Bud. *z'r'k m'n*, *z'ry m'n* 'pitying mind', *z'ry p'z'n* 'sympathetic', *z'ry* 'pity', *z'r* 'full of pity'; Man. *z'rēnūky* 'compassion', Chr. *z'r*, *z'rēnūgy*; M. Pers.T. *zryg* 'trouble, distress', Zor.P. *zlyk *zarik* in lists, *sēz dart zūhrān bēz zarik* 'ruin, pain, falsehoods, injury, trouble'; *zarik ut bēz ut handōh* 'trouble and injury and grief'; *handōh ut bēz ut zarik*; adjective *zarik'ōmand*; N.Pers. *zār* 'plaint', *zarah*, *zārī*, *zār-zār*, *zār-nīzār* 'great plaint', *zārīdan* 'to groan; vex', *zārīyānah* 'cause of complaint'; Georgian lw *zar-i* 'horror', Alxaz *a-zar* 'songs at memorial feast', Georgian *zar-i* 'lamentation'. Possibly specialized from *zar-* 'to make noise', see s.v. *ysār-* 'make noise, caw', and *ysirūm*. Then *ysera-* < **zārya-*, to IE *gār-* 'make noise'.

yserūna- 'green', see *ysarūna-*.

yseryām gen. plur. to *ysāra-* 'thousand'.

ysaiṣga- 'full of hate', III 67.56–7 *draya hvāṃdai vara ṣṭāna salāta*, *ysira ysaiṣga cvaṃ ya haṃṣa* 'the three men (Paraśu-rāma, Rāma, Lakṣmaṇa) spoke, being there, harsh words of hate as they were together'. From *zaiṣa-*, see s.v. *ysāṣta-*. The *-ga-* may be suffix *-ka-* or from *-kara-* 'causing'.

ysaiṣta- 'hated', see *ysāṣta-*.

ysaiste 'bristled (?)', III 14.7 . . . *mase nā ysaiste* 'the horary period 7–9 a.m., the dragon (BS *nāga-*) bristled (?)'. Conjectural to *zai-*, *zai-d-*, with *zaiṣ-*, see s.v. *ysāṣta-*. Possibly parallel to Av. Yašt 14.20 *mərəyahe...yō vazaitē zārṣayannō aṣṭam usaitīm ušānham* 'of the bird which flies with bristling (feathers) at early shining dawn'.

ysau 'taste', see s.v. *ysūye*.

ysaujsa- 'savoury, having taste', see s.v. *ysūye*, dyadic III 65.17 *hvaḍa khaṣṭa ysaujsa ppraṇitta* 'savoury excellent food (and) drink' (BS *praṇita-*).

ysauṇvaṇā 'to be placed on', III 93.258 *ṣi piṇḍai ysauṇvaṇā*, *hasvai jiṇḍā* 'this paste is to be placed over, it removes swellings', reading participle future *-ānā* from base **zuvva-*, possibly from *ysin-* 'to pour; strain'.

ysauttā 'flows', Sid. 142r3 *huṇai vā ysauttā* 'his blood flows out', Tib. *khrag hdzag-pa* (*hdzag* 'pour'); Sid.

153r3 *nāyai vā nerāme u ysauttā* 'sound issues and ceases', BS *nāda-sravāḥ*, Tib. *sgra lbyuṣ-bu dan, hdzag-pa rnamṣ yino*; Sid. 132r3 *cu drayām duṣā jsa hamye likā*, *rauṣtā u ysauttā cve āstai gvaṣyde* 'what arises from the three *doṣa*-states bursts open and oozes, whose bone cracks', BS *tridoṣaṃ bhinnam sphaṭitam*, Tib. *rma rdol-čin hdzag-ste rus-pa hgas-pa gan yin-pa ni* (in the disease of *vāta-śoṇita-*); Sid. 121r4 *khu vā buḍa ysauttā* 'when more ceases', Tib. *hdzag-tu gzung-go* (*gzung* 'end'); Manj. 27 *cu nauy(au) varanyau ysautta āhusā ganā ṣa utca* 'what from the nine orifices (BS *vraṇa-*) flows is the stinking liquid of sweat'; Bcd 43v1–2 *kuṣṭa ysautta kāme* 'where thought ceases'; K 105.241 *kūṣṭa ysauttai kāme saṇe* 'where ceases thought, concepts'; K 109.309 *kūṣṭa ysauttai kāme baiṣna saṇa* 'where ceases thought, concept altogether'; participle *ysotta-*, Z 3.142 *vikalpa ysotta* 'false imaginations ceased'; Z 24.206 *bajāṣṣa harbiṣṣā ysama-iṣandya ysautta* 'all sounds ceased in the world'. From base *zau-:zu-* with increment *-d-*, *zaud-*, present 3 sing. *ysauttā*, *ysauttai* < **zaudatai*, with participle **zaudata-* (see *kūṣṭa-* 'sought' **kūṣṭata-* to present *kūṣ-*). See also *ysūy-*, *ysausta-*. Cognates of *zau-*, s.v. *ysun-*.

ysauy- 'pour', see *ysūy-*.

ysausta- 'renounced, made to cease', III 38.49 *nervāṇū sauḥā caṃdā ysausta tṭye jsa pūṇūda arāhaṃda cū saṃtsārā nāramḍā* 'how great the joy (BS *sukha-*) of nirvāṇa lost by him the meritorious worthy one (BS *punjavant*, *arhant*) who has gone out into migration' (BS *saṃsāra-*); later *yāṃsta-*, = III 48.70–1 *narvāṇū sauḥi cada ysāṃstā tṭye jsa pūṇūdi arahada ca saṃsāra nāramḍa*. From *zau-d-* 'pour out, pour away, make cease, lose', to IE Pok. 448 *gheu-d-*, Lat. *funda*, *fūsus*, Got. *giutan* 'pour'. See *ysūy-*, *ysotta-*, *ysun-*.

ysgad- 'to mount' with preverbs *va-*, *ha-*, II 41.8 3 plur. *vaysgede* 'they dismount' (**avazgadanti*); II 108.175 *vaiysgaista* 'he dismounted', Z 5.37 *vaysgasta-*; *haysgasta-* Z 5.101 *u āchānā haysgasta* 'and invalides have walked'. For *-ede* see also *iysgede* 'he repays' (**uz-xrinati*). From base *sgad-* 'move', Av. *usgastō* 'on going out' (**uz-sgad-*); Sogd. Man. *βjyyōdδ(nu)* 'they mount' (*fra-sgad-*), present *βjyōdδ-*, participle *βjyst-* (*j=ṣ*) 'mount', *βjynd*, *βjysty-ywm't*, 'ujyst-' 'dismounted', Pašto *zyal-*, *zyast* 'run', Yidya *zəyal-əm*, *zəyastəm* 'run away' (of wild animal); Sanglēcī *zid-*, *zūst*, *zust* 'flow, run', Parācī *uzg-*, *uzgī-* 'to descend'. IE *sged(h)-* (not so far traced).

-ysnāte 'washes', see *haysnāte* (Z 4.96), participle Z 21.13 *haysnāta-*, and *ysānāh-*, *ysānāj-*.

-ysnāna- 'washing', v 92v7 (tca) *mna abyamga-usbrutemāte haysnānā prahauṇā haurna* 'whereby with gift of oiling, massage, bathing, clothes'. See *haysnā-*, cognates s.v. *ysānāj-*.

ysba 'cane, reed', Sid. 146r5, BS *vetra-*, Tib. *spa*. Iranian word to Tib. loan-word, to join with *sap-* 'of vegeration', Zor.P. *spē* **saβz*, N.Pers. *sabz* 'green', Pašto *sābah* 'grass', *sābuh*, *sābah* 'vegetables', *sābū* 'hill grass', Wazīrī *sōba* 'a vegetable eaten with bread', Šuynī *sāpc* (*c=ts*), Rōšānī *sēpc* 'cultivated field' (**sāpač-*), possibly Greek *κῆπος*, *κῆπος* 'garden'. Then (as *sn->ysān-*) **spā->*zbbā-*, nom. sing. *ysba*.

ysya- 'robbed', see *ysāta-*, base *ysān-* 'carry off'.
 ysyā- present passive to *ysan-* 'be born'.
 ysyān- causative to *ysan-* 'be born'.
 ysyāmatā-, *ysyemā*, see s.v. *ysau-* 'be born'.
 ysyāta- 'born' for *ysāta-*, s.v. *ysan-*.
 ysyāre 'they are born', s.v. *ysan-*.
 ysyāmsaja 'arising from grass', see **ysāysaja-* s.v. *ysāysa-*.
 ysyai 'savours, tastes', later form of *ysyve* by loss of *-v-*, III 100.10.
 ysyaiḱya 'twigs, sprouts (?)', III 96.8 *bāgara aijsijai ysyaiḱyn sakijai* 'leaves of silver, twigs of coral'. Suffix *-ḱya-* in lyric or diminutive (see *tcimesḱya-* 'eye'; *apakya-* 'unclean') to *ysihā-* plural *ysihe* 'sprouts, twigs' with loss of *-h-* (as *grīha-* 'clay', adjective *greña-*).
 ysyva- 'strained, poured', participle to *ysum-*, I 171, 88r3 *ysva-lika*.
 ysvamñā 'tastes', K 56, 21r1 *ysaajsa ysvamñā raysa* (dyadic) 'savoury tastes', see *ysyve*.
 ysyāka 'tasters, favourers', v 68, 8v4 *balyāna ysyāka* 'tasters (=viewers) of the Buddhas', BS G 37, 4b2 *tathāgata-darśāvinaḥ*, Tib. *mtshon-ba dao ni hbral-bar hgyur-ro* ('are not separated from seeing').
 ysyāre 'they approve', see *ysyḱ-*.
 ysvālvā 'barberry', III 93.264, see *ysālvā*, intrusive *-v-* (see also s.v. *bāysū*, and *pāḱa-* 'autumn').
 ysyve 'filter', Sid. 146r5 *ysve jsa*, Tib. *chags-las*. From *ysuha-* with extruded *-h-* in the inflexion, see *ysunā*, *ysuhaka-*, *ysūhalaka-*, to base *ysun-* 'pour'. For extruded *-h-*, see also *gū* 'faeces', as second component *-āha* (*aḱnūha-*, *biṁjūha-*); *grīha-* 'clay', adjective *greña-*; *ysihe* 'sprouts', *ysyaiḱya*.
 ysyve 'taste', Sid. 16v1 *cu kuṁjsa ṣṭe tṭye ysyve delāka suce hīvi u hwarā u grām*, *hauva u ttavadya huṣa bāye* 'what sesame is, its taste is somewhat alkaline (**suxtaḱi-*) and sweet and hot, it increases strength and bile'; BS *sa-ḱṣāra-madhura-sniḱdho balyoṣṇaḥ pitta-kṛt tilaḥ*, Tib. *til ni thal-bahi ro bro-ba dan*, *mṇar-ḱin kha-la drod che-ste*, *ñam-stobs dan*, *mḱhris-pa bskyed-do*. See *ysyve*.
 ysvaurgū 'suppurating, putrid', III 90.199 *ṣi pūṇṇḱni (-im- = -ai-) ysvaurgū āṣm naḱkirrdā* 'this paste cuts out suppurating itch'; contrast III 90.183 *stāngā āṣi haṇḱdāve*; III 90.196 *styūdā āṣi haṇḱdeve* 'the severe itch it burns out'. See above *ysūrga-*, to *ysū* 'pus', from **zava-varka-* (*-varga-*). Here belongs also N 52.21 *tāttāna ysāysāna*. . . *na ys(v)orgāna ttarandarna ce patābātūña hāmāte* 'with this grass... with the suppurating body which must be rendered putrid', parallel to Pali *pūti-kāya-* 'body of putridity'.
 ysvyānuvō 'tastes', loc. plural, SuvO. 24r2, BS *rasa-*. See s.v. *ysyve* 'taste', base *ysyḱ-*.
 ysvyāme 'pleasure', Bcd 46v2 *pūṇau ysvyāme jsa* 'with pleasure in merits', BS *modana-*. See *ysyḱ-*.
 ysyve 'taste', Sid. 15v4 *tṭye ysyve*, see *ysyve*, and III 100.10 *ysyai* 'savours' < **ysyve*.

ra 'even, also; for (his) part', see *rro*; with negative Sid. 104r4 *u ni ra*. At II 99.181 read *ra vā pā* (absent in the same text II 11.16); K 60, 38r4 *re*.

ra 'delightful (?)', III 104.32 *ra tcaiyāṣṭa kṛṇysai nauhya* 'on the top of the delightful jar for a ceremony', from **rata-* to base *ram-*, see s.v. *ramanī*.

raḱṣ- 'to guard, protect', 3 sing. Z 12.69 *aysmū rakṣātā* 'he guards the mind'; participle Z 11.60 *raḱṣāṇi bodhicittā* 'the bodhi-thought must be guarded'; noun *raḱṣā-*, K 140.994 *raḱṣa yamunā a āysdai yane* 'I guard him and protect him', Tib. *srub-ba dan*, *yons-su bskyab-bar bgyiho*; K 141.1023 *raḱṣa kiḱna* 'for protection', Tib. *bskyab-pa dan*; III 132, 423 *raḱṣe kāḱāna*, BS *raḱṣā-arthāya*; K 140.984 *raḱṣāme kiṇa* 'for protecting', and frequently. Iranian had *raxš-* 'to make sure', preserved in Armen. *hw eraṣx-k* 'guarantee' (E. Benveniste, TPS 1945, 71) but Av. *raṣ-* to injure; BS *raḱṣā-*, *raḱṣati* is frequent and the source of Khotan Saka *raḱṣ-*; or possibly coalescent Iranian and BS.

ragai 'fermented liquor (?)', III 73.171-2 *ṣai tta hve sā nāra-ṇi ysā puṣṭaka va āṇ tsūṇ, dahaka-ṇi sattakā ṣṭe, khva-ṇi na hama ṣkūṭa ragai* 'he (the ant of the folk-tale) spoke to him (the king), saying, My wife has borne a young one; I am going to get a strengthener; for me it is a male child; how should I not have liquor in my throat?'. This conjectural meaning can be supported as follows. From the two ends of the Saka sphere of dominance are attested two words which may come from the same base as *ragai*. This *ragai* is from older **raḱa-* or *ranka-/ranga-* (with *-aka-* suffix). The one fermented drink of the nomads (such as the Saka were) was fermented mare's milk. This is known in the Avestan ritual text Niran-gastān 50a3-5 *harā* glossed by *madō aspya.payanhō* 'intoxicant of mare's milk', in Zor. Pahlavi *hur* explained as *asp-pēm* 'mare's milk'; in the non-ritual text Draxt Asōrik (Pahlavi Texts 113.4) *anōṣak hur* is 'immortal drink' (not here mare's milk), see below s.v. *harā-*. From the east the Chinese (2nd century B.C.) reported that the western nomads had a drink called in archaic Chinese *glāk*, later *lāk* (and in modern pronunciation of an antiquated word *lau*, *lo*, K 411.13; the Japanese has *raku* for words in this series) made of fermented mare's milk. For this word *lo* see E. Pulleyblank, AM, n.s., 9, 1962, 249-50 who pointed out that it had been mistakenly connected with Arabic *'araq*. From the west in the Ossetic Nartā epic tales the heroes drink *rong* (< *ranga-*), now known as name for a fermented honey drink in the K'art'vel languages Svanetian, Megrel, and the Račinskij dialect of Georgian *rang-*. V. Abaev, Osetinskij jazyk i fol'klor 1, 1949, 299, reported the K'art'vel words and ibid. 348-53 told the story of his discovery of *rang* in Svanetia. Since the nomads did not carry about bees with them, this Saka word *rangā-* has shifted its old meaning from fermented mare's milk to fermented honey, mead. These three words *glāk*, Khotan Saka *ragai* and Oss. *rong*, K'art'vel *rang-* illuminate one another.

If the derivation of *hurā-* from IE Pok. 912-3 *seu-*, O.Ind. *siṛā* 'intoxicant', Lit. *sulā* 'tree-sap', = Let. *sula*; O.Prus. *sulo* 'thickened milk' is noted, it makes reasonable a Khotan Saka derivation of *ragai* from **rahaka-* (with *-aka-* suffix) to IE Pok. 536 *res-* 'flow', in O.Ind. *rāsa-* 'sap', *rasā* 'moisture'; Av. *ranhā-* the river, later *arang*; Lit. *rasā* 'dew', O.Slav. *rosa* 'dew'. Note how the word for 'vein', M.Parth.T. *rhq* **rahaka-*, is Khotan Saka *rrā-*, Sogd. Man. *r'k* with similar treatment of *-aha-*. Note also BS *rasāyana-* 'elixir'.

The archaic Chinese *glāk* poses a problem with its *g-*. B. Karlgren had noted that archaic Chinese had no syllable *lak* for a foreign word and hence had to use *glāk* (DLZ 1926, Zu den frühesten Verbindungen zwischen China und dem Westen 1959-1962, on column 1961). But if the *g-* were intended for a foreign *g-* or *γ-* two cases arise. Firstly the *g-* may have no longer been pronounced when *glāk* was used for the foreign **raka-*; at some date the *g-* ceased to be sounded within Chinese, leading to *lāk*. Then the above origin of *ragai* will stand. But secondly if the *g-* represented a foreign Iranian *g-* (=fricative *γ-*) this sound may have been lost in middle Iranian Khotan Saka as *g-* was lost in *nag-* (see *banaj-* 'to gnaw') beside Av. *γuxta-*, IE Pok. 436-7 *ghen-*, *ghu-egh-*. A joint connexion of *ragai* from **glaka-* extends to Greek γάλα, γάλακτ-, γάλαγος 'milk'. If these Greek words are associated with O.Ind. Vedic *jālāṣa-* and Hittite *galaktar-* (as proposed by T. Burrow, Henning Memorial Volume 89-97) assuming IE *ǵal-*, it would not suit Iranian **glaka-* since IE *ǵ-* is Iranian *z-*, but the connexions can be retained from IE *gal-*, when O.Ind. *jālāṣa-* has *j-* from palatalized *ǵ-*. Add to this O.Ind. *jala-* 'water' (secondary BS *jaḍa-*) retaining the unspecialized meaning (as Lit. *sulā* 'sap', against Av. *hurā-*, and O.Ind. *rāsa-* beside *rasāyana-*).

rramga- 'bank, ridge, shore', III 76.243 *mahā-samumdrā raṃgā vī āta* 'they came to the shore of the great sea'; II 117.125 *mihā-simūmudrā raṃgā vī*; III 71.139 *mahā-samumdrī raṃgā vī āva*; K. 40.9-10 *auda naiḥa-simūmudrī raṃji burā* 'up to the shore of the great sea'; = K. 43.130 *audā simudrā raṃja buri*; III 70.127 *biṇḍa ttāja raṃgā vistāva* 'he stopped at the river bank'; JS 153 *varadā rraga baṃḥya caṃbva ysāya* 'tearing away the trees, bushes, herbs of the bank'; loc. sing. Z 17.16 *ku vātca rraṃja baysgā haṃgrīvi*... 'where then on the bank are gathered (plants?) thickly'; JS 153 *(rrāja for *rraṃja) ājīṇḍai huškā vī rrāja* 'you brought (the drowning man) to the dry bank'; JS 214 *rraṃjāṣṭa naraṇḍa* 'they escaped to the shore'; III 108 (2933), 5 *gaga nā raga baidā āva* 'they came upon the bank of the river Gangā'; ablat. plur. III 34.12 *aysdyāva ragā jsa* 'torn from the banks', = III 36.7 *aysdyāva ragyau jsa*, = III 40.15 *aysdruvā raṃgyau jsā*, = III 46.20 *aysdyāvi ragāṇa jsa*. From *ranga-*, Oss. D. *rānyā*, I. *rāy*, *rānq* 'row', DI. *ray* 'ridge' (but Pašto *rāya* 'plain', see s.v. *rrai*), Balōči *ray* 'ridge'.

raṃga- 'head', II 1.11 *raṃgya baida tcaṃjsa* 'hair on the head' gloss to Chinese *ttāni hvāra* = *t'ou-fa*, from *d'au-pi-wat* (K. 1015.5; 750.6) 'hair of the head'; K. 42.117 *ragyi biṇḍa kṣipalai hvaste* 'upon the head he struck a blow', from **raṃgyi*; loc. sing. to *raṃga-* 'ridge' hence to *raṃga-* 'bank'.

rracye, Z 19.7, read *rravye*, see *rrai*.

rachanai 'neighing', III 72.158 *aśāni hīvī rachanai* 'neighing of horses'. See *bichān-* of horses and *bachadā* of trees. Possibly dialectal *ra-* < *fra-* (as Oss. *rā-* and Tumšūq Saka *ra-* = Khotan Saka *ha-*), with base *khand-* > *kh'an-* 'make noise; laugh'.

rajs- 'rest on', see *pārajsā* 'support', BS *āśraya-*.

rajsāna 'reddening', I 189, 1104.4 *pūta rajsāna* 'redness from

bile', BS < *pi* > *ttena ca*, in the context of *loha-linga-* 'abscess with blood', which is glossed by I 161, 761 *lija haśa* 'red swelling'. From base *rag-*, *rang-* 'to colour', see cognates s.v. *rrāṣa-* 'red'.

rramja loc. sing. on the bank see *raṃga-*.

raṇa 'part, portion', IV 369 *ū jsūrina sū raṇa* 'and from corn one part'; IV 561 *ś(e) hvady(e) sū raṇa štāka* 'for one (each) man one part is necessary'. From *ar-*: *r-* 'to get or give a share' (see TPS 1959, 71-4), hence **r-anā-*, to Av. *rānya-* 'portion'; IE Pok. 61 *ar-*, Greek ἀρνυμαι, Av. *asī-* 'portion; fortune'. See also *hūra-*.

ratha 'tumult', see *rraatha-*.

rad- 'to tear, wrench', see *varrasta-*, and *ran-* 'to scrape'.

ran- 'to scrape', III 93.258 *gvīlā: šū raadāna* 'cow's horn is to be scraped'. See *haran-*: *harasta-*, *varrittā*: *varrasta-*. From base *rad-*, *rand-* with *-ad-* > *-n-* (see *band-*, *bañ-*, *basta-*, *hatcañ-*, *hatcasta-*), 3 sing. Z 2.137 *varrittā *radati*. With suffix *rranūška-* 'scraping'. To Oss. D. *rāndun*, *rānston* 'to smooth', DI. *rās* 'file (tool)' (> Dargwa *ras* 'saw') from **rad-sa-* (as Oss. D. *ros* 'cheek' < **raud-sa-*); Waxī *zarend-* 'to scrape', *zīrānd-*: *zīrest* 'to turn in a lathe' (**uz-rand-*), Balōči *runday* 'to comb', *raḍay*, *rasta* 'to tear up the ground', Zor.P. *randit* (AVn 79.4) 'scrape', N.Pers. *randīdaa*, IE Pok. 330 *red-* 'to raise', O.Ind. *rādati*, *raditā-* 'scrape, dig'; but Latin IE Pok. 854 *rēd-*, Lat. *rōdō* 'gnaw', *rādō* 'scrape', Celtic Welsh *rathu* 'rasp', OHG *rāzi* 'sharp; wild' O.Engl. *rætt*, O.Saxon *ratta* 'rat'.

rana 'boundary, side', II 103.55-6 *tcūra-rane kvaiysq* 'in the four-boundaried side', like *tcūratasa-* 'quadrangular'; possibly II 103.55 *ranye* (rather than BS lw *(a)raṇya-* 'wilderness', as translated AM, n.s. 11, 1965, 111); from *ar-*: *r-* 'to move about', *rana-* 'place of movement', in form with O.Ind. *rāṇa-* 'fighting'.

ranika 'skin-diseases', dyadic with BS *kuṣṭha-* '(all) skin-diseases'; I 171, 863-4 *khū ra va sūna rūni harštā thaṃjāna ysūmāna kauštā u ranikāni biṇḍa pīsalyāna* 'so that only oil remains, to be drawn out, strained, to be smeared upon the skin-diseases', BS *kuṣṭha-hṛta-*, in the prescription *vajraka nāma rūni* for skin-diseases; III 91.203-4 *khū ra va rūni harštā, thaṃjānā rranika-ni jsa gūnaalyāna* 'so that oil remains, to be drawn out, to be smeared are the skin-diseases with it'; III 89.170-1 *tī vā āsyāni va yangā u peṇḍā ranikā ttā cū jsīṇā āsyē sarbiṇḍā, pijsa kyihāre* 'these are the treatment for itches; and the pastes; these are skin-diseases which arise from a slight itch; they itch severely'; III 89.177 *śe ranikāni va yangā* 'the second treatment of skin-diseases'; III 90.210 *rranikāni bidā saṃkhalyāna* 'to be smeared upon skin-diseases'; III 89.179 *kuštā ranikāni bidā saṃkhalyānā*; III 91.206 *kuštā āstānna rranikāni bidā saṃkhalyānā jatte* 'it must be smeared upon skin-diseases the *kuṣṭha-* disease and the others; it heals'. From 'roughened skin', to base *ran-* 'to scrape', see *ran-*, and *ranūška-*. For *-ika-*, see *masarika-* 'mattock'.

rranūška- 'scrapings', III 85.76 *būysiṇā padī šū hīya ranūškā* 'scrapings of burnt goat's horn'; III 87.113 *aśā saḥā hīya ranūškā* 'scrapings of horse's hoof'; III 91.210 *hīṣa hīyā rranūškā* 'scrapings of iron'; III 93.259 *gvīlā: šū ranānā cū pejsā haikā, tte ranūškyānā padvānā* 'the

cow's horn is to be scraped; what is severe hiccup (BS *likkā*), with that scraping it is to be fumigated'. For *ran-* 'to scrape', see *ran-* (<*rand-*), participle *rrasta-*. For suffix *-āṣka-* see *lisūṣka-*. For 'burnt' stuff, note also III 90-187 *padīya gaysā* 'burnt reeds'.

rrantha- 'noise, tumult', III 72-157 *lvōyaṣām hīvi rathā* 'tumult of men' (in context of noises, wolves, elephants, horses); III 66-34 *rathā dirye mista* 'he continued a great uproar'; III 72-162 *rathā nvāsā u dānimā* 'uproar, noise and smoke'; JS 34r4 *mista ranthā pana* 'a great tumult arose'. Verbal *rrinth-*, Z 24-415 *pale* (BS *patākā-*) *magarāmala* (BS *makara-*...) *rrinthūdā bāhiyu* 'the banners the *makara*-flags (?) flutter greatly'; Z 5-34 *rrinthūdā pale padanma* 'the banners (BS *patākā-*) move in the wind'. Noun, Z 17-17 *rrinthai māstu uska sarbindā* 'its swirlings rise vast, upwards'. With *pa-*, JS 27v2 *paraṃthaṇa verttai* 'in the uproar you turned away' (BS *vart-*). From base *ranθ-* to IE Pok. 866 *ret-*, *reth-* 'of swift movement', but not with *branth-* (proposed in KT VI 305). See also *raθ-* in *rraha-* 'chariot, wagon'.

ranye 'part', see s.v. *rana*.

rraph- 'attack', Sid. 104v2 *rraphai jsa* 'in fight', BS *yuddhe*, Tib. *stobs hgyed-pa* (*stobs* 'strength', *hgyed* 'fight'). Base *raf-*, *ramf-* 'to attack, fight', M.Parth.T. *rf-* 'to attack', *rf* 'attack', *rft*, *rfg* 'assailant', M.Pers.T. *rp'g* 'a kind of demon', *rfydgylh* 'attack'; Yazg. *raf-*: *raft* 'to fight', *rafagan* 'pugnacious'. Possibly the name in the poem *Vēs u Rāmēn*, *Rafedā*, Georgian *Rap'ed*, may be an heroic name 'Fighter' from **rafēta-*. So with nasal *ramf-* in Sogd. Bud. *rnβ-* 'to attack', P 3-184-5 *AYKZY ZK 'yuštry OM 'yuštr' pr'w rnβ'y ZY ZK 'spy dnm 'sp'* 'as the camel fights with camel, so horse with horse'. See also s.v. *rrāha-* 'pain'.

ram- 'rejoice' (distinguished by single *r-* from *rram-* 'to move'), V 111, 33r3 (dyadic) *ramāro hayirāro* 'they might rejoice', BS *abhiṛameyul*; Z 3-58 *ramūndi hayāṛindā*; Z 22-172 *nai ne mara ramātā satsera* 'it does not rejoice him here in migration'; Z 12-94 *ramāte* 'he rejoices'; K 138-918 *vaña ramī herā hauḍāmdā* 'now they gave a pleasant thing' (Tib. omits); participle present, K 8r3 (dyadic) *halūsaṃdai ramaṃdai* 'rejoicing', K 14-111 *ramadai*; fem. III 95-42 *ramaṃca*; noun, K 26-129 *ramāne buša haḍarajūsai tcarakye*, = K 34-68 *rināme tciṛkyān hūyirāne būšā* 'pleasure, amorous sports (=BS *ratī-*), delight, jests'; adjective, V 111, 33v3 *ramaṇīyā*, BS *ramaṇīya-*; SuvO. 56v3 *ramaṇī*, BS *ramaṇīya-*; JS 37r1 *cejelake* (for *vejelake*) *ramaṇa bravīya agamjsa* 'young, pleasant, happy, faultless (sons)'; V 65-14 *vṛkṣa vasva ramaṇa brūna* 'trees clean, delightful, splendid'; V 66-12-3 *kāṇjaṇe ysi(rā jsa) ramaṇa chuaka* 'stalks delightful with *kāncana*-gold'; Manj. 414 *bimāṇa* ... *ramaṇī hvāra* 'music delightful, sweet' (to Z 5-100 which differs); with *-ya-*, Z 20-11 *ku ttū dātāndā ysama-ssāndau ramyu biśū* 'when they saw this world delightful, wholly'. From Iranian *ram-*, Av. *rām-*, Zor.P. *rāmišn* 'joy', N.Pers. *rām-*, *ārām-*, *xurām* 'happy', M.Pers.T. *r'mu-* 'rejoice', Yidya *rīm-:rīm* 'to please'. Note also Bcd 49v2 *na vi[rā]rame* 'may I not displease', BS *na virāgayi* (the *-rā-* may be due to first intending to write *virāh-* 'displease', as in III 26, 30b2 *ārāhya u ni virāhya*,

BS *ārāgitā ārāgya na virāgitā*). IE Pok. 864 *rem-*, O.Ind. *ramate* 'rest, be pleased', *ratā-*, OHG *rama* 'support', Got. *rimis* 'rest', Lit. *remiū*, *reñti* 'support', *rimti* 'be at rest', Tokhara B *ram-*, *rām-*, A *rāni-* 'incline'. See K 151-41 *hūrrāgye* from **hu-rāmaka-*.

rram- 'to move' with preverb *ati-*, V 184v5 *ttirandū vyata* 'entered', present *trām-*; with *pari-*, V 261b1 *parrāmāte vātā*; V 95r2 *parrāme* (3 sing.), replacing *lv prracavāte* 'go forward' (BS *pra-cyav-*); III 26, 29v3 *parāmidī* BS *paryavāpsyanti*. From *rani-* 'to move', Zor.P. causative *rāmēnēt*, with *aθi-* (<*ati*), DkM 343-8 *ahrāmāt*, *ahraftan*, Pāzand *aharām-*, M.Parth.T. 'lr'm- 'raise', *nyr'm*, *nr'm-* 'lower', *r'm* (?) 'place of rest', M.Pers.T. 'lr'm, 'lr'pt 'raise', *nyr'm* 'lead down' *nyr'pt*, Pahlavī Psalter 'hl'm, 'hl'pty. See above *narām-*, *naranā-* < **niž-ram-* 'go out'. Base *ram-* variant with *rap-* 'move', Av. *rapta-*, Zor.P. *lvbyt *rapēt*, *raftan*, N.Pers. *ravad*, *raftan*. IE Pok. 326-32 *er-:r-* with *r-em-*, *r-ep-* (not in IE Pok.).

rambina 'talk (?)', III 1, 6v2 *ā vā māsta-gvāroñā jsa*, *ā vā rambina*, *ā byamḍina* 'or through great business, or through talk (?)', or through confusion', in a list of faults; III 8, 16v2 *ā vā mista-gvārauñe jsa*, *ā vā ramḍina*, *ā byamḍina*. This is **ramba-*, inst. sing. *ramḍina*; no bilingual text nor similar list has been found. Possibly nasal form to the base *lap-*, *rap-* 'to talk', M.Parth.T. *l'b* 'call, prayer' and *l'b*, M.Pers.T. *r'b*, N.Pers. *lābah*; Pašto *lawdal* 'to speak', Šuynī *liw-*, *liwd*, Yazg. *laf-*, *lafd* 'speak', *lafēk* 'teller of tales'; Yidya *rov-* 'to bark', *riūd*, Khowar *lv reik-* 'to speak' (**rāpaya-*), Zor.P. *rap-* 'cry out'. IE Pok. 677 *lep-*, O.Ind. *lāpati*, *rāpati*, Slav. Russ. *lepetati* 'to chatter', BS *ālāpayati* 'talk', *saṃlāpa-* 'conversation'. Hence possibly *ramba-* 'ill-natured gossip'. For variant meaning note also O.Ind. *jalpati* 'chatter', Prakrit in Khotan Saka *jamph-* 'make a statement'.

rrays- 'to direct', II 48-113 *kamā-cū va viña būrikyā na ra raysde* 'for Kan-ṭṣou till now he is not giving directions' (SDTV 112); K 109-321 *klu kāna rraysda ttīni hamiye kṣaṇa* (BS) *dā vaiṣṭā* 'when thought directs, then indeed in the same instant the *dharma*-doctrine is established', K 111-348 *kāma kṣaṇa vī ttraida kāna kṣaṇa kāma raysde hamiye kṣaṇa dā vaiṣṭā* 'thought in a moment has entered, it is to be thought a moment, thought directs, in the same moment the *dharma*-doctrine is established'; Manj. 46 *klu aysmva raysda vaśiṣṭa satva pālvvasva bvāṇa* 'when mind directs, it purifies, the being is then to be known to be well-purified'; II 96-92-3 *magāra hana hūyai pūṛā naistā*, *bāḍa vā na ra raysdai*, = II 94-10 *maṇigārā hanā hūyai pūṛa naistā bāḍa vā na rā rāysdyai* 'at the time of the seating of the son of the old *khan*-ruler the country is no more directed'. Participle *rraṣṭa-* 'directed; straight, right (rendering BS *samyak*)', Sid. 132v5 *rraṣṭa paṃda* 'right road', Tib. *legs-par*, Sid. 109r2 *raṣṭa*, Tib. *dran-ṣin* (*dran-po* 'straight'); K 138-931 *rraṣṭa-lvāṇāku* 'rightly teaching', Tib. *de-bṣin-gṣegs-pa* (=BS *tathā-gata-*); V 123, 2r2 *rraṣṭā-tṣūkā* 'going rightly' ('faring, behaving rightly'); Manj. 160 *raṣṭānai padāya* 'on the right path'; Manj. 391 *raṣṭa*, = Z 9-15 *abhāvi* 'non-existent'; K 109-311 *raṣṭa ga* 'right stage of life' (BS *gati-*); III 123-62 *raṣṭa na bṛjāṣe* 'he does not speak truly',

BS *satyaṃ na kathayati*; v 123, 19r2 *rraṣṭa-tṣūkā pajsamānā āṣaṇā* (=BS *īathāgata-*, *arhant-*); Manj. 111 *rraṣṭa-drraiṣṭi* 'having right views' (=BS *saṃyag-dṛṣṭi-*) with adjectival *-īya-*; K 151:35-6 *raṣṭyīm vasva dāya praraṣṭyānāi* 'may I see the right pure dharma-nature'; v 68, 8v3 *pīrmo rraṣṭye* (ba) *lysūste jsa*, =BS G 37 4a2-3 *anuttarāyāṃ saṃyak-saṃbodhiṃ* (to 8r1); v 329, 7v6 *rraṣṭo tṣūmatā*, BS G 36, 5v4 *sugata-*; abstract, Z 6:46 ace. sing. *rraṣṭetetu*, *rraṣṭatetu*. Causative *rrāṣ-*, participle *rraṣṭa-*, Z 14:67 *ūchi(ai) hā rrāṣāte bendā* 'he controls illness'; II 6:90 *pada rāṣūda hamaṃga* 'they make the road straight, level'; Sid. 144v3 *bvākā vijā* (BS *vaidya-*) *rrāṣāṇā* 'the trained physician must be directed'; Tib. *chlo-ga šes-pa sron-šin* (*sron-ba* 'to straighten'); III 58:8 *paṃda rrāṣiṃdā hamaṃgā*; Manj. 161 *khu rāṣe paṃde* 'when one guides along the path'; See *āraṣṭa-*, v 384:5 *pāraṣṭe* 'is raised over, exults over', *birays-*, *birāṣṭa-*, *birāṣ-*, *varāṣ-*, *varaysa-*, *harays-*, *harāṣ-*. Derivatives, *rrāysan-* 'director, owner', see below; *rrāṣa* 'control', Z 14:87 *viṣayārrāṣā* (dyadic) 'territory'; SuvP. 63v3 *rāṣiṃa*, BS *-vaṣena* ('under control of'); second component *-rāysa-* 'directing', III 9, 17v5 *paṃdā-rāysa-* 'director of the road, guide'; II 92:129 *kathi-rāysa-* 'governor of a city'; Z 2:201 *ham-rraṣṭu* 'always', see below. Adjective L 95:1 *rrāysanauda-*, BS *iṣvara-* 'owner, lord', see below. From *raz-*, Av. *raz-*, *rāzaya-*, *rāṣta-*, *raṣṭa-*, *-rāza-*, *raza-*, O.Pers. *rāsta-*, Sogd. Bud., Man., Chr. *rāt-*, Bud. *rāṣṭy* 'truth', *ptr* 'erection', *ptr* 't', *fr* 'y', *fr* 't', *fr* 't', *fr* 't' directs'; M.Parth.T. *rāz* 'just; judge', M.Pers.T. *r* 'z' 'edifice', *r* 'zmyrd' 'builder', *r* 'z grwg' 'skilled builder', Zor.P. *rāz* 'builder', *rāst* 'straight', N.Pers. *rāst*; Oss. D. *arazun*, I. *arazyn*, 'to erect', *arāzyn*, *arāst*; Balōči *rāzēn-* 'to build'; compound Sogd. *razkry* 'rectitude' (**raza-kara-*). IE Pok. 854-7 O.Ind. *rāj-*, *rājan-*, *rāṣṭi*, *rjū-*, *rājīṣṭha-*, Greek *ῥάγιος* 'reach', Lat. *regō*, *rectus*, *rēx*, Celtic O.Ir. *reraig* 'direct' (**re-rog-e*), Got. *rahtōn* 'reach', *ufrakjan* 'reach up'.

rraysaa- 'empty', *rraysāva-*, SuvO. 24r1 loc. sing. *āvuto rrayṣaṃ* 'in the empty village', BS *ṣūnya-grāme*; K 15:117-8 *dīṣa* (BS *diṣā*) *auva paramai baiṣa rrayṣāva vīṣṭauda* 'regions, villages, hamlets all are empty', = K 31:24 *phiri auva parmahe ca rrayṣāṇa vīṣṭāve*, = K 23:68 *phara auva parama ca rrayṣāṇa vīṣṭāve* 'many villages, hamlets, which lie empty', parallel Divyāvadāna 435:23 *grāma-nagarāṇi ṣūnyāni*; Z 2:23 *rrayso*, Z 6:24 *rraysvai*, Z 2:155 *rraysā*; dyadic, III 68:63 *raysauttāṣā*; III 125, 1a5 *rrayso*; K 109:307 *naiṣguda rrayṣā baiṣa dharma asāra* 'quiescent, empty' (=BS *ṣūnya-*) all dharma-elements without substance' (BS *asāra-*). Abstract, K 59, 32v1 *ṣa rrayṣāṇā vyache yuṣṭa idā* 'he has been able to realise the void', with abstract suffix *-auṣā*. From base *raz-* 'withdraw, leave, leave empty' (as O.Ind. *riṣākti* 'leave', *riktā-* 'empty'), Av. *razah-* 'solitude' glossed *viṣkar* 'hunting ground', O.Pers. *rad-* 'abandon', Sogd. Bud. *r* 'zh' 'secret', Man. *r* 'zy' 'n' 'w' 'x' 't' 'strange words', Chr. *r* 'z', Zor.P., N.Pers. *rāz* 'secret', Zor.P. *rāzān* 'secret things' (Gr. Bd. (TD2) 1:13); adjective, DkM 599:4 *rāzīk giyāh* 'secret place', M.Parth.T. *rwīṣṭg* 'secretly', Balōči *rādag* 'let go', M.Pers.T. *rl-* 'set free', Pahlavi Psalter *lṣty* participle 'set free'. N.Pers. *rahā* 'liberated; liberation',

raṣṭan 'liberate, let go'; O.Ind. *rāhas-* 'place apart', RV *raha-sū-* 'bearing a child secretly'. For the suffix *-āva-*, note *lvatanau* 'in Khotan language', Oss. *-au* in the same use; Sogd. Bud. *-w*, *krūw* 'having (fine) form, beautiful', abstract *-w* 'k', Chorasm. *-āwak*, Pašto *-āw*. To IE *regh-* or *legh-* (absent from IE Pok.).

raysai 'official title', IV 66a3 *phenaja raysai rre* (*vāra*) 'the royal portion of the raysaa-official' of (the city) Phema'. See also *rāysai*, from base *raz-* 'direct'.

rraysga- 'swift, light (not heavy)', Sid. 12r5 *rraysgā vira* 'swiftly', Tib. *myur-du*, Z 24:241 *luṣṣāta rraysgai* 'he grew swiftly', parallel Divyāvadāna 441:26 *āṣu vardhate*; Sid. 3r4 *vaskalyāmata mase raysga āstamuta gūnai* '(time) having the mark swift as only a moment and the rest', BS *nimeṣa-ādika-lakṣaṇa-*, Tib. *miḡ hdzum-pahi yud-ṣau-la sogṣ-pahi mēhan-ma*; 'light' v 87, 50r1-2 *ṣamī vā rre pulṣṭi biṣu anujātā crāmī ārrā o garkhā o vā rraysgā* 'the king Yama asks him, he questions all what kind of fault of his, whether heavy or light' (BS *anuyuj-* 'to enquire'); Bcd 55a4 *rraysgā*, BS *kṣipra-* 'swift', Bcd 55r3 *rraysgā vī thiyau* 'swiftly at once', BS *na cireṇa* 'not after long'; K 151:37 *raysga-t-t*; K 152:16 *tcana byelṭide rraysgama baysuṣṭi* 'whereby they get bodhi-knowledge swiftly', K 154:46 *rraysgī thiyām* (= *thiyau*) 'quickly, at once'. Compound, Sid. 17r5 *rraysga-gvācha-* 'digesting lightly or swiftly', BS *laghutara-*, Tib. *yan-wo* ('light'). From **raju-ka-* (-*dž-g->-ysg-*), to Av. *rayu-*, fem. *ravē-*, comparative *rañjyah-*; *rañjīsta-*, with component *raua-*, *-raua-*; M.Parth.T. *rg*, *rgydr* 'swift, swifter', Armen. lw *erag*, *arag* 'swift', Simnāni *raik*. IE Pok. 660 *leg* 'h-', *leng* 'h-', O.Ind. *raghū-*, *laghū-*, Greek *ῥαγῆς*, *ῥαφρός*, Lat. *levis*, Got. *leihts*, O.Engl. *leolt*, Lit. *leigėas*, *lengėis*, O.Slav. *ligŭkŭ*.

raysdvārā 'princesses', K 155:51 *raysdvārā rrespū(rā) hatsi* 'with the princesses (and) princes', = K 150:33 *raiysdvarāṇi rrespūrāṇi hatsa*, see *rraysdutar-*.

rraysma 'array, rank', Z 24:424 *āphāde ni rrayisma* 'their ranks are confounded'; Z 24:407 *rraysino thianjāre u āṣṣvūdā juvāre* 'they draw out the array and they begin, they fight'; II 86:41 *gūṣabaija saunau raysme* 'he scatters the ranks of the enemies'; loc. sing. v 107, 29v2 *gyastānu u aysurāṇi rraṣma beḡstānu* 'of those mounted to the war of deva-gods and asura-demons', BS *deva-asura-saṃgrāmaṃ abhīrūḍhānāṃ*. From *raz-* 'to direct', see above *rrays-*, to Av. *rasman-*, Zor.P. *razm*, *pātrazm* 'fight', N.Pers. *razm*, *razm-gāh*, *razm-yōz* 'seeking a fight', Armen. lw *razm*, *arazm*, *arazmik*, *paterazm*, M.Parth.T. *rzmg* 'h', *rzmg*, *rzmg* 'lyg', *rznu* 'lyg', *rzmywz*.

rarūya 'month name, second summer month', III 105:1 *rarūya māṣṭa*; Sid. 1 bis 15 *rarūyi māṣṭi*; Sid. 3r4 *rarūya*; II 27:34:15 *rarūye*, corresponding to BS *bhādrapada* 'month'.

ravi 'appointed time', III 42b3 *u sau ravi jsa pajsan tcerai* 'and at one time the worship is to be made' (Kalparāja text), to Av. *ratu-* 'fixed time', see also *rutā*, *rve*.

ravīnaa- 'of the plain' adjective to *rai*, K 14:108 *jivajivā ravīnā cāṣg* 'jivajivā-birds, birds of the plains, jays', = K 22:61 *jivajivā ra cāṣg*, BS *jivajivā-* 'pbeasant'.

rrayvi pata 'southern region', III 22, 12a2 BS *dakṣiṇa-*; Sid. 3v4-5 *khu urmaysdi hauda rričāṃ pa jṣāte u rrayve*

pa jsāte dvyām paṇḍāvān paṣtāme jsa 'when the sun goes northwards (to the seven sages) and goes to the southern region in moving on the two paths', BS *ravi-vartma-duaya-āṣṭrayaḥ*, Tib. *ñi-ma byan phyogs-su hgro-ba dān, lho phyogs-su hgro-ñin lam-gñis-su hjug-pahi phyir*; II 56.12 *ravya pa*; II 56.14 *ravye pa hīdva kṣīrāṣṭā padī* 'south the road to the Indian land'; II 56, 17 *ravye pa vāṣṭa*; II 56.20 *ravye pa*; ibid. *ravye pa vāṣṭā*; II 56.23 *ravye pa dva haḍājsye śadi biṇḍā* 'southwards two days' journey on land'; V 222.19.2 *rravye pana* 'from the south'; K 144, 146 *ciga kṣīra jsa ravye pa nūhūṇṣadā* 'south-west of China'; K 146, 344 *jabvi-dvīpa rīvyē pa idārai hīdva kṣīra samattai nāmā kṣīra ṣṭe* 'to the south in Jambudvīpa there is another land by name Samantaka in the Indian land'. See *pa*, *pata* 'region' above. In *rravya* **rapitā-* is preserved part of the older name for 'midday' used for the south (as *nēm-rōē* in the Sasanian period). To Av. *arəm.piθwā*, *rapitwā-* 'midday', *rapitwina-* 'at midday', *rapitwītara* 'southern', formed from *ara-* 'prepared' and *pitu-* 'food'; Oss. DI. *rāftad* 'midday meal', D. *rāftā* 'noon', I. *riwādon*, *riwāddon* 'place of noon rest', I. *riwāt*, *riwāt afon* 'time for daily rest'; D. *fāsa-rāftā*, I. *fāsa-rāfti* 'afternoon'; Sogd. Bud. *rypδβh* 'midday', M.Pers.T. *rbyh*. For *ara-*, IE Pok. 55 *ar-* 'to fit', O.Ind. *araṇi*, *alaṇi* 'enough', Greek ἀραπλοκω, Lat. *art-* (*ars*, *artis*). See above *aramdīs-* 'to overlook'; for *pitu-*, see s.v. *pā*, *pya*.

rravye adjective 'of the plains', see *rrai*.

rraṣā 'ruling', II 54.17-8 *avikṣyaude rāṣei raudānā naumā viṣṭāra rraṣā pūrāṇyasa* 'they exercised power (BS *adhiṣṭhita-*) on the sovereignty, the names of the kings, controlling the *vajra*-diamond, leaders', from **rasya-* (agent suffix *-ya-*) 'ruler, director', to base *rrays-* 'to direct'. Translated SDTV 68-9; see also s.v. *pūrauyasa-*.

rraṣma 'array; fight', see *rraysma*.

rraṣta- 'directed, right, straight', participle to base *rrays-*. *-ras-* 'burst', base in Sid. 103r1 *nirasamḍai* 'bursting out', see *rus-* (**ruxs-*) s.v. *narūj-*.

-ras- 'shine', K 153.18 *virasañi* 'shining' from *rus-* (**ruxs-*), see s.v. *rrus-* 'to shine'.

rraha- 'chariot, cart, wagon', V 15, 131 (dī)ma-*rraha-bāyā grata-lvāñā(ka)* 'tamer, chariot-driver, preacher of commandments', parallel to BS *dāmya-sārathi-*, as V 142, 131 *dimā(k)ā grata-lvāñāi*; = BS G 37, 72 *dāmya-sārathih śāstā*, G 36, 54 *puṣa-dāmya-sārathih śāstā*, Tib. *skyes-ba hḍul-bahi kha-lo bsgyur-ba (kha-lo 'driver')*; Z 13.149 *rraha-bārai* 'riding in a chariot'; III 74.212 *rahā:vahamḍā* 'the chariot descended'; III 74.204-5 *rahā sarba* 'the chariot rises'; III 43.24 *rahā kāda* 'he drew the cart', = III 39.70 *rahā kādā* (story of Vyāsa-); K 25.117 *cadane raha* 'brilliant chariot', = K 17.181 *cadana raha*, = K 34.67 *bveyāṇṣṭye rahā*; 'the shining chariot'; adjective, *rahya* 'charioteer', Manj. 138 *beṣa aṣya hastya* (BS *hastin-*) *gūha rahya t(c)u)ra-ysanya hīna* 'the whole four-divisioned army of horse, elephant, infantry, chariot'; K 33.62 *bveyāṣe ya raha baidā* 'upon a brilliant chariot'; III 5, 115 *satvāni nūrvāñāṣṭa rrahā bāyāka* (voc. sing.) 'chariot-driver of the beings towards *nīrvāṇa-*'. From *raḥa-*, Av. *raḥa-* 'chariot', *raḥi-* 'road', O.Pers. *raḥa-*, Sogd. Bud. *r'ṣ* 'way'; M.Parth.T. *ryh*,

plur. *ryh'n* 'chariot', *r'h* 'way'; M.Pers.T. *rihy* 'chariot', *r'h* 'way', Zor.P. *lyh* **rah* 'chariot', *rās* 'way' (*-s* = *-θ-*), N.Pers. *ruv* 'chariot', *rāh* 'way', Engl. 'rook (in chess)', Pašto *lyār*, *lār* 'road' (**raḥi-*), Orm. *rāt* (**raḥi-*), O.Ind. *rātha-* 'chariot', adjective *rathi-* 'charioteer', *rathyā-* 'road', Nūristāni Aškun *weriču*, *biriči* 'road' (**upa-rathyā-* or **vi-rathyā-*). IE Pok. 866 *ret-*, *reth-* 'run', Lat. *rota*, Celtic O.Ír. *rethim* 'I run'.

rraha: 'red (?)', II 85.18 *sau rraha: ṣīyi ttrihe:* 'one red, white radish'. From **raxa-* to **raxva-*, *rrāṣa-* **raxsa-*, like *ttaha* 'draught (of liquid)', and *paha-* 'cooked', **paxva-*, hence base *rak-* (beside *rag-*) 'to colour', O.Ind. *rakta-* 'red'. See also *rajsāna-*.

raha- 'dress', second component in *tti-raha* 'garment', IV 53.3 *ttirahām*, IV 68.1 *ttirahā*, IV 39.1 *ttiraha*; IV 59.2 *pamūha u ttirahā* (dyadic). From **taxta-raxṭa-* (or *-raxa-*, *-raxva-*) 'woven cloth' to *tak-* 'weave', Oss. D. *taxun*, *taydton* 'weave, prepare, cleanse', *āndax* 'thread', Lat. *texo*, *textus* (IE Pok. 716); and base *rak-* 'to prepare clothes', Zor.P. *raxtak*, N.Pers. *raxt* 'clothes', Chinese lw lo-t'i < lāh-tiei **raxti-* (K 41.12; Gram. serica 866h), O.Ind. *racayati* 'arrange', perf. RV *ānṛce*, IE Pok. 863 *rek-*, O.Ind. *racana-* 'arrangement'; Got. *rahnjan* 'to reckon', *ragin* 'counsel', O.Norse *regin* plur. *rogn* 'decisive powers, gods', O.Slav. *rokū* 'definite time', *reko*, *reṣti* 'to say', *raknēti*, *raṣiti* 'to wish', Tokhara B *reki*, A *rake* 'word'. See also *rīma* 'cloth, dress' (**raxma-*?) and *rahada*. For *-i* < *-ita-* < *-axt-*, note also *sāj:-sita-* and as first component *śī-phiṣa-* 'white'. See also *rrīye* 'called'.

rahada 'clothes', Manj. 77-8 *ttirāma sa klu hvi ayula* (BS *ayo-gola-*) *ujadīṣa js(ā) hadara satva sūṣa jsa hivi dasta padaṣaja rahada pātca* 'just as a man throws an iron ball on other beings, he burns his own hand with it (*-m jsa*), then he burns his clothes'. From **raxanti-* to base *rak-* 'arrange, dress' (see *rraha-*), with *-anti* like Av. *sādayanti* 'dress'.

rahā 'notch', III 81.174 gloss to Turkish *keysā* = *kāz* 'notch on an arrow'. From base *srak-*, Av. *sraxti*, *θraxti-* 'edge, corner', Pašto *rōx* 'side part', N.Pers. *rux* 'cheek', Yidya *rōxə* 'cheek', Waxi *rūk* 'forehead', Armen. lw *erax* 'mouth, muzzle', *eraxān* 'muzzle', Balōči *pa tēyi rahā* 'with the sword's edge'. *rāh* 'edge' *rahmay* 'bank of river', *du-rāhen* 'two-edged'. IE Pok. 1001 *srak*-to-* *-ti-* 'sharp-edged, sharp edge', O.Ind. *srakti-*, Av. *sraxti-*, *θraxti-*, Greek *πακτοί-φάραγγες*.

rahi *piṇṇā* 'a medicament', III 90.192 *avaṣāya, gvaṣi, raḥi piṇṇā, ṣiya bahanyā* (four uncertain plant names).

rrahamūna inst. sing. 'by the washerman', with *rraha-* 'clothes' and base *mū-* possibly base *mau:-mu-* 'to beat', attested in *muṣṭu* 'fist' (IE Pok. 745 *menk-*), O.Ind. *muṣṭi-* 'fist', BS *musala-* 'hammer', *mudgara-* 'hammer', Lit. *mūṣti* 'beat', since the washerman beats the clothes on stones in the river (BS *upahata-* 'cleaned' of clothes). Then connexion with base *mau:-mu-* 'to remove' or *maud-*; or *mau:-mu-* 'to wash' would (see VI 301) fail. The word is in two passages Z 5.86 *trānu hā pajsatā kho ṣṣīyā rrahamūna thonā pajsinde* 'the king was so stricken as by the washerman the cloth is beaten white' and Z 19.58 *(kho thon)e kūleina pajsinde rrahamūne handaru* 'as cloth with the beetle is beaten to another (colour, = white)

by the washerman' (where *-e* stands for *-a* inst. sing., or possibly with particle *i* 'surely'). Note also Oss. D. *miūā*, I. *mi* 'thing, deed, work', Hungarian lw *mű* 'work', assuming that D. *miūā* is from **muva-* as D. *siūā* 'horn' is from **sruva-*, I. *siū*, sy, *syk'a*.

rrā 'veins', Sid. 150v4 *rrā-v-i khānā* 'his veins are to be opened', Tib. *rāa gtar-zin*, Sid. 103v3 *īnakū rrām vira huñq nīrāne* 'from the adjacent veins blood issues', Tib. *rāa-nas khrag hbyun-ba*; Sid. 128v5 *sāmālā hīye re* 'veins of the shoulder', BS *sirā*, Tib. *phrag-pahi rāa*; JS 18r3 *ttie jsa baṇḍa jivaina hamagā huñā ttarūna, narā udišāya narrvai hīye re* 'from it vomited red blood equal to life; for the man you opened your own veins'; K 19-222 *ttiau hyai rri khauñā* 'their veins must be opened', =K 27-146 *ttiau hīye re khauñā*, =K 35-90-1 *re klūmānā* (translation BSOAS 29, 1966, 527); IV 17-14 *rāve jīye* 'he fails (becomes ill) in the veins'. From **rahā-*, Sogd. Man. *r'k*, M.Parth.T. *rhq*, M.Pers.T. *rg*, Zor.P. (Gr. Bd. TD2 66-11) *l'k'n* or *lhk'n* **rahakān*, **ra(h)kān*, Ind. Bd. *lg*, K 20 *lg* **rag*, Gr. Bd. (TD2) 110-8 *lk'n*, *lhk'n*, Ind. Bd. *lg'n*, Armen. lw *erak*, N.Pers. *rag*; (with *-ā*) Munjānī *rūgo*, Yidya *rīyo* (**rākā-*), Simnānī *ria*, Sivandī *rāge* (G. Morgenstierne, Volume dedicated to H. Taqizadeh, 207). To IE Pok. 336 *er-es-*, *r-es-* 'flow', O.Ind. *rāsa-*, *rasā* 'sap, juice', Lat *rōs*, *rōris* 'dew', Greek κρτ-ερώω 'flow down'. The Avestan river name *ranhū-* might represent **rasā-* 'flowing stream'.

rrā 'plain', see *rrai*.

rrā 'pain', K 23-80 *rrā vahana* 'pain descended', =K 15-134 *rā vahana*, =K 32-34 *rrāhā: nāve rraštā* 'pain took straightway' (translation BSOAS 29, 1966, 508), see *rrāha-*.

rrājā 'of the plains', adjective to *rrai*, Sid. 19v1 *rrājā namva* 'salt from the plain', BS *lomaka* (for *loṇaka-*, *lavaṇa-*), Tib. *cha kha-ra* (ed. Pekin *khad*); III 85-74 *rājā namva*, III 87-118 *rrāje namvena*; III 17-14 *rājā namva*.

rānām gen. plur. to *rāna-* 'fighter (?)', III 52-97 *ttena rānām haspūnaka* 'therefore the strivers among the fighters (?)' (see s.v. *haspūnaka*). To Av. *rāna-* 'fighter' glossed by Zor.P. *patkartār*, *rāna-* 'fighting', glossed by Zor.P. *patkār*. For the fighting ascetic, note Divyāvadāna 138-26 *yuyyadhvaṇ buddha-śāsane*, =Z 22-276 *haspāsta śśāśīna balyā*.

rrānā 'belt (?)', N 52-9 *pharāka-padya ratana nāste ysirru ālsatu u bišūnya ratana u rrānā yande* 'takes jewels of many kinds, gold, silver and various precious stones and makes a belt (?)', with Sogd. Bud. *r'n'kh*, Oss. D. *ronā*, I. *ron* 'belt' adjective use of *rāna-* 'the thing at the thigh' from *rāna-* 'thigh', Av. *rāna-*, Zor.P. *rān-pān* 'protector of the thighs' (glossed *sparčak* 'small shield'); note similar use of *hurā* 'belt, scarf (?)' below, and Šuynī *mīdž*, Rōšānī *mīdž*, Sarikolī *mīdž* (**madyaka-*) 'sword' as 'the thing at the waist'.

rāṇḍām 'ravens, crows', I 173, 91r4 gen. plur. *rāṇḍām hīvi hariysna* 'from the (disease of) tremblings caused by crows', BS *kākanī-trāsaneṣu* ('*kākanī*'s causing to tremble'), the goddess name *kākanī*, *kākinī* translated as *kāka-* 'crow, raven'. Base *rāṇḍ-* or *rāṇḍa-* < **rūnd-*, from **rapant-* 'rapax', like *ššund-* 'raven' < **xšuvant-*. The

passage lists diseases caused by BS *ōhūta-*, *yakša-*, *kākanī-*, *kumbhāṇḍa-*, *pišāca-* demons.

rāme 'be removed', Manj. 310 *hištā pyaucaī vahaiśai arcāi ttīyā arvā vai prrabāva ttie ttavai paitta rāme* 'eighty antidotic reducing medicaments, by the power of those medicaments his fever is reduced (*paitta* < **patati*), is removed'. See *rram-* 'move', *narām-*.

rrāyā 'times', Z 11-61 *drai rrāyā ššīve haḍāya* 'three times, by night, by day', parallel BS Divyāvadāna 12-19 *trī rātres trīr divasasya*, Sogd. Bud. *myō* *γšpw wγawso zmnw* 'day, night, six times'; v 88, 50r3 *ttie rrāyā* 'at that time'. From **rāti-* 'order, succession', Oss. D. *radā*, I. *rad* 'series' (*-d-* is from either *-d-* or *-t-*); with short vowel Zor.P. *lk* **rataḥ*, N.Pers. *radah* 'order, rank', Tokhara B *retke*, A *ratāk* 'troop' for BS *sainya-*. Note *jūna-* 'times', N 158-31-2 *ššavi haḍā rašta drai jūna ššīvi u drai jūna haḍāya*; Z 12-55 *ttīr-kālā*; II 7-118 *hauda kūla* 'seven times'; and *tāra* 'times', Sogd. Bud. P 7-173-4 *y'wr*.

rrāys- 'to make noise', Z 2-46 *suṭṭha rrāysindā u ššundā* 'the vultures and the ravens make noise'; Z 20-30 *suṭṭha rrāysindā*; III 47-53 *šāṇḍakyi rrāysārā*, =III 38-34 *šaudakye rāysāra* 'the (young) ravens make noise'. Possibly *rāz-* with long vowel present to **raz-* or base *rā:-r-*, *ra-* with increment *-s-*, to IE Pok. 859 *rē-* 'make noise', O.Ind. *rāyati* 'barks', with increment *rē-k-*, *rē-g-*, *rē-t-* and here *rrāys-* IE *rēg-* with the frequent variation IE *g* and *ḡ*. Av. *ray-* 'recite' derives from *rā-y-* or *ray-*, but Oss. D. *rājun*, *rāid*, I. *rājyn* 'bark' is from IE *rei-*, O.Ind. *rāsati*, *rasat* 'roar' (placed under IE Pok. 852 *rās-*, *ras-*) could also derive from IE *rē-s-*. Note also *ggūrās-* 'to dispute' if 'noise' is basic, IE *rē-k-*.

rrāysan- 'director', nom. sing. v 333, 27r2 *rrāyse*, BS G 37, 24p3 *īṣvara-*, Tib. *dban-ba*; gen. plur. II 54-13 *rāysanām hvāṣṭi* 'best of rulers', with adjective suffix *rrāysanonḍa-* 'dominating'. From base *raz-*, s.v. *rrays-* with professional suffix *-an-* (as Av. *maḥran-*, O.Ind. *rājan-*).

rrāysanonḍa- 'directing', adjective *-onḍa-* suffix < *-āvant-*, L 93-19 *dātā ve rrāysanonḍā*; L 94-39-95-1 *ūyāme vī rrāysanonḍā* 'dominating the survey', BS *avalokita-īṣvara-*; Sid. 1 bis v3 *ṇe biṇḍā rrāysanaudā* 'controlling the *anauṣa*-food' (=BS *amṛta-*); II 120-199 *jabvi dvīpa baida rrāyanaudā* 'ruling over Jambu-dvīpa'; K 54, 13v3 *samāhauñā rāysināṇḍā* 'master of trance' (BS *samādhāna-*), II 103-47-8 *ranījai janavai vīra rāysanaudā* 'ruling over the Land of Jade'; K 60, 35r1 *dāvīneṇ* (*-eṇ* = *-ai*) *ttaraṇḍarā vīra rāysanaṇḍāṇ hame* 'becomes dominant over the *dharma*-body' (=BS *dharma-kāya-*); II 4-54 *dā baida rāysnāḍā* 'master of the *dharma*-doctrine', =II 4-57 *rāysdāḍā*. To base *raz-*, s.v. *rrays-*.

rrāysāyana- 'royal throne', with three anomalies initial *rr-*: *-ys-* for Prakrit *j* (=Khotan Saka *š*), and *-y-* for *-ys-* (after *-ys-*) from Prakrit **rājāsana-*, BS *rājāsana-*; once in JS 18v2 *rāysāysnā*, both *-ys-* are shown. Less likely in a technical term, Iranian **rāza-hadana-* > *rāysāyana-* could also be considered; II 85-2 *rrāysāyaṇ biṇḍā* 'on the throne'; K 12-12 *rāysāya baida*; II 104-86 *rāysāyina* 'on the throne' (loc. sing.).

rāysai 'gift', possibly 'earnest money', variant with *haṇ-bā* 'share', *vāra* 'portion' and *herā* 'thing, possessions';

IV 7222 *karā va hambā* 'the share of the *karā* official', IV 3322 *karā va rāysai va* 'for the *karā*-official for a gift'; V 3.1.6 *spāta sīdahi va rāysai* 'gift for *spāta*-official *Sīdahi*', IV 4523 *rāysai hīvi vāra* 'the portion of the gift', IV 43b1 *rāysaina* 'with the gift'; IV 5511-2 *karā va rāysai hī(vi) herā*. See *karā*. With *harays-*: *haraṣṭa-* 'to present', see IV 7222, with *aharaṣṭa-* (IV 5522). To base *raz-*, s.v. *rrays-*, with meaning 'give' as in Greek ὀρέω. Note also for 'earnest money', BS *udranga-*, *avadranga-*, cited s.v. *dṛjs-* 'hold'.

rrās- 'direct', causative to *rrays-*.

rrāsa 'control', K 6, 143v4 *rrāsu vātā*, Tib. *sa-la*, Chinese *ti* 'earth' (K 223.10); SuvP. 64r2 *cu drrāvai aysmā rāṣa*, *cu vā ysūrri brrīye rāṣāna* 'what under influence of fickle mind, or what under influence of anger (and) passion', BS *cala-citta-vaṣeṇa kāma-krodha-vaṣeṇa vā*; SuvP. 63v3 *kāṣci ysūrri rāṣāna* 'under influence of sorrow, anger', BS *śoka-roṣa-vaṣeṇa*; V 31, 86b3 *rrāso*; K 69.225 *byamdi rrāṣa* 'under influence of confusion' (=BS *pramāda-*); K 148.64 *rāsa vaunīha*; K 148.50 *rāṣa vaunīha nī byehīde* 'they get no control, opportunity'; K 52.7.3-4 *jsiñi bidi byehiñā rāṣā* 'may I get control over life'; K 57, 24r3 *ttaramdarā vī rrāṣā byehe* 'get control over the body'; K 153.20 *ca byādā pāraumvā hastimiñi rāṣā* 'who (fem. **byaudātā*) got best control in the *pāramitā* perfections'; Manj. 277 *tī vasue byehe rāṣa ṣkauje*, = III 29, 43b3-4 *tī vasue byehā, rāṣa saṁtsārā* 'then he gets pure control of the *saṁskāra*-acts' and 'of the migration'; with 'to go, come', III 128.5 *rāṣa tsūti* 'come under the control of'; K 46.35 *ṣi nadā hārū bādī rāṣa tsue khū muḍā* 'the merchant Nanda came under the control of time so that he died'; K 109.315-6 *tty(e) aysmva pāsa rrāṣa jsāve* 'at once his mind comes to control'; with *yan-*, *padm-* 'make', II 129.81 *rrāṣi pastāmdū yuḍe* 'we deigned to bring into force' (translation AM, n.s., II, 1964, 20); K 39.154 *yuḍāmdai rrāṣā* 'they made him in control (set him free)' (translation BSOAS 29, 1966, 514); V 212, 46a3 *rrāṣi pari yuḍā*, V 211, 42.3 *rrāṣa parya yuḍe* 'condescend to give control'; V 280, 523 *rāsu padmāta kho sumirā* (context lost); III 137.12.3 *nāri kṣamī ne nā rrāṣai* 'may it please the wife; it is not in their control (?)'; ibid. 4 *[[[pāci rrāṣa*; Manj. 144 *rāsa reda vejsyāra* 'they see *rddhi*-power in control (?)'.

rrāsa 'dark-coloured', Sid. 136r5 *cha haryāsa u rrāsa u hīji* 'skin black and dark and red', BS *śyāva-lohita-*, Tib. *mdog gnag-pa dan*, *sno-skyar hdug-pa dan*, *dmār-ba dan*; Sid. 142r1 *henai u rrāsa cha* 'red and dark skin', BS *śyāva-*, Tib. *mdog dmar-la sno-skyar hdug-pa*, Tib. *sno-skyā* from *sno* 'blue, green' (plants), *sno-skyā* 'pale blue' (of emaciated skin), according to Jäschke Dictionary; *skyā-bo* (=BS *pāṇḍu-*) 'whitish, grey, yellowish white'; similar in the Das Dictionary; Mahāvvyutpatti 2088 *śyāma-*, Tib. *sno-bsans*; 8814 *niṭa-*, Tib. *sno*. Hence *rrāsa-*, BS *śyāva-* 'dark', to **raxša-* N.Pers. *raxš* 'mixed red and white, between black and fusc', the colour of the horse *Raxš* of Rustam; Waxī *rakš* 'grey, brown', Kurd. *raš* 'black', Armen. lw *erašv* 'reddish', = *ašxēt* 'reddish, of a fiery colour', *ašxēt dzi* 'chestnut horse', Sogd. *ryš* 'bay horse', Rustam's horse *ryšw spy* (Reichelt frag. III 22), to base *rag-*, *rang-* 'to colour', O.Pers. *āranjanam*

'decoration', Elamite spelling *ha-ra-an-za-na-am* (see W. Hinz, *Acta orientalia hungarica* 19, 1971, 23; M. Mayrhofer, *Die Sprache* 18, 1972, 53; H. W. Bailey, *JRAS* 1972, 106). From base *rang-*, *rag-* 'to colour', Sogd. Bud. *ruk-*, *pnč ruk'n pr'kh* 'five-coloured banner' (BS *patākā-*), Yavn. *rank*, Zor.P. *rag*, *rang*, N.Pers. *rang* 'colour', *razīdan* 'to colour', *rang-ū-rang* 'of various colours', M.Parth.Pers.T. *rug*, Armen. lw *erang* 'colour', *aparanjan* 'arm-band', N.Pers. *abranjan*; O.Pers. *āranjana-* 'decoration', Elam.Pers. *ha-ra-an-za-na-am*, N.Pers. *ārang*; Yidya *rok* 'colour'; Yazg., Orm., Sanglēt, Waxī *rang*, Parācī *rōng*, Balōcī *rang*; *havān rangin* 'in this way'. To IE Pok. 854 *reg-*, O.Ind. *rājyati* 'becomes coloured or red', *rāga-* 'redness', *ranga-* 'colour', Greek *πέζω* 'to colour'. See *rajsāna*. For 'colouring' see also *nar-*, and *hvarāka-*.

rāstai 'prepared', Manj. 200 *kha jaḍa keda vāysanyau rāstai cetta ālabana āyida* 'when the ignorant (BS *jaḍa-*) think, being influenced by *vāsanā*-impressions, they see the bases of thought' (BS *citta-ālabana*). Possibly base *rād-*, Av. *rād-*, *rāsta-* 'prepare, arrange', O.Ind. *rādhati*, *rāddha-*; O.Pers. *rād-*, loc. sing. *rādiy* 'for the sake of', Zor.P. *rād*, N.Pers. *rā*; with *pati-*, Zor.P. *patrād*, *patrāst*, N.Pers. *pairāy-*, *pairāstan*, Armen. lw *patrast* 'ready'; Zor.P. *ārāstan*, *virāstan*, N.Pers. *ārāy-*, *ārāstan*, Armen. lw *viray-*, M.Parth.T. *pdr'y-*, *pdr'y'd*, *pdr'st* 'prepare', *wyr'y-* 'arrange', M.Pers.T. *rd-* (from *rad-* and *raz-*).

rrāha- 'pain, ache, disease', Sid. 111r1 *kamala rrāhā* 'head-ache', BS *śiro-rti-*, Tib. *klad-pa na-ba*; Sid. 124r1 *ysira rāhā* 'heart disease', BS *hrd-raga-*, Tib. *stho na-ba*; I 187, 106v1 *garša rāha āchā jūndi* 'cures illnesses, throat disease', BS *gala-*. Compounds, N 76.21 *arrāha jāta-āchā himāta* 'become without disease, with illnesses destroyed', BS *aroga-*; N 76.27 *batā-rrāha* 'with little disease', BS *alpa-vyādhi-*. See also K 23.80 *rrā*, = K 15.134 *rā*, = K 32.34 *rrāhā*. From base *raf-* 'to attack', see s.v. *rraphai* 'fight'; Sogd. Bud. *r'β* 'illness', *r'βkw*, *r'βkyn* 'ill', *r'βny* 'wounded', Man. *r'f*, *r'fkw*, *r'fqyn*, Yazg. *rūvn* 'pain', *rūvnagig* 'ill'; Oss. D. *run*, I. *ryn* 'illness'. Possibly RV 10.117.2 *ādhrāya...raphitāya* 'weak...depressed (?)'. IE *rep(h)-* Pok. 865 *rep-* 'seize', O.Ind. *rāpas-* 'bodily harm', *raphitā-* 'injured', Greek ἐπέτρομα 'tear off', Lat. *rapiō*, *raptus*, Lit. *ap-rēpti* 'seize', Germanic **rabh-*, O.Norse *refsa* 'to punish', O.Engl. *refsan* 'blame'. But Iranian *rf-* 'to attack, fight'. See also *rrautte*.

rrāha māsta 'month *Rrāha*', second month of winter's end (=fourth winter month, corresponding to BS *phalguna-*), elsewhere *rrāhaja*.

rrāhaja 'month name' see s.v. *rrāha*, Sid. 3r5 *rrāhaji māsta*, II 72.18.1 *māsta rrāhaja*; V 227.65a1 *rrāhaji 22mye ha(ḍai)* '(month) *Rrāhaja* 22nd day'.

ri 'even, also, on the part of', latest form of *ra*=*rro*, *rru*. *rrī* 'veins', see *rrā*.

rrīj- 'surpass' from 'leave behind', V 355, 294v1 *kho būma ātāsiya rrījare pharu* 'as things of the sky (BS *ākāsa-*) surpass by much things of earth (BS *bhūmi-*, *bhauma-*)'; Z 22.165 *brahmānu rrījite dātēna lakṣaṇai drāvaredirsa* 'he surpasses *Brahmāna-* in appearance; his marks are thirty-two' (BS *lakṣaṇa-*); II 61b9 *tī cu burā ām mañ*

rrijāmi (no context). See cognates s.v. *parrij-* 'to deliver', base *raik-*.

rrijā 'queenly (?)', JS 12v2 *tta kha purra spāsa purṇa paṃješā vīra ttalottama ramba sūja rrijā ttisṇa* 'as the moon shines full (BS *pūrṇa-*) on the fifteenth day with the queenly splendour (BS *tejas-*) of Tilottamā, Rāmbā, Śūjā' (=BS *Śact*, wife of Indra). It can be traced to **rīja-* adjective to *rrīnā-* 'queen', rather than connected with *riji* 'of *riji*-colour'.

riji-jum 'of *riji*-colour', II 72:4 *riji-jum hulyega* 'a hand-cloth of *riji* colour'; in form like *māji-jūna-* 'of red colour'. Basic form ambiguous, **raiči-* > **rij-* > *rij-*, or **riči-* > *rij-*, or nasalised **rinči-* > **riṃj-* > *rij-*. Since *miji* can be connected with O.Ind. *mecaka-* with base *mai-*:*mi-* (see above s.v. *miji*), here a base *rai-*:*ri-* can be accepted, a colour name, like IE Pok. 859 *rei-* 'speckled, variegated', Lit. *rainas*, *raimas*, *raibas* 'grey' and 'variegated', Slav. Russ. *ribyj* 'variegated'; **roi-kō-* in O.Engl. *rā*, *rāha* 'roe-deer', OHG *rēh* (as OHG *mēh* 'mew' has been connected with *mai-*). This seems preferable to tracing *rij-* to **raji-* and connecting with *rajsāna-*, *rrāsa-* above, base *rag-* 'to colour'. For 'variegated', see also Iranian *pard-* (Khorāna lw *palāga-*), see *palaiga-*.

rrājsaa- 'sharp', fem. *rriscya*, v 70, 8v3 *rrājsaina kādarna* 'with sharp sword', BSG 37, 12b1 *tikṣṇena śastreṇa*, Tib. *mēhon rnon-pos*; v 263, 89r1 *rrājsā pihāka paḍe* 'sharp splitting axes', BS G 37, 76b1 *dāru-pāṭakāni kuṭharāṇi*, Tib. *śiṅ gsegs-pahi sta-re ruams*; JS 13v2 *rriscye guhaññā* 'sharp knife'; Sid. 17r2 *u tciñā rrinjsai* (*-iṃ=-ai-*) 'and (makes) the eye sharp', BS *dr̥g...* *śukra-prada-*, Tib. *mig rno-ba...* *byed-do*; Sid. 19v1 *bida-lūṃ* (BS *viḍa*, *lavāṇa-* 'fossil salt') *ṣṭ grāma u rriscya* 'fossil salt is hot and sharp', BS *uṣṇa-haraṃ tikṣṇaṃ viḍaṃ*, Tib. *čabs-ru čha ni drod che-śiṅ rno-ba yin-te*; Sid. 104v4 *ṣṭ rrinjsaṃ* (*-iṃ=-ai-*) *hvaḍā khaṣṭā āstaṃna* 'this (*pāṇḍu-roga*-disease arises) from sharp foods (and) drinks and the like', BS *tikṣṇa...* *niṣevanā*, Tib. *kha-zas-la sog-s-pa ruo-ba dan*; Z 2:75 *parvacha nī bṛāmata rāśca* 'their ripening, their bodhi-knowledge is sharp'; K. 64, 82r1 *tvā raiscya satsārva gaumaṇa ttāja* 'that sharp swift river of *saṃsāra*-migration'. From **ričaka-*, fem. **ričāc-*, to base *raik-*:*rik-*, IE Pok. 858 *reik(h)-* (from *rei-* 'cut'), Greek *ῥεῖκω* 'break up', Lit. *riekiū*, *riēkti* 'cut'; O.Ind. *rikhāti*, *likhāti* 'scratch'; from *reik-*, O.Ind. *riśāti*, *liśāti* 'tear off'. See JS 16v1 *rraisvi gvaḥaiñā* 'sharp knife'; III 42:4 *haṣṭa raisvai* 'sharp message', to base IE *reik-*. *rīnā* 'of the queen', see s.v. *rrīṇa*, *rīna*.

rrīṇa 'queen', K 52:76 *mīsta cingāni ṣṭ rīṇa* 'this great queen of the Chinese' (or adjective 'Chinese queen'); plur. SuvO. 36r3 *rrīṇe u rrāspūra varā u rrā(yśduirā)* 'queens and princes there and princesses', ibid. 4-5 *rrī(ṇe u rrāspū)ra u rrāysduirā*, BS *agra-mahiṣṭ rājaputrās ca rājadhitaras ca*; gen. sing. v 112, 34v4 *rrīṇe*, BS *agra-mahiṣyās ca*, III 73:176 *rrīṇe*, JS 3r2 *rrīna*, K 155:51 *jaṣṭe rīṇa*; with *yi* 'him', K 40:19 *rrīnai ṣā hāḍikaṇa biṣṭiyā* 'the queen took him in the clothes', =K 43:137 *rīnai hāḍikaṇa biṣṭiyā*; K 42:97 *rrīnai tta tta hvā* 'the queen spoke so to him'; K 40:14 *dvī rīna ye* 'there were two queens', =K 43:133; K 40:15 *paḍauysā rīna* 'the first queen', =K 43:134 *paḍauysi ri(na)*; later oblique

K 42:105-6 *rrīṇa pejsā amanā himyem* (*-em=-ai-*) 'to the queen strong displeasure arose'; K 155:51 *jaṣṭe rīṇa raysdevyārā rrespū(rā) hatsi*, =K 150:33 *gyaṣṭā rīṇā raiṣṭdvarāṃ rrespūrāṃ hatsa* 'with *devī*-goddess queen, princesses, princes'; K 40:20 *rrīṇa āhāmrrji hvē* 'delighted he said to the queen', =K 43:138 *rīṇa āhauja hvē*; III 117 (line 2):8 *mastye janava-kadyānye rīṇa jaṣṭiṇa aysmū* 'the royal mind of the queen great beauty of the land' (BS *janapada-kalyāṇā*); III 68:62 *rrīṇa jsa hvāṣṭye* 'from the chief queen'; K 42:100 *mera rīṇa vīra brrīyā* 'love for my mother the queen'; K 42:100-1 *jaṣṭa rīṇa vīra* 'for the *devī*-goddess queen'. With *-ka-*, III 73:173 *rrumida kvāṣṭā, rīnaka ya* 'beside the king was the queen'. From the base *raz-* 'to direct', hence **razinī-* 'wife of the director' > **raiṣnā-* > **rainā-* > *rrīnā-*, beside *razi-* > *rrāys-*, *rrās-* see *rrāysdutar-*, *rrāspūra-*; see *rrāysan-*, and base *rrays-*. Suffix feminine *-inī*, see *Šuynī*, *Rōṣānī* *wirdsin* 'she-wolf' (**vṛcīnī*), Chorasmian *work'n* 'she-wolf' (**vṛkānī*), and Av. *-ānī*, *ahurānī*.

rrātu 'cleft', Z 22:281 *hamata śśandā rrātu yande* 'of itself the earth makes a fissure' (into which Mahākāśyapa entered); adjective, N 50:30-1 *butta haḍe tte nroye gaṃjso cu khūñjāsa o rrātajsa* 'he would know however the defect of the boat which was full of holes or of rifts'. Note also Tokhara B 12a3 *ṣhyīye lenke* 'mountain cleft'. From base *raiṣ-* 'to tear, split', see s.v. *bārātq*, participle *birṣṭa-*.

rīna 'queen', see *rrīṇa* with *-ṇ-*.

rrīnth- see s.v. *rrantha-*.

-rīph-, see *pārīph-*, BS *sthāpaya-* 'establish'.

rim- 'rejoice', see s.v. *ram-*; K 41:45 *kūṇālārrima upagaup-ttā sthī(ri) vīra*, =K 43:163-4 *kūṇālā rīma upagaup-tti sthīri vīra* 'the boy *Kūṇālā* was delightful to the elder (BS *sthāvira-*) Upagupta'.

rīma 'cloth', II 77:36 *māṣaka va rīma gīryāṃḍu* 'we bought cloth for clothes'. From **raxma-* to base *rak-*, Zor.P. *raxtak*, N.Pers. *raxt* 'clothes'. An alternative would be **raiṣma-* base *raiṣ-* beside *rais-* 'to spin', N.Pers. *riṣtan*, *rēs-*, Balōči *rēsag*, *rēsag* 'spin, plait' but the lost *-s* would normally be indicated by a subscript hook. IE Pok. 858 *reik(h)-*, O.Ind. *rikhāti*, *likhāti*, *rekhā* 'line', and *reik-*, N.Pers. *riṣtan*. For **raiṣma-* note Zor.P. *aḥrēṣm* 'silk', N.Pers. *abrēšum*, Tib. *par-ša ris-ma* (MT a III 001) and Tib. *par-ša re-ši-ma* (MT a VI 0056, quoted F.W. Thomas, Tibetan literary texts II, 201) may belong here, with *par-ša* for *par-ša-* 'variegated (?)'. See s.v. *raha-*, for base *rak-*.

rrīma 'faeces, filth, dirt', Sid. 121v1 *rrīma*, BS *viṭ*, Tib. *dri-ma*; SuvP. 66v4 *rrīme*, BS *malam*; III 134:85-6 *rīma maṇi naiṣṭa* 'here is no dirt', BS *malina na asti*; v 134:5 *rīmañi*, gen. plur. Sid. 4r4 *rīmañam*, N 52:12 *rrīmañyan*. Adjectives, III 124:85 *rrīmajsa*, BS *malina*, Z 4:96 *rrīmajsa-*, with negative, K 62, 76v1 *arimā*, Z 22:244 *arrīmajsa-*; with *naṣ-*, Bcd 48r1 *naṣīrrīma*, BS *vimala-*, SuvP. 68v3 *niṣīrrīma*, BS *sunirmala-*. From base *rai-*:*ri-* 'to flow, defecate', Av. *irita-*, Zor.P. *riyēt*, *rīt*, *rēman*, *rēmantom*, N.Pers. *riyad*, *ridan*, *rēm*, *raiman*, Sogd. Bud. *rym*, *rymh*, *rym-γw'r'k*; adjective *rym'n'k*, Man. *rymnyy*, Yāyn. *rēm*, Oss. D. *lijun*, *lid*, I. *lijyn*, *lyd*, D. *lāxā*, I. *lāx* 'excrement', Kurd. *lāxā* 'slag', Pašto

rama, *rima* 'mucus, dysentery', plur. *ramē* 'mucus, bile'.
See also *rīyai*.

rīye 'he called, summoned', Z 5.96 *hā paḍā hūruva rīye* 'thither first he called the merchants (= BS *śreṣṭhīn-*)', parallel to BS G 37, 75 bis b2 *sa rājā trīmśat koṭyo amūtyānām āhūya* 'the king summoning 30 koṭi- millions of his intimates'. Possibly to base *rak-* (see above s.v. *raha-* 'dress'), O.Slav. *rekō*, *reṣti* 'speak', Tokhara B *reki*, A *rake* 'word'.

rīyai 'anus', Sid. 102v1 *u rīyai puṇvānā* 'and is to be inserted into the anus' (BS *guda-*), Tib. *rkaub-tu brdzans-la* (*rdzong-ba* 'send, put'). From **raitaka-* to *rai-* 'defecate' (see s.v. *rīma* 'dirt') or **raikaka-* to *raik-* 'pour out, leave', see s.v. *parrij-*.

rriys-* 'to lick' (or possibly **rriis-*), present 3 sing., III 43.18 *ā vā rīstā raijsai kādarā dairā māksī* 'or he licks honey upon the edge of a sharp sword', cliché BS Śikṣā-samuccaya 204.12 *madhu-digdhā iva kṣura-dhāra-samā*; Sanskrit Nīti-śāstra (5748) *asi-dhārā-avalehanam*; preterite, 3 sing. Z 5.44 *bīṣāna nā bīṣā rīṣṭe* 'he licked them both with his tongue'. Base *raiz-* or *rais-* 'to lick', Av. *raēzaēte*, Zor.P. *lēšēnd*, *līstak*, Sogd. Bud. infinitive *rys'ty*, Yav. *les-*, *lis-*, *lesta*, N.Pers. *lēš-*, *līstan*, Sanglēcī *lēš-*, *let*, Iškāšmī *lēš-*, *līst*, Waxī *liš-*, *lišetk*, *lišt*, Yidya *nariš-*, *narišd*, Pašto *lit* 'smooth' (līsta-*). IE Pok. 668 *leigh-*, O.Ind. *lek-*, *liḍha-*, Greek *λεῖχω*, Lat. *lingō*, *linctus*; *ligula* 'spoon', Celtic O.Ir. *ligim*, Welsh *llyfu*, *llyw*, Got. *bi-laigan*, O.Engl. *liccian*, O.Saxon *likkon*, Lit. *liežiu*, *liežti*, O.Slav. *ližā*, *lizati*.

rriys- 'tremble', III 76.237-8 *ysira-m štām biṣā tta tta rīysde*, *khu ja kattalā bahyā bāgara rīysde* 'my heart so trembles altogether as the leaf of the kadālī-plantain tree trembles'; participle present, N 75.26 *rriysamḍai patamḍai* 'trembling, stumbling', BS *pravepa-māno*, see s.v. *tcārampha-*. With preverb *bi-*, K 5, 144r2 *lovadāti* (BS *lokadhātu-*) *kṣei-padya bārrīysātā* 'the cosmos shakes in six ways', Tib. *kjig-ten-gyi khams hdi nam-pa drug-tu g-yos-so*; parallel to v 338, 62r4 *kṣei-padya ārotta* 'it shook in six ways', BS G 37, 58a6 *ṣaḍ-vikāram prakampitaḥ*; Sogd. Bud. *z'yh wyašw znk'n šn*; preterite, III 72.158-9 *bīrīysya ṣaṇḍā mista* 'the great earth shook'. See also *harīys-*. Noun, *rriysai* 'trembling', Z 2.57 *āhusāte rriysai nāte duṣḍarrau* 'he sweats, trembling seizes the coward'; I 145, 54r4 *ysira-rīysai* 'trembling of the heart', BS *hrd-roga-*; SuvO. 4v2 *puvaṇā o ahva-rīysā* 'fear or trembling of the belly', BS *bhaya-vyasana-*; v 113, 35v1 (contaminated words) *aharīysātā* 'not trembling', BS *anupāyāsa-*, with variant *ahva-rīysātā* (with *-tā* from preceding word *ahaysgamatā* 'not anxiety'). From base *raiz-*, Oss. D. *rezun*, I. *rizyn*, *ryst*, D. *nirristæj* 'shake'; Sogd. Man. 'wryzt' '(the fruit) drops'. IE Pok. 667-8 *leig-*, O.Ind. *rējate* 'jump, shake', *rējati* 'make shake' (-j = IE -g- or -ḡ-), N.Pers. *ālēxtan* 'jump, kick out', Kurd. *be-leziūm* 'dance', *ližim* 'play', Greek *ἐλελίζω* 'make tremble', Got. *laikan* 'jump', *laiks* 'dance', O.Engl. *lācan* 'move quickly', Lit. *laigyti* 'will run around'.

rriysām 'empty', see *rriysaa-*.

rriysū 'rice', Sid. 9v1 *rriysu* 'rice', Tib. *hbras-bu*; Z 22.126 *rriysū rriūtā* 'the rice grows'; III 73.183-4 *hvaḍāṇḍā rriysū tte* 'they were eating rice'; I 159, 72v3 *rriysū*; I 161,

76r5-v1 *rriysū*. Adjectives, I 191, 111r2 *rriysa gūrvā* 'rice grains ground', BS *tanḍula-*; I 147, 57 *rriysvā gūrvā*, BS *mahaṣadha*; Sid. 9v1 *rriysvauai ṣapā*, BS *kṣara-pāyasa-*, Tib. *hbras-kyi ho-thug* (*ho-thug* 'rice, boiled'); Sid. 101v1 *rriysutā* 'rice-water', Tib. *hbras-bu*, Sid. 101v3 *rriysutca*, BS *tanḍula-ambhas-*, Tib. *hbras bskus-pa*. From *uriz-*, Pašto *wriže* (plur.), Orm. *ridzan*, *rēzan*, Yav. *rijan*, Zāzā *res*, possibly Sogd. *rys'kh* 'stny' 'rice-field'; with nasalized *-nj-*, Zor.P. *brinj*, N.Pers. *birinj*, *gurinj*, Simnāni *varinj*, Uigur Turkish lw *kürüč*, *krūnč*, *krūč*, Sivandī *birji*. To O.Ind. *vrihi-*, Nūristāni Kati *r'ic* (c = ts) 'barley', see M. Mayrhofer, Sanskrit Etymological Dictionary, s.v. *vrihi*; Greek *ὄρυζα*.

rriysga 'quick', Sid. 17r1 *gvaṇa rriysga padīme* 'makes ears quick', BS *śrotra-prada-*, Tib. *rna-ba gsao-ba*. See *rriysga-*.

rriys-dutar- 'daughter of the director, princess', v 112, 34v4 *rriñe rriṣpūrānu rriysduirānu* 'of queen, princes, princesses', BS *agra-mahīsyāś ca rāja-putrāṇām*; v 113, 35r4 *hvāṣṭye rriñe u rriṣpūrānu rriysduirānu* 'of queen, and princes and princesses', BS *agra-mahīsyāś ca rāja-putrāṇām ca rāja-duhitṛāṇām ca*; SuvO. 36r5 *rriysduirā* 'princesses', BS *rāja-duhitaraḥ*; K 52.7.7 plur. *rriysdvarā*, K 148.56 *rriysdvire*, K 155.51 *raysdyvārā*, II 128.62 *rriysdvarām*, K 150.33 *raīysdvarām*, II 103.64 *raīysdyrām*. From **razi-dugdar-*, as *rriṣpūra-* from **razi-pudra-*. See base *rriys-* 'to direct'.

rriysdyai 'he directs', II 94.10 = II 96.93, *raysdai*, see s.v. *rriys-*.

rriyve 'south', K 146, 3v4 *rriyve jsa*, see *rriyve*.

rīṣā 'appetite', Sid. 14r1 *rīṣā prahāje* 'opens the appetite' (= produces), BS *ruci-*, Tib. *yi-ga lhye-bar byed-la*; Sid. 5v2 *rriṣā prahājākā* 'inducing appetite', BS *rocana-*, Tib. *yi-ga lhyed-par byed-do*; III 87.130 *khāysā vī raiṣā padīme* 'produces appetite for food'; with negative, Sid. 140v2 *arīṣai va bauṣā* 'stinking smell', Tib. *kha-dri mi zin-pa*. See adjective *arīṣa-*. From base *raiz-*, **raizya-* > *rīṣa-* 'desire', Sogd. Bud. *rys* 'desire', *ryzy'n* 'at will', *rys't* 'he may desire', *kṣny r'z'k* 'desiring little', *rys-kr'k* 'sovereign', *rys-kry'kh* 'sovereignty', Man. *rys* **rēš*, N.Pers. *rēš* 'desire'. The Sogd. *z*, *š*, N.Pers. *š* may derive from *-z-* or *-j-*. To an IE base *reigh-* or *leigh-*, not with Indo-Aryan Prakrit *rījhaī* < **rdhyati*.

rīstā 'he licks', see **rriys-*.

rriścya 'sharp', fem. to *rriṣsaa-*.

rriṣṭa- 'licked', see **rriys-*.

rrista- 'distracted', SuvP. 63v2 *klesāṇi jsa rristāna aysmūna* 'with mind distracted by klesā-afflictions', BS *klesā-vyākula-cetasā*; BS *vyākulaṃ manaḥ* is rendered v 123, 3b3 *bātamā* 'confused', Tib. *hkhriugs-pa*; verbal, III 69.89 *raistāṇḍā kīysdāṇḍā biṣā* 'they ranged, searched everywhere'; K 58, 29r2 *cu biṣvā dāvāṇvā samāhānvā rristya dyāma ī*, *varai hajvattivija pārāma haṃbiḍā* 'what is discursive vision in all dharma-religious trances (BS *samādhāna-*), there by him is fulfilled the perfection of wisdom' (= BS *prajñā-*). See also *pārsta-* 'shaking', and JS 20v1 *hārīscya* 'abandonment'. From base *rait-*, Av. *raēθ-*, *irista-* 'depart', IE Pok. 672 *leit(h)-* 'go, die', Got. *ga-leiþan* 'go', O.Sax. *lithan* 'go, wander', O.Engl. *liþan* 'go, travel', *lād* 'waterway'; *lēdan* 'to lead', Tukhara A *lit-* 'go away, fall off'.

rrāspūra- 'son of the director, prince', rruspūra-, rrispūra-, v 113, 35r4 rruspūrāṇu rrāysdutrāṇu 'of princes, of princesses', BS rāja-putrāqām ca rāja-duhitṭāqām ca; v 112, 34v4 rrāspūrāṇu; SuvO. 30r3 rrāspūra, BS rāja-putra; Z 22.214 tcohorehaṣṭātā ysārā haṇḍara rrāspūra '84,000 other princes', v 131, 52b1 rrāspūrā bṛākā hajū 'intelligent, wise prince'; II 90.77 rrispūra āta 'princes came'; II 128.62 rriysdvarāṇa rrispūrāṇi (-iṃ = -ai-) 'of princesses and of princes', II 129.72 mājā rrispūra 'our princes'; II 103.64 jaṣṭā rīdāṇa raiṣpūrāṇa rraiysdvyñrāṇa 'of devī-goddess queens, princes, princesses'; K 150.33 rrespūrām; JS 35r2 rrespare; v 197, 43a2 jīta rruspu(rā) 'Prince Jeta'. With -ka-, JS 3r2 rriṇspuraka-. With -rr-, K 62, 77r3 rraiṣpūrrā. Named K 148.57-8 mista rriṇspūra tcūsyau; K 48.2.1-2 rrispūrā tcūṇa ttehi.; III 144, 46c2 mista rraiṣpūra pūyaṃ śikvaina (Turkish buyan < BS pūnya-). Tūmṣuq Saka rrespū(r-) in the fragment of the tale of Prince Uttare (unpublished). From *razi-pūtra-as rrāys-dutar- *razi-dugdar- to base rrayś- 'to direct'.

rruīya- 'royal', see rre, v 107, 30r2 rruīyā kūṣḍā 'royal palace'.

rrū 'oil', Manj. 310 gviha rrū 'butter', see rrūṇa-, rruṇa.

rūkija 'food', K 15.123 rūkija ttāra paj(ā)mi phara thaga 'foods exist, begging, much exaction (=tax)', = K 31.26 rrūkiji ṣṭūre pajāme phari thāgā (thā- for thaṇa-) 'foods exist, begging, great taxes', = K 23.72 naiṣṭa khūysa tī jṣāṇa buga 'there is not food (khāysa-), then also provisions' (BS bhaga-). Hence rrūkiji 'food', equated with khāysa-, bhoga-, can be traced to base rauk- 'to desire, please, satisfy' (see s.v. rrauṣā 'desire'). Connexion with 'food' in Zor.P. rōčik, Armen. lw rōčik 'food, victuals', patroučak 'sacrificial animal', Georgian lw roč'ik-i, N.Pers. rōzi 'food, provision, goods' (reinterpreted as connected with rōž- 'day'). In rrūk- the intervocalic -k- indicates secondary contact of k-k (or -t-k- or -p-k-). Tokhara B rok- 'to please' (if not from BS rocate 'it pleases') would give IE reuk- distinct from IE leuk-, in Iran. O.Pers. rauča- 'day'. But it would also be possible to trace rrūk- to IE lau- 'enjoy', Greek ἀπο-λαύω (IE Pok. 655), O.Ind. lota- 'booty', and hence distinct from rauk- 'to please' and rauk- 'to shine'. For rrūkiji, rūkija the origin would be rauka- with -ka- and adjective suffix -īnaa-, fem. -īnjā-. See also ārrji 'provisions (?)' from *ā-ruča-. For the double suffix -akaina- one can point to Oss. D. nomgin *nāmukaina- 'having a name'. Translation BSOAS 29, 1966, 507; 519.

rūkyām 'official title', gen. plur., II 77.6 bīrūkām sā n rūkyām va sā 'for the bīrūka-officials one and for the rūkyā-officials one'. The title bīrūka- is Turkish būriṇq. The association of the two titles rūkyā- (from older *raukyā-) and Turkish būriṇq may indicate identical bases. Turkish buyur- 'to command' can be set beside Khotan Saka rau-:rn- 'to command' (see s.v. parau, parsta- and rre, rrund-) from the base vrau->rau-. Note also rantcū variant to rrund- 'ruler'. In form rūkyā- is from *(v)rau- with adjective suffix -ya-, of agent, rather than gen. plural -yām. Since the Saka title kara-lranga, kanārang and barmak (Saka from BS pramukha- 'prior of a monastery') are found in the Persian Islamic sources, this title rūkyā- may be traced in the title rwl!

in Arabic script for rwj' or rwe' or rux' (rōjā, rōcā, rōxā) assumed by Vīrō in the poem of Vēs u Rāmēn of Gurgāni (ed. M. Minovi, 54.42 and ed. M. J. Mahjūb, 41.42), commented upon by V. Minorsky (BSOAS 11, 1946, 24-5). From a Saka *raukyā- a later form would yield *rōcā- (as -gy- became -j-). The long -ā of such a rōjā or rōcā would assimilate it to adjectives in -ā (from older -āka-). For the variation of -k- and -c-, note also the two words mvakalai 'glove' (base mauk-) and bauca- 'bat' (base bauk- varying with mauk-). The older base rauka- of rūkyāṇa is attested in the ethnic name Σακαροακοι (variants Σακαυρακοι, Sacaraucae, Saraucae), see recently K. W. Dobbins, Antichthon 8, 1974, 77, corresponding to the Chinese sai-ung 'Saka-ruler(s)' (K. 773.2 sō < sōk).

rūjai 'bursting, ejecting', Sid. 8v1 rūjai, BS udgāra-, Tib. sgregs-pa ('belch'). To N.Pers. ārōy, Pašto aržai (*ā-ruxš-), Munjāni yōruya 'eructatio', Yidya ararōy, Sanglēti arək, Sarikoli rēy, IE Pok. 871 reu-g-, Greek ἐραύγουαι, Lat. ērūgō, -ere, ructō, ructūre, O.Engl. rocettan, Lit. rjaugmi, raugiu, rūgiu, rūgstu, rūgti, O.Slav. rygaje sę. But raušā 'bursts', narūj- 'burst' from IE leug-.

rruḍarū 'shining', v 118, 67v6 (rru not quite clear) u ratnaucayu rro dāta-lvāṇau dharmā-bh(āṇaku) dāte hūṇa se rruḍarū myāno urnaysdānā dāstā 'and he saw Rātrocaya the dharmā-preacher (dyadic) in a dream, thus shining he appears in the middle of the sun', BS ratnoccayaṇa paṣyati dharmā-bhāṇakam sthita sūrya-madhye ca virocāmānam. Here se introduces speech or thought. The word rruḍarū renders BS virocāmāna- 'shining all around', from older *rruṣḍa-, that is, *ruxṣata- 'shining', comparative *ruxṣatātara- or adjective suffix -ara-, hence *ruxṣatara-, beside Manj. 207 rrūḍai *rauxṣatai 'shines', base rauk- with raux-ṣ- attested in Av. raoxṣna- 'shining', Zor.P. rōšn. The -ū may contain u (< uta) as emphatic particle or form part of a suffix -arū, then *ruxṣatarū-. For *ruxṣata-, note also Av. huṣata- 'dried', yamata- 'gone', yazata-.

rrūḍai 'shines', III 109.9 khū byava rauḍai 'as lightning flashes'; Manj. 190 byave rauḍaina hamagye 'like the flashing of lightning'; Manj. 207 gadharva-nagara uce pūra rrūḍai chaya '(non-existent) city of Gandharva (celestial) beings, moon in the water, shadow in light' (BS chāyā). Verbal rauḍai < *ruxṣatai, nominal rrūḍai < *ruxṣataka-, to raux-ṣ- in Av. raoxṣna- 'shining', Zor.P. rōšn from base rank- 'to shine', IE leuk-, see cognates s.v. rrundātā. See also rruḍarū. For -ṣḍ- > -ḍ- see s.v. māṣḍāna, kūḍai 'hole', mvaḍai 'puts on'.

rrūṇā 'oil', K 6, 144v2-3 o gvihu rrūṇu, o kūṃṣatīnau rrūṇu bñṣā 'give either cow's oil (=butter) or sesame oil', Tib. mar-ram lbru-mar-gyi shyin-pa; K 7, 147r3 gviḥā rrūṇā; v 69, 8v2 gviḥu rrūṇu, BS G 37, 12a5 ghr̥tēna; Sid. 15r2 rrūṇ, Sid. 9r1 rruṇi, Sid. 106v2 rūṇ, Sid. 15r2 rrū, Sid. 109v2 rru, loc. sing. Sid. 153r1 rrūṇa, inst. sing. Sid. 105r5-v1 paha rruṇna khāṣṣānā 'to be drunk with boiled oil', BS snehita-sarpiṣā, Tib. sman mar btun-bas; Sid. 152v5 gviḥā rrūṇaṇa, Tib. mar-gyi nap-du, gen. plur. Sid. 137r1 pahām rrūṇāṇi, BS sarpiś-, Tib. sman mar; inst. plur. Sid. 129r3 rrūṇāṇa jsa. From *raugna-

- Av. *raoṛma-*, Zor.P. *rōym*, *rōḥn*, *rōn*, N.Pers. *rauyan*, Sogd. Bud. *γ'w rōym* 'butter', Yidya *rūyan* 'clarified butter', *rūma* 'resin', Yazg. *rōym*, Waxi *rūym*. IE Pok. 873 **reugh-men-*, O.Engl. *rēam*, OHG *roum* 'cream'.
- rutā-** 'season', plur. v 56, 115r3 *rutā*; ibid. vi *rutī*, v 111, 33v4 *rutā*, BS *rtu-*, loc. plur. v 56, 115r2 *biṣṇo ruto* 'in all seasons', BS *rtu-*, =N 75.40 *biṣṇo rvo*; inst. plur. N 75.41 *rvyau jsa*; nom. sing. Sid. 3r5 *rva*, plur. Sid. 3r4 *rve kṣa* 'seasons six', BS *saṭ. . . ṛtavah*, Tib. *dus-ḥigs rnam* *drug-tu*; gen. plur. Sid. 4r1 *rvām hīvī haṃkhīysā* 'the number of the seasons'. From Iranian *ratu-* 'period of time', > **rutu-* > *rutā-*, Av. *ratu-*, *raθwya-*, Zor.P. *rat*, *raspik*, Parācī *-uṣ*, *sāmuṣ* 'autumn' **sāma-rtu-*, not Prakrit lw to BS *rtu-*, Pali *utu-*, Ardha-māgadhī *uḍu-*. For *-u-* note also s.v. *huto* 'thigh', *hutā-*, Av. *haxti-*, Oss. *ayd*.
- rrūta-** 'intestines', Sid. 121r4 *rrudām jsa*, Tib. *rgyu-ma*; K 18.216, K 26.142 *rrūva*, K 35.87 *rūva*, parallel Divyāvadāna 447.30 *antrāṇi*; Z 2.25 *rrūva*, Z 20.58 *ṣpuljei rrūva syī jatārā* 'spleen, intestines, lungs, livers'. From *rauta-*, Av. *urudwan-*, Zor.P. *rōt*, *rōtik*, N.Pers. *rōdah*, Oss. D. *rod*, I. *rud*, Balōcī *rōθ*, Yidya *rūi*, *rūyei*, Sarikolī *rawd*, Yazg. *rad*, Nūristānī *Aškun ṣō*, Waigali *wfū*, *zū* 'entrails', Kati *rū* 'hip, waist'. IE Pok. 873-4 *reut-*, O.Engl. *rēada* 'belly of animals, read'.
- rrudā** 'light', see *rrumḍā*, *rrūndātā*.
- rrudī** 'king', see *rrund-*, *rre*.
- rrūnai** 'madder, red dye stuff', II 18, 8r3 *rrūnai*, Sid. 126r4 *rrunai*, BS *manjīṣṭhā*, Tib. *bḥod*; Sid. 104r3 *rūnai*, Sid. 130r3 *rrunai*, IV 47b1 *rrunai*; III 19.42 *rūnai*; compound, III 86.102 *rrūnā-tīṃ* 'madder seed'. From **raudana-*, Balōcī *rōdan*, N.Pers. *rōdan*, *rōnās*, Pašto *hwaran*; Waxi *urudān*, Sarikolī *araden* (Shaw). From **raudana-* 'reddening stuff' to IE Pok. 872-3 *reudh-* 'be red', Av. *raoḍita-*, O.Ind. *rohīt-*, *rōhi-*, *rōhita-*, *loha*, *rodhra-*, *lodhira-* 'tree from whose bark red powder comes', *rudhīrd-*; Greek *ἐρυθός* 'redder', *ἐρυθρός*, Lat. *rūbidus*, *rubeō*, Celt. O. Ir. *rūad*, Welsh *rludd*; Germanic O.Engl. *rēod*, *rēad*, Lit. *raūdas* 'red', O.Slav. *rudū* 'red', Tokhara B *rātre*, A. *rtār*. See also *rrusta-* 'red' and III 47.54 *rroana* 'reddened (?)'.
- rrund-** 'king', see s.v. *rre*.
- rrūndātā** 'light', Z 24.193 *rrūndātā. . . ttāru. . . jāndā* 'light removes darkness'; acc. sing. Z 5.93 *rrūndetu*, v 342, 84v5 *rrūndetu yādāndā* 'they made light', BS G 37, 79a6-7 *avabhāṣya*; gen. sing. v 342, 84r2 *rrūndete yanākā*, BS G 37, 78b1 *loka-pradyota-* 'lamp of the world', inst. sing. Z 24.152 *rrūndete jsa*, K 5, 144r2 *niṣṭiṇe rrūndete jsa* 'with great light', Tib. *snan-ba chen-pos*; K 136.866 *rrumḍā yuda himē* 'light is made', Tib. *snan-ba bgyis-par hgyur-ba daw*; K 138.917 *rrumḍe yanāka*, Tib. *snan-ba byed-par hgyur-ba daw*; K 138.929 *rrumḍe yanākā*; III 5, 11r4 *brūṇāṃdā rrūṇde yanāka* 'brilliant makers of light'; Manj. 76 *ca rrudā ttāra na butte* 'who does not know light (and) darkness', K 66.145 *ttye tciṇa rūdā niṣṭi* 'in his eye is no light' (ibid. 147 *rrumḍā*, K 67.149 *rrumḍe*), Manj. 158 *dāvija rrūdā* 'the light of the dharmadocctrine', Manj. 159 *rrūde jsa dai va payseda* 'by light he knows fire there'; K 153.19-20 *rrude jsa aṇaṣṭi* '(the *vajrālokā-devatā*) not deficient in light'; allative, K 151.1

- rrādautāṣṭā* 'towards the light', =II 53.1 *rūṃdātāṣṭā*. With suffix *-kya*, III 67.48 *rrūṃdākyā* 'light'. From **rauxsnatūti-*, Av. *raoxsna-*, Zor.P. *rōšn*, *rōšnēnitān*, N.Pers. *raušān*, Yazg. *roxn* 'white; dawn', *rašan* 'bright', Šuynī *rišnōgi* 'light', Bartangi *ruxn*, Yidya *arunyo* 'light' (**ū-rauxsna-kā-*), Sogd. Bud. *γ'wšn*, Man. Chr. *ruxšn-*, M.Parth.T. *wrwšn-*, Balōcī *rōšanī*, Oss. D. *rox*, *roxag*, *roxsnag*; I. *ruxs*, *ruxsag*, Pašto *rūn*, *brēšnā*, Orm. *rūšana*, Parācī *rušan* (Pers. lw), Sanglēcī *šanāi*, *rašnāi*, Waxi *roxnīg*, *ruṇā*, Parācī *rhīnē*. To base *rauk-* 'to shine'; *ruks-*, see *rrūdai*, *rrudarū*; Av. *raoḥah-*, *raoḥane*, O.Pers. *rauḥah-*, Zor.P. *pyhok* **pairōk*, *aḥrōxtan*, N.Pers. *afroz-*, *afroxtan*, Sogd. Bud. *wyrywš't*, Chr. *wyrywš'd't*, Greek *ἐλαμψεω*, *rwēyn*, *rwē'yn*, Man. *fruwq*, M.Pers.T. **bruxst*, **brwē*, Balōcī *rōē*, *rōē*, *rōk kanag* 'make light', Pašto *wradz* 'day', *brēṣṣādāl*, Orm. *bruṣyēk*, *ryōk*. See also *birūn-*, *harūn-*, *rruṣṭā*, *rrus-*, *brrūka* 'window (?)'.
- rrumḍūni** 'joy' or 'power', SuvP. 66v2 *rrumḍūni hīrṣṭai niṣṭā* 'there is no joy (or power)', BS *na caṣustī ratī me kwacit* (with variant *bala-*), Tib. *dgah*. Possibly *ram-* 'rejoice' > *rum-*, with *-ta-* **rrumḍa-* with *-ina-*; or *rrund-* with *-ina-* to *rre* 'king', gen. sing. *rrumḍā*.
- rrumā** 'dust, mud', v 97r4 *mīysai khīrḡgā rrumā* (ba)ṣṭarrā-*ṇā* 'urine, mud, dust must be spread'. From base *rau-:ru-*, **rumi-* > *rrumā*, to Oss. D. *rugā*, I. *ryg* 'dust'; Zor.P. *ālūtakīh* 'pollution', N.Pers. *ālāy-*, *ālūdan* 'to foul'. IE Pok. 681 *leu-*, Greek *λύμα*, *λύθρον*, Lat. *polluō*, Celtic O. Ir. *loth* 'dust', Lit. *lutynas* 'pond', *liūnas* 'swamp' (for the Ossetic form note also D. *mugā*, I. *myg* 'seed', base *meu-*).
- rūmai** 'pulled out', K 100.297 *tcajsa rūmai nera hvastai* 'you pulled out her hair, you beat your wife'. From base *rau-:ru-* 'pull out', with *-m-* (as *phū-m-*, *khū-m-*, *tsum-*) to Zor.P. *rūnēt*, *rūt* 'pull out (hair)', Balōcī *runag*, *ruta*, Judaeo-Pers. *rūdan*, N.Pers. *rut*, *rūt* 'bare', Arab-Pers. *rauḍaq* 'skin', IE Pok. 681 *leu-*, O.Ind. *hunāti*, *hunōti*, *hina-*, *lāvaka-* 'cut off, reap', Greek *λύω*, Lat. *hūō* 'pay off', Celtic O. Ir. *loē* 'wool', Got. *hun* 'ransom', *fra-liu-s-an* 'to lose', *fralusnan* 'be lost'.
- rrūy-** 'to lose', participle *rrusta-*, *rausta-*, III 106.31 *bū rustai* 'he lost consciousness', K 27.162-3 *jīyaka rūya* 'lose life', =K 36.98 *bījevām* 'we destroy'; III 74.198 *hajsaiṣṭi jīyakā rrūyā* 'he was about to lose life'; II 107.163 *jīye rrustāndā* 'they lost life', Z 2.29 *rrūyāte*; Z 20.66 *rrustā*; II 49.32 *byātarji harbaisā rūye* 'he loses all memory'; K 45.21 *jīyē rūya* 'I lose life'; K 68.189 *paṃdā rriye* 'lose way', =K 71, 10v1 *padā ruyi*; Manj. 22-3 *ttī rūye nauma* 'then lose name', JS 18v4 *ṣera nāma rrustai* 'you lost your good name', K 61, 41v1 *khū ttī hī ysaṇṭha rūyide* 'if they lose this human birth'; Z 5.4 *jīvātu rruste* 'be lost life'; II 20, 11b2 *biysiyāṃdā u rrustāṃdī* 'they took and lost it'; participle present, K 109.324 *pārahā rrūyada baiṣa saṇa ālabana ṣk(au)jai bāṇada* 'losing all the support, binding up the *saṃskāra*-acts of the basis of the concept' (BS *saṇjñā*, *ālambana-*). From *raud-:rusta-*, present *raudya-* > *rrūy-*. Since Got. *fra-liusan* 'to lose' is IE *leu-s-* beside Greek *λύω* 'to loose', this *raud-* may be IE *leu-d(h)-* rather than IE *reudh-* 'to block' of Av. *raod-*, *uruzda-*, *urusta-*, O.Ind. *rodhi-*, *rudhi-* (not in IE Pok.), see *harūya*.

-rūya, -rūya loc. sing. to -rūvai 'opening', see s.v. -rūvai.
 rrūv-, rrū- 'grow', Z 15:4 rrūtā 'grows', Z 293:25 3 plur.
 rrūvā, participle rrusta-, SuvO. 36r1 hārrusta-, BS uccaiḥ ('up, high'); with negative Z 7:22 arrusta-; v 64:3 cu rrustai jva kṣira brī braudama (*briyāndama) pū(rā) 'who, being young, grew, dear to the land, dearest son'; v 263, 89r2 banhya rrusta 'the trees grew', BS G 37, 76b3 vṛkṣāḥ prādūr bhūtāḥ; K 23:68 hārasta maśapa 'the paths overgrown', Z 4:61 hārsta 'overgrown'; SuvO. 56r6 hārūvā, BS prarohiṣyanti; Manj. 275 hārveda, = III 29, 43b1 hārūvā; noun, Z 22:116 hāro 'vegetation', SuvO. 56r5 biśṣūnya hāro 'all kinds of vegetation', BS nānā-tṛṇa-gulma-oṣadhi-vanaspatayah; v 146, 71v6 u ysira hārau pharāka 'and many rough plants'; plural, K 73:50 hārūva 'plants'; with ham-, Z 22:128 hambruittā, hambrusta- see below. From base raud- 'grow, mount up', Av. raod-, Zor.P. rōd-, rustan, ārōdiṣi 'ōmand, N.Pers. rōy-, rustan, M.Pers.T. 'rwy' 'growth', M.Parth.T. rwd-, 'grow', 'brwd, Sogd. Bud. rwdt 'grows', rwd'y gmyh 'times of growth', adjective rwd'h; wn'br'wd 'tree growth', Man. rwd'nd, causative rwdn-, pṛwd 'growth', rwd-, rwd, 'brwd, Parāci rust 'high'. IE Pok. 684-5 leudh-, O.Ind. rōdhati, rōhati, rōha- 'rising, height', Greek ἐλεύθερος 'free', Lat. liber, liberi 'children', Celtic O.Ir. luss 'plant' (*ludh-stu-), Welsh llysiaw, Got. liudan, O.Engl. lēodan 'grow', lēod 'people', O.Slav. ljudije plural 'people', Lit. liūdis 'people'.
 -rūv- 'flow', Z 17:10 vaṇi varūvāndā ggaryau 'the streams flow down from the mountains'. To Av. frāraodayeite; raodāh- 'stream' (Zor.P. gloss rōtak); urūdi (Zor.P. gloss rōt), uruzdi- 'liquid'. Base raud-:rud-, Yidya lūr-, rul- 'flee', 3 sing. lūr, 1 sing. rul-am, to Old Ind. vṛudra- of the 'flowing' soma-juice (Sāyana's alternative dravaṇa-). See raud- 'stream'.
 rrūv-, rrū- 'remove', Z 7:33 ne jāta-rangā kūlaina rrūvāni karā 'the natural colour (BS jāta-ranga-) is not removed by the beetle at all'. With preverb, Manj. 411 ṣi vāsta burvui 'clothes are beaten white', see burūvāni above and prārū 'grasping'. From base raup-:rup- 'to remove, sweep away'.
 rrūvāsa- 'jackal', Z 13:35 rrūvāsā, parallel BS śṛgāla-, plural III (ed. 2) 142, 1r4 rrūvāsa, = Z 20:33 birgga pahīya svānā rrūvāsa biśā 'wolves fled, dogs, jackals, all', parallel BS śva-śṛgāla- 'dogs, jackals', Sogd. Bud. rwpsh 'fox', M.Parth.T. rwb's, Zor.P. rōpās, rōpāh, Pāzand raobāh, N.Pers. rōbāh, rōs, Oss. D. robas, I. rubas, ruvas, Orm. rawas, Šuynī rupsak, Yidya rūso, Sanglēcī vāvūs (ē < ā). IE Pok. 1179 O.Ind. lopūsa-, Armen. alouēs, Greek ὄλῳππῆξ, ὄλῳπός, Lat. uolpēs 'fox', lupus 'wolf', Lit. lāpė 'fox', vilpišys 'wild cat', Let. lapesa; to Av. urupi- 'dog', raopi- 'fox, jackal'.
 -rūvai 'orifice, mouth, hole', as second component, Sid. 103r1 kṛiṅga-rūvai 'anus', BS guda-, Tib. rkub; Sid. 4v3 kṛiṅga-rūva (loc. sing.), BS guda-, Tib. gzan; Sid. 121v4-5 kṛreṅga-rūva, III 89:163 kṛreṅgā-rūyā, I 175, 93r5 kṛiṅga-rūya vini 'pain in the part'; dyadic of the -rūvai, Sid. 103r1 kṛiṅga-rūvai hiyai ttawā.vi 'in the orifice of the part', Tib. rkub-kha-nas. To Sogd. Bud. rwp 'mouth', adjective rwpčyk 'oral'. From *rauf- to base raup-. IE Pok. 870 reup- 'tear out', O.Ind. ro-

pāyati 'breaks off', rūpyati 'have fracture', ropa- 'hole', Lit. raupai 'pock-mark', Slav. Serb. rūpa 'hole, pit'. For the -f-, note also O.Pers. kaufa- 'mountain', Zor.P. kōf to base IE Pok. 591 keu-p-, with Lit. kaūpas. Here too can be placed Munjāni yuro 'mouth' through *uruv-. See also s.v. pili-rūvi.

rūs- 'ovis Poli, wild sheep', II 60:20 u kabalmai rūs-kagā thūda-pa sau 'and one blanket-cloth sheep-skin cloak' (Tib. thul-pa). To Waxi rūš, Orošori rās, Sarikolī raos, Burušaski rūš 'ovis Poli' (Waxi being the nearest Iranian dialect to Khotan Saka) rather than Yidya lū, luū, Khovar rušk 'marten' whose skins are used. Base el- of red, brown colour, IE Pok. 303 O.Ind. řśya- 'antelope', = řśa-, with Waxi rūš 'wild mountain sheep'.

ruše 'barley', oblique to rrusā-, Sid. 135r3 ruše, II 18, 7a5 rrušā, II 23:19:2 rrušī jsa ādi 'flour from barley', Sid. 144v5 rrušī jsa.

rustā 'sbines', see rrus-.

rruštu acc. sing. 'sovereignty, rule', v 176:18, 2r2 'royalty'; II 128:44:48 rrušti; K 154:39-40 byelīne pīruṣṭama dhāya rrašti 'may I attain the supreme dharma-rule', oblique to rrustā. See also rraustā.

rruštāra- 'the plant name, BS arka-', III 90:201 rruštārānā; ibid. 92:240 rrustirānā, see rrustara-.

rrus- 'to shine', Z 3:35 kho ysirrā rruštā tterā rrusana 'as gold glitters, so brilliant'; Z 3:37 ttrāmu rrušindā hho ju vasutā ysirrā pahā 'so they shine as pure refined gold'; v 57, 116v4 rruštā; Manj. 250-1 cu ā vā harrūnā rrušta vara dravya(sta)na hira 'or what shines brightly there, the things of material stuff' (BS dravya- 'matter'). With pari- Z 24:417 tta tta nā parrusindā dīsta śṭānye hālštā 'so shines their spears in the hand'; with vi-, K 153:18 vīrasaṇi 'sbining' (-ras- from -rus-). Adjective, Z 3:35 rrusana- 'bright'; Sid. 136v3 rrušena rrima jsa pviṣta 'covered with shining filth', BS necakī 'dark', Tib. gnag-čīn hēher-te dri-mas g-yogs-pa. With ha-, Z 4:63 harīśāni (*fra-rusani-). From rauk-, rux-š-, IE leuk-, luk-šk- (see cognates s.v. rrūndātā) or IE leuk-, O.Ind. rūś-, Armen. loys 'light'. For -xi- > -s- see vasus- 'be pure' (*ava-suxs-). See also rūsana-, s.v. šair-chā.

rrusā- 'barley', Sid. 16r1 rrūsā, BS yava-, Tib. nas, Z 13:91 rrusa ašpari vaska 'barley for borse fodder'; acc. sing. Z 13:93 rruso hvira 'would eat barley'; Sid. 137r2 rrusa, BS pišta-, Tib. nas; oblique, Sid. 135r3 rruše jsa, Sid. 144v5 rrušī jsa. Compound, Sid. 143r2 rrušādā 'barley flour', nas rjen-par btags-kyi phye-ma; III 85:76 rūsādā, see āda- 'flour'; v 6:1:2 rrusa-parānā 'sale of barley (?)'. To Chorasmian rry, Sanglēcī uruws, Yidya ycršio, Waxi arbaši, Pašto plur. ōrbašē, Wanetsī, sing. urbūsa; plur. arbaši, arbusi, arbašē. From basic *arbusa-, possibly ar- 'to cultivate' with suffixes, see TPS 1960, 79-81.

rrusta- 'lost', see rrūy-.

rrusta- 'grown', see rrūv-, K 67:162 tti āṣi cuḍi ni rrusta 'then why has (the tree) not grown in the sky?'.
 rrusta- 'red', Z 22:309 rrusta-vrahauṇa hvastāndi 'they beat the red-clad ones', parallel to Z 3:82 kāsāya-vastra- of the Buddhist robes, Z 22:329 rrušto cilo 'red dress', K 41:50-1 rrušti-errāhām satti 'person clad in red', parallel Divyāvadāna 382:7 sarva-varṇa-pravrajita-;

III 69:84 *hūna jsa rausta* 'red with blood'. From base *raud-*rud-, Av. *raoōita-*, see cognates s.v. *rrūnai* 'madder'.

rrustā 'sovereignty', obliq. *rruṣṭu*, *rruṣṭe*, see s.v. *rre*.

rrustara- 'plant name, BS *arka-*, *calotropis gigantca*', Sid. 104vi *rrustira hīvi baurkhā* 'yellow leaves of the plant', Tib. *arka*, Sid. 156r5 *rrustirāṃ hīye ysice pera* 'yellow leaves of the plants', BS *jāti-patra-*, Tib. *sna-mahi lo-ma* (*jāti* 'jasminum grandiflorum'); Sid. 153vi *rrustiri hīyā ysicvā pervā* 'in yellow leaves of the plant', BS *pīta-arka-*, Tib. *arkahi lo-ma ser-pohi nan-du*; III 92:240 *rrustirānā*, I 181, 100v3 *rūstharā*, BS *nīla(ka)*; III 18:31 and 19:38 *raustarā*; with -*ṣṭ-*, III 90:201 *rruṣṭārānā*; adjective, Sid. 153vi *rrustarinēṃ* (-*eṃ* = -*ai*) *bāgara*, BS *arka-patra*, Tib. *arkahi lo-ma*. Possibly a colour-name to *rrusta-* 'red', see also *rrustāda* 'bright'.

rrustāda 'bright' in triadic phrase, II 102:27 *vasva brrūnādā rrustāda klaiṣṇāva pahaiṣṭa pasvana pavana nīhāra dūma* 'pure, shining, bright, freed and purified from the *kleśa*-afflictions, their dust, mist, smoke', translation AM, n.s., II, 1965, 103. From *rrusta-* 'red' and -*ada* < -*akṛta-*, see *pajsamaḍa-*, *āysdaḍa-*.

rruspūra 'son of the director', see *rrāspūra-*.

rrūh- 'attack, move (to=) against', Z 24:409 *kādaryau ṣṣūjātu rrūhārā* 'they attack one another with swords'. From base *rauf-*, see *ārūhāte*, *ārotta-* (-*otta* < -*aufita-*), *harautta-*.

rre 'possessing power, lord, king', nom. sing., v 303, 2a1 *śākṛā gyastānu rre* 'Śakra, king of *deva*-gods', v 330, 20r4 *śakṛ gyastānu (rre)*, BS G 37, 17a6 *śakro devānām indrah*, Tib. *lhaḥi dban-po brgya-byin* (*dban* 'power'), II 103:60 *śakṛā gyastāno rai*; v 341, 80vi *rre pyūṣṭe* 'the king heard', BS G 37, 75b2 *rājā aśrauṣit*; voc. sing., v 341, 83r2 *rre*, BS G 37, 77a6 *mahārāja*; acc. sing. v 263, 89vi *ttu rruṃdu*, BS G 37, 77a1 *rājā* (different collocation); Z 5:111 *rrundu*; gen. sing. v 341, 83r1 *ttye rruṃdā*, BS G 37, 77a5 (differt); v 341, 80v5 *baṇa rruṃdā* 'before the king', BS G 37, 75b7 *rājñah purataḥ*; nom. plur. v 335, 33r1 *rrunde hāmāro* 'become kings', BS G 37, 29b7 *rājñas cakravartino bhavēyñh*; v 303, 2a1 *tcahaure mistā rruṃdā*; voc. plur. v 108, 30v5 *māstya rruṃdyau* 'O great kings', BS *mahārājānah*; gen. plur. v 108, 31r1 *hvaṃdānu rruṃdānu rre* 'king of kings of men', BS *manuṣya-rājā*; v 72, 39v2 *rruṃdinu*; I 250, 33a4 *rruṃdumu*, SuvO. 3r6 *rruṃdunu-m jsa*; inst. plur. v 108, 30v4 *biṣya rruṃdyau*, BS *sarva-rājabhayaḥ*; ablat. sing. v 118, 67r6 *rruṃdānu rruṃdāna*. Later forms, nom. sing. *rre*, K 52:7:4 *rruṃdānā rre*, Manj. 358 *jivai vījā re* 'Jivaka king of physicians' (BS *vaidya-*); K 58, 27v2 *paḍāmya rai* 'first king'; II 103:60 *rai*, II 57:34 *rre-v-a* 'their king'; gen. sing. K 150:33 *rruḍi*, v 64:40 *rāda*, II 103:49-50 *śakṛā jastāna rūda*, K 151:46 *rāṃdānā rrādi*; Manj. 127 *dhāraṇa rradha* 'of the king of the *dhāraṇi*-formula', beside nom. sing. *dārñā rre*; inst. sing. Sid. 145r1-2 *rruṃdā jsa*; plural, JS 11r3 *rruṃdi*; gen. plur. III 66:29 *rruṃdāṇi rre*, K 52:7:4 *rruṃdānā rre*, K 151:46 *rruṃdānā rrādi*, II 104:86-7 *raudau ggūttaira vī ysatha* 'birth in the family (BS *gotra-*) of kings'; K 39:159 *raudam re dhanā* 'Dhana king of kings'; inst. plur. II 103:56 *nāvānyām raudyām* 'by *nāga*-kings' (adjective, *nāvāna-* to BS *nāga-*); K 76:202

rruṃdyau. With suffix -*aka-*, III 43:26 *raudākā raumā* 'Prince Rāma', = III 39:72 *ādrakā rāma*. Adjectives, -*āna-*, v 111, 33r4 *rruṃdānāna iṣvariṇa* 'with royal authority', BS *rājya-iṣvareṇa* (Prakrit *iṣvarya-*). SuvO. 36r1 *rruṃdāne māye jsa mātā* 'drunk with royal intoxication', BS *rājya-mada-mattena*; K 14:101 *raudauṇau bvaijsyām jsa samatta* 'possessed of royal virtues', = K 22:57 *rradaunai bvaijsyā samatta*; K 25:121 *rraudauṇai vyauhana* 'with royal pomp' (BS *vyūha-*), = K 17:186 *rraudau(n)ai vyauhana* (K 33:62 *vyūhā:na* differt); -*maa-*, v 118, 67v5 *rruṃdinei hast[am]ā* 'royal elephant', BS *rāja-kunjarah*; -*īya-*, v 341, 83r6 *bando jjaṣṭumā rruīya* 'I go into the royal prison', BS G 37, 77b6 *rājño bandhanam āgataḥ*, Tib. *bcon-rar phyin-par gyur*; v 107, 30r2 *rruīyā kūṣḍā* 'royal palace', BS *rāja-dhāṇiṣu*; v 109, 31v4 *rruīyānu kūṣḍānu*, BS *rāja-kulānāṃ*; N 76:9 *rruīyau kūṣḍau*, BS *rāja-dhāṇiṣu*; -*īya*, -*i*, II 21, 15a4 *pharāka rruīya kīrā ṣṭārā* 'there are many royal affairs'; II 100:225-6 *rruīyā ysīdai parau hīyā mvaiṣā* 'the donation from the royal yellow (= imperial) command'; II 99:189 *rruī ṣkyaiṣa* 'royal donation' (Tib. *skyes*); *rruī vī* 'to the court', II 100:212 *rruī vī haṣḍā yuḍai* 'he made report to the Court'; II 100:232 *rruī vī varāṣṭa* 'towards the Court'; Sid. 1 bis r3 *rruī vī haiṣṭe* 'sent to the Court'. Abstract, *rrusti-* 'rule', v 115, 63v7 *rrustā*, BS *rājatvaṃ*; acc. sing. v 108, 30v7 *rruṣṭu yanda* 'you make rule', BS *rājatvaṃ kārayatha*; gen. sing. v 111, 33r5 *rruṣṭe*, BS *rājatvaṃ*; K 42:120 *haṣṭāṃdā hīya ysāta śaṃdā rruṣṭe* 'they sent him to rule his own native land'; see above *ruṣṭi*. Derivative uncertain from various possible older forms. If the word is 'expressing one's own will, autocrat' the base *var-:vr-* 'to assert' could give **vravanti* **vruvant-*, > *rrund-* to Av. *urvāta-* 'command' (as proposed KT VI 311). The base *rau-:ru-* 'to make noise', *paru-:parsta-* 'to command' could also be considered. The connexion with inscriptional Saka *murūḍa-* from *mrau-:mru-* 'to speak' seems excluded by the absence of initial *m-*. The meaning of **rai-vanti* 'rich' hardly suits and -*ai-* would hardly disappear without trace. The forms are **rva-* with suffix -*īya-* *rruīya-* 'royal', nom. sing. **rvāñh* (base **rvan-*) > *rre*; the oblique *rrund-* is from **rvanti*; *rrustā* from **rvat-ti-*. If one assumed a meaning 'possessor' (like the royal Vedic title *bhoja-*) the base could be *ar-:r-* 'to get, possess', for which see TPS 1959, 71 ff., with Vedic *ārya-* glossed by *iṣvara* 'owner, lord' (with suffix of agent -*ya-*). See also *rrāṣṭi* (s.v. *rruṣṭi*) and *rrauṣṭā*. With pronoun K 44:178 *rre-t-ū pasti* 'the king ordered them', = K 41:59 *rre-t-ū pasti*, K 41:56 *rre-t-um*, = K 43:174 *rre-t-ū*.

re 'veins', see s.v. *rrā*.

re particle, K 60, 38r4 *cu bura re nam*, see *ra*, *rru*, *rro*.

rrai 'plain', Manj. 256 *ttarrā rrai vī āśka gāma kṣejida marīce* 'the swift antelopes on the plain long for the *marīci*-mirage'; Manj. 196 *sa khu rai vī mīrice jaḍa utca saitta* 'as on the plain the *marīci*-mirage to the fool seems to be water', Z 3:16 *khu āśka rro vīrā*; Z 6:52 *kho rrau vīrā marīca*; plural, Z 14:49 *kye vā rrā daindā* 'who see the plains'; parallel, BS (references KT VI 311-2) *mygān iva vilobhayaṭe marīciḥ*. Adjective Z 19:7 *kho rro vīri rraye sphande ma(rīca)* 'as on the plain trembles the

- marici* of the plains'; *rāja-*, Sid. 1911 *rrājā namva* 'salt of the plains', BS *lomaka-* (for *lonaka-*), Tib. *cha kha-ra*; III 87-118 *rrāje namvena*. From **rāga-* (possibly **rayāgā*), Sogd. Bud. *r'γh*, Man. *r'γ*, plur. *nrx' r'γt* 'flat plains', Chr. *r'γ πεδιον*; Zor.P l'g **rāγ*, N.Pers. *rāγ*, Pašto *rāya* 'stony plain at foot of a mountain'. For *rav-*, Av. *ravas-*, *ravas-čārāt-* 'living in the open spaces', *ravan-*, Sogd. Bud. *r'w'th*, O.Slav. *ravinū* 'equal', Russ. *ravnyj*, *rovnyj* 'like', *ravnina* 'plain', IE Pok. 874 *reu-*, Lat. *rūs*, Celtic Mid.Ir. *roé* 'level field'; Got. *rūms* 'wide', O.Engl. *rūm* 'roomy', Tokhara AB *ru-* 'to open'. See *raijsai*.
- rrai-** 'to make noise' Z 2.13 *ci ne pātāyindā ci rrai(ndā)* 'some do not speak, some cry aloud'. From *rai-*, *rāi-*, Av. *ray-* (from *rāy-* or *rāy-*) *gābrō.rayant-* 'reciting songs', *rayō.nāmanā* (v.l. *ravō.*) 'reciting names'; Sogd. Bud. *r'y-* 'weep', Man. *r'ynyh* 'weeping', *r'yyt* 'weeps', adjective *r'yyčyq* (translating M.P.T. *brmg*); Waxī *ruy-* 'howl', Oss. D. *rājun*, I. *rājyn* 'bark'. IE Pok. 650 *lā-*, *lāi-*, O.Ind. *rāyati* 'barks', Lit. *lōju*, *lōti* 'bark, scold', Greek *λαῖα*, Lat. *latrō*, *latrāre* cannot be distinguished in Iranian from IE Pok. 859 *rei-* 'cry out', Lit. *rieju*, *rieti* 'cry', Russ. *rajati*.
- rejsaa-**, **rrēmjsaa-**, **raijsaa-** 'sharp', II 4.49 *nūsta raijsai šadū dadā-idrai šakalaka* 'great, acute, faithful, with tamed faculties (BS *indriya-*), excellent'; and ibid. 50; Sid. 19v3 *rrēmjsai* (-em- = -ai-), Tib. *rno-ba* ('sharp'); Manj. 117 *vara rejsā haharka tc(e)ra* 'there keen inclinations must be made'; see *rrājsaa-*, fem. *rriscya*.
- raijsai** 'of the plain (?)', II 99-179 *raijsai mā pada hiye tsūma na yq* 'for me going on a way over the plains (?) was not possible', = II 11214 *raijsai ma pada hiya tsūma na (ya)*. Possibly adjective to *rrai* 'plain'.
- raiiai** 'proper name (?)', II 100-224 *gubai raiiai hiyām stūrau bāida* 'on the large beasts (horses) of the guardsman (BS *gulmaka-*) Raiyai'.
- rraysāte** 'feel (?)', -ys- uncertain, V 3.1-8 (-spā), see SDTV 57. See *raijsai*.
- raiydyūrām** 'of princesses', see s.v. *rrāysdutar-*.
- raisā** 'appetite', III 87-130, see *risā*.
- raištai** 'showed', II 10b4 *dāda šada raištai* 'he showed so great a faith'. Base *raiš-*, see *rraysāte*.
- raiscya** 'sharp', fem. to *rrājsaa-*, Sid. 131r3 *rrestyē*.
- rresta-** 'distracted', Manj. 72 *kāma rreste h(ā) tta štāve* 'the thought (*kāmata*) so becomes distraught'. See *rrista-*.
- raista-** 'wandered', III 69-89 *raistāmdā kūysdāmdai* 'they roamed about, they searched', see *rrista-*.
- rrestyē** 'sharp', fem. *raiscya* to *rrājsaa-*, Sid. 131r3 *grāma arve rrestyē haurānā* 'hot, sharp, medicaments are to be given', Tib. *smān drod che-šiu rno-ba rnumis btan-no*. Here -sty- from -scy-.
- rraisva-** 'sharp', JS 16v1 *rraisvi gvahgānā* 'sharp knife'; *raisvai*, III 42-4 *sa kku ja hvāštā pyatsā hāysā hašdā raisvai dakhaviyā* 'like a sharp painful message from afar to the presence of the chief (= lover)'. With -v- in two separate texts a graphic error of -v- for -c- seems less likely. Hence to base *rais-* (beside *raiš-* in *rrājsaa-* 'sharp') giving **risva-*, with O.Ind. *risāti*, *lisāti*, see IE Pok. 858 *rei-k-*, *rei-k-*, s.v. *rrājsaa-*.
- rrō** 'also, even, on one's part', *rru*, *rra*, *ru*, *ra*, *rā*, *ri*, *re*, v 70v4 *šai rro haḍe* 'just that however', BS *atha ca punar*; SuvO. 5v2 *rrō vā*, BS *khalu punar*. The final -o can replace older -āu-, -au- or -ām-; if from **rau(-)*, note also *anau* 'without', like Greek *ἐνναι*, hence possibly to IE Pok. 62 *ar-*, Greek *ἀρ*, Lit. *ar*.
- rraukyo** 'calculation (?)', an art taught to a prince, Z 24-241 *išvastu cakṛṇṇa kau rraukyo haṃkhiysgyo* 'archery, discuss-throwing, calculation, counting' possibly parallel to Mahāvīyutpatti 4976-7 *saṃkhiyā, gaṇanā*. From *ar-*: *r-* 'fit together' attested in IE Pok. 60 *r-ei-* Greek *ἀριθμός* 'number', Celtic O.Ir. *rīm* 'number', O.Engl. *rīm* 'number', hence *r-au-* > *rāu-* with -čā- suffix, retaining the -č-. See also s.v. *šumār-*, (*šu*)*murjo*.
- rrautā-** 'desire', Z 22-163 *ne ne ju hā orsi nā rrauṭa* 'there is no wish, no desire'; oblique, III 69-84 *rauṭe jsa* 'greedily'. From base *rau-* 'to please', *rrautā-* < **rauxtyā-* (see also *bekhaute* 'by digging in'), Sogd. M. **rwytky* 'greed', *rwšywn* 'desirable'. See also *parrušte* 'desires' **pari-ruxš-*. To O.Ind. *rocate* 'pleases', Tokhara B *rok-* 'please (?)', hence IE *reuk-*, see also s.v. *rrūkiji*. For -t- see also *škuṭa* 'throat'.
- rrautā** 'plant name', III 88-149 *bā ttima sauhiya rrauṭa*, from **rāuxtyākd-*.
- rrauḍa-** 'fevered (?)', III 14-16 *muysga-jsinī lume u rrauḍi* 'he becomes short-lived and fevered (?)'; III 15-52-3 *pūra... bišt muysga-jsiṇya himāre u bištāyina u haphāra-sa(lāta u) rrauḍa* 'sons (are born) for him; they all become short-lived and tongue-tied and confused in speech and fevered (?)'. From **raur-*: **rūr-* secondary base to *rau-*: *ru-* 'to burn', Oss. D. *arawn*, *arud*, I. *arawyn*, *aryd* 'to burn' (trans.), D. *arujun* 'burn' (intrans.), *arud*. With suffix -ra-, O.Ind. AV (and Brāhmaṇa) *rūrā-* 'hot' (of fever and fire). From **raur-*, **rūr-*, participle **raur-ta-* **rūr-ta-* > *rrauḍa-*. See also *mūr-*: *mūḍa-* (s.v. *vamūḍa-*); and *ārva* 'burnt', and *phūḍe*.
- rauḍai** 'shines', see s.v. *rrūḍai*.
- rrautte** 'is ill (?)', K 110-338 *khu sāna rrautte* 'when lying down he is ill'. From **rāf-*, in *rrāha-* 'pain, illness', see cognates *rrāha-*, base *raf-*. Here *rrautte* < **rāfatai*.
- rautcū** 'ruler', K 155-51 *šim-kūnā rautcū bveysa-jsiṇa hamāve* 'may the sacred lord, the ruler, be long-lived', parallel to K 150-33 *šena tcūnā rrudi bveysa-jsinā hamāve*; hence *rautcū* (tcū certain) = *rrudi* 'king'. Chinese *šim kūnā* = *šang-kūn* < *šāng-kiun* (K 1205-4; 507-1) and *šena tcūnā* = *šang-tsun* < *šāng-tsun* (K 1205-4; 1112-1). From **raudačā-* with adjective suffix -ūna- (< -auna-), as *mulysdyūna-* 'pitiful', to **rauda-* 'commanding', **raudači-* 'commandant', and thence *rautcū* 'ruling person, commander, king', to base *rau-* 'to command' in *rrund-* 'ruler, king', and *rūkyā-* 'commander', attested as *ranka-* in the ethnic name Σακαρκαοι, *Sacaraucae*. See s.v. *rūkyān*.
- raudāka-** 'prince', see s.v. *rrē*.
- raudāšai** 'king's son', III 105-12 *raudāšai mānada dyena* 'like a king's son in appearance'. From *rrē*, *rrund-* with suffix -šai.
- rauys-** see *paroy-* 'to sink' (**para-vaz-*).
- rauvā** 'stream', III 79-12-3 *hausā rauvā bvaiysa sūnāhe* 'the long stream carries away the sūnāha-bushes', where *sūnāhā-* is the BS *aruška-*, *bhallātaka-*, Tib. *go-byed*,

semecarpus anacardium, Zor.P. *balātūr*. From *rau-*: *ru-* 'to flow', noun *rauwa-*, to Av. *θraotah-*, O.Pers. *rautah-*, Zor.P. *rōt* 'river' with suffix *-tah-*, O.Ind. *srotas-*, for IE Pok. 1003 *sr-eu-*. For *-uv-* note also *dyūva-* < *daiva-*, *syūta-* 'orphan' < **saiva-*. See *rau-*, above *-rūv-* in *varūvāndā* 'they flow down'.

rauśā 'control', see *rrāśā*, K 155:55 *cu tvā sa deśani śiṣṭa pīdai kṣa-gavī ysama-śade vi byehīdai tvāka būaima rauśā deka ra jsā pāraume* 'because I have prepared, have written this *deśanā*-confession, in the six-stage world (=BS *śad-gati-loka-*) may they get control of bodhi-knowledge, such also the perfections'.

rauštā 'bursts', Sid. 132r3 *rauštā u ysauttā* '(the wound) opens and oozes', Tib. *rma rdol-čin hdzag-te*. To IE Pok. 686 *leug-* 'break', see s.v. *narūj-*, distinct from *rūjai* 'belching' to IE Pok. 871 *reug-*.

rauštā 'rule', older *rruštī*, see *rrustā*, s.v. *rre*, K 39:157 *rauštā nāve* 'took the rulership'; K 148:49 *ne vi raušta* 'control over *anaūśa*-food', parallel Sid. 1 bis v3 *ne biṃdā rrāysanaudā* 'controlling the *anaūśa*-food'; see *rruštī*.

rausta- 'lost', see *rūly-*, *rusta-*.

rausta- 'red', see *rrusta-*.

rausta 'he carried off', III 66:26 *rausta tvā braṃma gūha*: 'he carried off the brāhmaṇa's cow', parallel ibid. 29 *gūha*: *ysye* 'he took the cow', and ibid. 67:39–40 *ysyai mūnā gūha*: 'you took our cow'. From base *raud-*: *rud-* 'to tear off, rob', IE Pok. 869 *reu-d-*, O.Norse *rydja* 'clear (ground), remove', O.Engl. *āryddan* 'rob' (> *rið*). *raustarā*, see *rrustara*.

rya 'youths', v 5:2:2 *u hālai rya hvaṃdā śika u ysāda hvaṃdā* 'and half-grown men, children and old men'; ibid. 7 *u hālai rya hvaṃdā 5 mūra lame 2000* 'and half-grown men 5 *mūra*-coins amounts to 2000'. To base *rai-* in **raitā-*, Armen. lw *erita-sard* 'young man', Zor.P. *rētak*, N.Pers. *raidak* 'youth, beardless youth'; Sarikolī *reydā* 'he-goat 3–4 years old (**rai-ča-*)'; see also *hūrī* 'page at court' from **hu-raitā-*. IE Pok. 330 *rei-*, O.Ind. *riṇāti*, *riṇa-*, *riṭi-* 'stream', *rētas-* 'pouring, stream', Greek *ὀπίω* 'move', *ἐπίς* 'strife', Lat. *orior*, *origo*, *rīuus* 'stream', O.Engl. *rið* 'stream', O.Saxon *rīth*, Lit. *rytas* 'morning', O.Slav. *iz-rojī* 'pouring out', *rēka* 'river'.

ryāna 'with young body', *-na* inst. sing. to **ritāka-*, K 73:29 *biśa ysatha ni j(i)yi lakṣayyau ryāna u khiṇḍina* 'in every birth he fails not in (distinguishing) marks, in youthful stature and (fine) appearance'. From **raitā-* or **ritā-* 'youthful; a youth', with *-ā-* < *-āka-*, see s.v. *rya* 'youths'; *hūrī* 'page at court'. To change the translation, Studies... Horner 16 'with (fine) dress' (as if with *raha-* 'dress').

rva 'season', see *rutā-*, plur. *rve*.

-rrva, see *pīli-rūvi*.

rrvana 'red', III 47:54 *cha-rrvana pā u gesaca rūsauakyi*, III 35:37 *cha-rrvana pā u gesaca rrvasanakye* 'feet with skin reddened and gyrating, brilliant', to **rrūna-* 'red, made red', with *rrūmaa-* 'madder' named from its redness of dye, from **raudaua-*, see cognates s.v. *rrusta-* 'red' (**rud-ta-*).

rrvāñi, see *rru-* 'to burst'.

rrvī, *rrvūya-* 'royal', *rrvī vi* 'to the court', see s.v. *rrvūya-* to *rre*.

rve 'seasons', plural to *rva*, loc. plur *rvo*, *ruto*, inst. plur. *rvyau*, gen. plur. *rvām*, see s.v. *rutā-*.

laka 'little, small amount', II 126:8 *u laka va khāysā dauśka* (BS *duśkara-*) *tsve* 'and the little food became scarce'; II 128:48 *maṃ lakā hīna-bāyāma pattiya* 'here only a little conducting of the army took place'; II 99:205–6 *khu vā kama-cū vāṣṭa lakyai śkyaisa hīya mvaīśda haraysdai* 'when towards Kan-ṭsou be offers only small favour of donation (Tib. *skyes*)'; II 120:210 *khū vā haḍa tsida khū vā lakyai ira hīya mvaīśda haraysdai* 'when the envoys come, when he offers only little favour of jade'; II 121:224 *khu vā haḍa tsidai laka vā ira parya hajsūdai* 'when the envoys come deign to send a little jade'; III 122:47 *laka kīra aṣṭa* 'there is little work (with it=need of it)', BS *kīja karma aṣṭi* (*kiñcit karma-aṣṭi*). Suffix detached as separate word from pronouns *ttilaka-*, *dilaka-*, *vilaka-*, *cilaka-*.

-laka-, suffix to pronouns, *ttilaka-*, *ttilaka*, *dilaka*, *vilaka-*, *cilaka*, as meaning 'amount' or 'size'. Thus III 93:262 *u ttilakā* |||; III 92:239 *ttilakā hū gūḥa rūṃ tcerā* 'so much cow's oil (=butter) is to be used'; III 84:38 *ttilaka hū haunai vimathāñā* 'so much barley is to be pounded up' (like III 93:262 *hāmai vamathāñā*); II 91:93–4 *ciṃga kṣirāṣṭā vā rrvūyi mūśdā cilaka ūva* 'to the Chinese land how great a royal favour (=donation) came'.

-laka-, suffix to nouns and adjectives; 1. to nouns, Sid. 147r1 *ysuhalakā jsa* 'by the filter', Tib. *chags-las*, beside *ysunā jsa*, *ysunakā jsa* and *ysve jsa*; III 108:7 *pajjalakvā* 'in the breasts', with *piṃja-*; III 102:49 *āṣkālakyau jsa* 'with tears'; II 75:63 *agalakvā* 'in limbs', with *aṃga-*; 2. to adjectives, Sid. 151r1 *śikalaka* 'good', with *śīrka-*, Tib. *legs-par*; Sid. 145r2 *bakalaka* 'small', with *bata-*, *bataka-*; III 84:38 *hugalakā* 'soft', with *hulga-*; III 84:39 *ttamgalakāñā* (loc. sing.) 'thin', with *ttamga-*; II 107:170 *śikalakau* 'young', with *śīrka-*; Sid. 143r3 *naukalaka u haugā* (dyadic) 'soft', to *nauna-*, *naunika-*, Tib. *hjam-ḥin smun-pa dan* 'soft and fat'; to loan word, II 60:61 *thavalaka* 'bag', BS *sthavika-*. The same suffix occurs in Orm. *hawalk* 'egg' (**avyalaka-*), Kurd. *hilka* 'egg'.

lakāna 'basin', III 89:175 *dṃai hā grīṃja lakāna viṣṭāñā* 'under it a clay basin is to be placed'. Loan-word from Greek *λεκάνη*, *λακάνη*, Armen. lw *lakau*, *lekan*, *lekan*, Syriac *laqn-ā*, N.Pers. *lakau*, *lagan*, Arab. *lakan*, *laqan*, O.Russ. *legin*. Here *lakāna-* associated with words in *-āna-*. Note also, though not in Khotan Saka, the Greek *μηχανή* 'machine', in Pašto *mēčan* 'handmill', Orm. *mučīn*, Armen. lw *mek'enay*, *mek'auay*, *menk'enay*, adjective *menk'enayor*, plur. *mek'enay-k'*. Yidya has *liugōn*, Munjāni *longōn* 'hand-mill', Yidya *lungōn*. For 'dish', see also K 100:295 *phalau* with Greek *φιάλη*, *φιάλη*.

-laga- 'man (?)', as second component, II 85:16 (miscellany) *baga-lagvā śīśpaka-jsiṃuna (-iṃ- = -ai-)* 'among true men (heroes) with amour-inducing eyes'. Conjectural, to M.Pers.T. *bg* 'sure', M.Parth.T. *'bg* 'unsure', Oss. D. *bāgu*, I. *bāgū* 'surely, truly' (-g- < -k-), I. *bāgūdārtā* 'most sure, true heroes' (epithet of the Nartā heroes); Ossetic Zelenčuk inscription *πακαθαρ*, Georgian lw *bagat'ar* 'hero', see Acta Iranica 1975, Monumentum H. S.

Nyberg, I, 33. For *laga* 'man (?)', note Oss. DI. *lāg* 'man', *lāg-amad* 'manly, brave', and loan-word in Caucasian languages, cited TPS 1959, 108, Abxaz *a-lāg*, Čečen *laj*, gen. sing. *lən*, plur. *leš* 'slave', *lolla* 'slavery', Inguš *laj*, plur. *lās*, *loal*, Batsbi *lag*, Avar *lay* plur. *layzal* (like an ethnic), Lakk *lak*, Darga *lay*, plur. *luyti*, *laydeš*, Lezgi, Tabarsarani *luk*, *luk'val*. Further connexion remains conjectural: if **dahaka*- is taken as an older form, then *laga*- here would have -a- < -aha-, see s.v. *ragai*, *rrā*, and *bagalagvā*.

laṃgara 'plant name', Sid. 109v5 *laṃgara bā* 'root of the plant', BS *rūsnū*; III 91-209 *laṃgāra bāwā*, BS *rāsnā* (of various plants) translated by vanda Roxburghii in the Bower MS (where it is frequent), of the orchidaceae. Possibly to **raṅga*- 'red colour', see s.v. *rajsāna*-.

laphūsa 'female monkey's folklore name', III 70-114 *laphūsa šā makala panava* 'one female monkey rose up'; ibid. 120 *phūsa* (read (*la*)*phūsa* ?); possibly 'thesnatcher', to *laphi*- in *ttralapha*- 'rapacious' of the wolves (III 72-157).

labudām 'proper name (?)', v 269 Dum. I, 121.

-laška-, see II 51-55 *ālaškau*.

lašta- 'staff', in the cliché with *pāttara*- 'bowl', K 46-27 *lašta pāttarā asthiye* 'he took up staff (and) bowl', III 74-204 *pātte laštāna vā* 'he held (*vāta*-) bowl (and) staff' (plural for lost dual); III 69-85 *lašta pāttara dišta biysiye* 'he took in hand staff (and) bowl'. Note Pašto *lašta* 'stick, staff', Waziri Pašto *lašta* 'thin stick'. Dardic Pašai (Areti dialect) *laš* 'fathom', elsewhere Pali *laṭṭhi*- 'stick' (R. L. Turner, Compar. Dict. no. 10991), but O.Ind. *yašti*-.

lātrūsa- 'plant name', Sid. 18r2 *lātrūsaṃ hūyāra* 'fruits of the plant', BS *kalinga*-, Tib. *kalinkahi hbras-bu* ('fruit of *kalinka*'), Bower MS *kalinga*- 'holarrhena anti-dysenterica' and other plants. Possibly from **alāta*- 'red' beside Zor.P. *alālaka*- 'anemone', N.Pers. *lālah* (see TPS 1955, 80-2), O.Ind. *alāta*- 'torch', Iranian *ālā*- 'red'. The second component recalls *ttrūsa*- for BS *trapusa*- 'gourd', possibly 'with reddish round fruit'; for *ttr*-, see also *ttralo* 'tin' and *trahā*- 'radish'.

lāysgūrya- 'adorned, equipped', v 118, 67r2-3 (dyadic) *ce ṣṣahānyau āysāta lāysgūrya* 'who is adorned with virtues', BS *yo guṇāiḥ samalaṃkṛtaḥ*; Z 5-21 *nyānu vāte kādaru lāysgūrya* 'equipped with sword at waist'; v 348-11-6 (*lā*)*ysgūri*; Z 23-137 *lāy(sgū)rya āysāta...aśa* 'horses equipped'. From base *laṣg*-, *raṣg*- 'covering' and *bar*- 'carry, wear' or *var*- 'cover' (see s.v. *biḍa*-), to Yidya *rozy* 'cloak', N.Pers. *rayzah* (**raṣga*-ka-) 'woollen cloth'. IE Pok. 874 *reṣg*-, Lit. *reṣgū*, *rēgsti* 'plait, bind', O.Slav. *rozga* 'branch', O.Ind. *rājju*- 'string'. Here -ūr- < -a-var- with -ya-, nom. sing. -ī. See above *praiṣyge* 'covering' (**pi-raṣg*- or **pari-raṣg*-).

lāṣikau 'proper name (?)', II 100-208 *ca lāṣikau sagina yai ṣa āṣi yai* 'he who was Lā Ṣi-kau [? *lang ṣi-kau*] from Saga, he was an ārya-monk'. For -īna- to a place name note II 73-22 *argiṇvā* 'among the men of Argi'; Bud. Sanskrit *kucina*, hence *sagina* may mean 'from Saga' in which one could see either (more probably) the ancient name of Yarkand or the ethnic name *Saka*- used as a place name (for the name *Saka*, see H. W. Bailey, Languages of the Saka, Handbuch der Orientalistik, Iranisch I, 131-3).

lāstana- 'dispute', Z 12-81 *lāstanu yindā* 'he disputes', parallel BS *bhaṇḍayati*; v 340, 80r6 *ūḥṣutte lāstana yandā u jvānā* 'he begins to dispute and to fight', BS G 37, 75b1 *kalaha-bhaṇḍana-vigraha-vivādaṃ kuryāt*, Tib. *hthab hbrag rčod-pa* ('fight, cut off, dispute'); Kroraina *lastana*-. By normal development *lās*- with -tana- suffix of action (see *tvaṇḍanu*, Tumšūq Saka *pyerdanu*=BS *saṃcintya* 'deliberately', O.Pers. -tana- in infinitives). Variation *l*- and *r*- in *lāysgūrya*-, may be dialectal or archaic Saka (note *rrīys*- 'to lick' with *r*- in *rištā*, *rrāṣṣe*). From *rā*- with IE -s- increment **rāstana*- > dialectal *lāstana*-, which, since *lāstana*- renders spoken injury (like BS *bhaṇḍana*- and *vivāda*-), would connect with Av. *ray*- in *gāthrō.rayant*- 'reciting verses' (see s.v. *rvai*(*ndā*)) to IE Pok. 859 *rē*-, *rēi*-, *rei*- of noises, Lit. *rieju*, *rieti* 'cry, scold', Russ. *rājati* 'to sound'. There is no reason to seek a loan-word here. See *rrai*-.

lika- adjectival adjunct to participle, either as a compound or with separate inflexion, Sid. 153r1 *basta-likaṇa padānaṇa* 'in a closed pot', Tib. *smod-kha sbyar-gyi nan du*; Sid. 103v3-4 *jišta-lika kaṣā* 'boiled decoction'; Sid. 126v5 *biyst-likā*, Sid. 102v2 *hamya-lika*, II 60-11 *haysnā-likā*, Sid. 104v5 *saṃdviṇṇā hāmbirstāṃ dūṣāṃ jsa hamye likā hūya piṣkici* 'section concerning (the disease) arisen from *saṃnipāta*- combined *doṣa*-states', Tib. *kun-hdas-pa-las gyur-pahi bye-brag*. Inflected forms occur *likā*, *lika*, *likeye*, *likyi*, *likeya*, *likaṇa*. The use is like *hiv* after a genitive and *bisai* after a locative (see AM, n.s., 2, 1951, 11).

le 'epithet of cloth', II 85-26 (miscellany) *ūstaṃ vī le thau jsiṇṇā* (-iṃ=-ai-) 'finally le-cloth, fine (stuff)'. If *le* replaces **leṃ* < **lenā*, it could come from **laina*- adjective to **lina*- 'flax', hence *le thau* 'linen cloth'; or, assuming the latest form (hardly satisfactory in this text), *le* could come from **laiṃ* replacing **lina*- or *lina*-. This proposes to connect IE Pok. 691 *lino*-, *lino*-, Lat. *linum* 'flax' (Celtic Welsh *llin* < Latin), Got. *lein*, O.Engl. *lin* 'flax, lin(seed)', Greek *λίνον*, Lit. *linas* 'flax-stalk', plur. *linai* 'flax', O.Slav. *liněnū* 'linen'. Tib. *ras lhe* 'a kind of cotton cloth' could be traced to this Saka *le*, rather than to trace Saka to Tibetan. For 'flax' see *kumbā*, BS *ataṣi*.

le 'well', Sid. 15r4 *arvāṃ hiye kaṣi le hāmbādāre* 'the *kaṣāya*-decoctions of medicaments are well compacted', BS *saṃvartita-oṣadhāḥ pāko*, Tib. *smān-gyi phyema legs-par hdes-pa gyur-na* (*hdes* 'be mixed'). Here *le* 'well' may be from Tib. *legs* 'good', as IV 3-14 *lyibā* from Tib. *lib* 'all'.

lyām 'provisions', II 127-29 *u khve maṃ lyām āstaṃna...ni bidāṃdā iye* 'if the provisions and the rest were not received by you here', translation AM, n.s., 11, 1964, 18. Possibly Chinese *liang* 'grain, rations' (K 541-2).

va 'and', K 43-166 *haṃgve va tteri jśai pākā aurgi tśve*, = K 41-47-8 *haṃgve u ttarā jśai pākā aurgi tśve* 'he met (the *ācārya*-teacher) and with forehead did honour to the feet'; K 136-869 *va-t-ūṃ vaska asidā cemdide* 'and for them they meditate evil' (BS *cintaya*-, *asiddha*-); Sid. 141v3-4 *arvāṇā ḥṣārā jśa tcerai avī kuhaṃ thau jśa ā vā perāṃ jśa hā haguṇāṇa* 'it is to be treated with medicinal alkalis and it is to be covered with an old cloth or with

leaves', Tib. *smān-gyi thal-bas gdab-pa rnam kyan bya-zin*, *ras-ma haṃ lo-mas g-yog-par byaho*. See *vai* and *au*.

va particle, v 330, 13v6 *kye va ju āya... uysnorā kye...* 'who may be the being who...', BS G 37, 11b4 *yaś ca*; v 334, 32v6 *kye va ju śā uysnorā āya kye...* 'who may be the being who...', BS G 37, 29b5 *yaś ca*; v 336, 34v5 *kye va da(rr)au (jsa) mahāsamudro vahīysānā* 'who is brave to descend in the great sea', BS G 37, 31b5 *santi kecit... sattvā ye śaknuyur mahā-samudre gādhaṃ labdhun*. Also *cu*, *ka*, *kau* in the E Glossary with *va*. Possibly **avā* 'with this' as *tta* 'so' < **tā* 'with that'.

va 'for', older *vaska*, Sid. 136v4 *jehume va nvaštā* 'to cure is easy', Tib. *gso sla-ba yin-no*, beside Sid. 139r1 *jehāne vaska nvašta*, Tib. *gso sla-ba yino*; Sid. 150v4 *jihāme vaski*. See s.v. *vaska*. Lost final syllable, as *pātcā* > *pā*, *aysu* > *a*, *vara* 'there' > *va*. See also *vai* 'for him'.

va 'there', older *vara*, III 106.20 *va na ye hīṇa bīṣa* 'there he was not in his own house'.

vaka, *vākā*, older *vaska* 'for', K 24.101 *śa vaka*, = K 16.160 *śa vaka* 'he for them' (*śa* -(m)), II 95.66 *mūṇāṃ vākā* 'for our men' (see in full s.v. *māṇāṃ*).

vakṣāvi 'trouble (?)', v 62.9 *śi sūtrā pīrānā vakṣāvi bisāṃ (ysādāṃ ci śi) hvi hemāti, ci tti sūtrā vijyāti...* 'this *sūtra*-text must be written; who the man may be of the old men (?) involved in trouble (?), who may see this *sūtra*-text...'. From base *xṣau-* 'be agitated' to base with increment -b- in *xṣaub-* (see s.v. *kṣāv-*), hence **ava-xṣāva-* with -iya- or -īya-.

vakṣīva 'giving', SuvO. 54r2 *varata vakṣīva tcerā* 'there giving must be practised', BS *nikṣeptavyāḥ*, variant with *vi-*; Tib. *hbul-na* (rendering *dātavya-*, *nikṣeptavya-*, *niryāṭita-*). See s.v. *kṣāv-*, but possibly BS *lw vikṣepa-* 'putting off, deferring' (as variant reading), for 'giving'. **vakṣesaca** 'tossed out' III 38.47 *nvākaka nvārida u vakṣesaca brrāsakye* 'they bring out songs and idle (?) questions', = III 48.69 *vakṣisaca brrāsakyaṃ (-im = -e)*. From **ava-xṣaid-*, see *vakṣaista-*.

vakṣaista- 'thrown, tossed', K 16.164 *vakṣaista hā aḥa* 'he threw the noose', = K 24.104; beside K 33.53 (of the *ahā* 'noose') *khū uspuṣṭe āśā haṃ bādī panave* 'when he threw, it rose at once to the sky' (*āśā* = *āśāṣṭā*, BS *ākāśa-*). See s.v. *kṣista-*.

vach- 'realize', L 93.17 *hamanṅ(t)e vachākā* 'realizing impartiality'. See *vyach-*.

vachīśa 'situated', K 26.136 *dada khu hā gara-vachīśa sauna narada* 'when the enemy dwelling in the mountains went out'; = K 18.207 *dada khu va gara-vachīśa sauna narada*, beside K 35.84 *tī haṃdaṇi beḍi garā-vadade śi kīthi parau pihīyānūḍā* 'then at another time in one town situated in the mountains they rejected the (royal) command', parallel to Divyāvadāna 446.26 *kārvaṭika-* 'mountain-village'. Here *vadada-* = *padanda-* 'created, made', base *dam-* 'build'. Similarly *vachīś-* = *pachīś-* 'to make'.

vaebauste 'he dropped', III 106.38 *tīanī dva pajūṣṭa vachauste* 'then he let fall two finger-rings'. See *vichuste*, *pachus-*, *parchuta-*.

vachvāne 'cover (?)', v 223.23.7 *||sta vachvāne haṃguṣṭi||* 'to be covered (?)', the finger (=signature)', see SDTV

84. From *-chva-* in *pechvāṃe* 'covering' to base *khaud-* (*xaud-*), **pati-kh'aud-*, see s.v. *khoca*.

vaj- 'move', v 153.2.122 *|| ne vajāte ne gyastuvo ne hṃandvo ne ||* 'does not move, not among *deva*-gods, not among men, not...' (lost context). See *vajāma*, *vajj-*.

vaja 'hold', Manj. 314-5 *mvaśja śai baysūṇa vaja hanāsi satvā vaska* 'holding (*v(ā)ja*), grasping, the Buddhas' favour on behalf of the beings', see *vāj:-vāta-* 'hold'. See also *drau*.

vaja-, 'with wandering (?)', v 346 b2 *(ce) buru vajāna saṃkṣhāramyau hāsyau ku vā tta gyasta baḥsa pa(dī-mātā)* 'whoever with moving from distant *saṃghārāma*-monasteries where he does (honour) (?) so to the *deva* Buddhas'. See *vaj-*, *vajāte* and *vajj-*.

vajāma 'movement', Manj. 28 *vajāma hamarau aga āsvāsa prasaṃvāsa bā* 'moving in the limbs (dyadic), breathing in, breathing out the wind (element)'. See s.v. *vajj-*, and *vaj-*.

vajāysa 'stages (?)', II 5.71 *paryāva jsām siyai raysga vī vajāysa vyachāva jsām beysūṣṭa narāṃda narapadaśaiś-āṣṭa* 'deign to learn swiftly the stages, realize the bodhi-knowledge, set out to *nirupadhi-śeṣa* (*nirvāṇa*)'. Three stages of a Bodhisattva's career (after turning the *Dharma*-wheel, and saving the beings towards *nirvāṇa*). Hence the *pāranitā*-stages, here the places to be grasped. From **ava-gās-*, to *pajāys-* 'accept', with cognates. The form *vajāys-* beside *pajāys-* as *vadanda-* 'made' beside *padanda-*, and *vachīś-* beside *pachīś-* 'make'.

vajāste 'he knew', K 3, 139r3, Tib. *mkhyen-nas*; 'see', v 344, 87v6 *aysu... ne vajāte* 'I do not see', Tib. *mī mthan-bar gyur* (BS lost); v 71, 145r1 *vajāṣṭe* 'he sees', Tib. *mtshon-bas-na* (BS lost), III 25, 27b3 *vajāṣṭi*, BS *paṣyet*; Z 5.101 *vajāṣṭāṇḍā*. See *vajās-* (*-js* > *-j-*).

-vajjū 'observe', v 99r8 *natu suṣumu duṣvajjū dātu* 'the *dharma*-doctrine profound, admirable (BS *suṣama-*, reverse to *viṣama-*), hard to conceive'. From *duṣ-* and **ava-čyūka-* beside *hajū* 'wise' **fra-čyūka-* to base *kau:-ku-* 'observe'. IE Pok. 587-8 (*s)keu-* 'to notice', O.Ind. *kavi-*, *ā-kuvate*, Greek *κοῦω*, Got. *hau-s-jan* 'hear'. See also *bātcūś-*, *hajūva-* (with cognates). If the first subscript hook indicates a recent loss of -l-, the base may be *vajj-* (below 'to move' = BS *iraṇa-*) but with a meaning 'grasp', like BS *acintīya*.

vajya 'formula', v 203, 79a5 *nūvarā hīṇai vajya daṣṭe* (space) '(recipient) the new member of a *hīnā*-group skilled in formulae', BS *vidyā* 'formula, charm', see K 139.955 *jsīṇi kākā vijya* 'formula, protecting life'.

vajsase 'you survey', III 10, 19r1 *tvi śīṇi hanaye gyastū-ṇyau tegmaṇyau biṣye dri-haṣkali ysama-śśaṇḍai benda vajsase* 'you survey, of yourself, with celestial eyes this threefold world'. From *čas-* in *pacase* 'I make known' from **čas-*.

vajśāmata 'knowledge', N 75.25 *jsīṇe vajśāmata ve hvanai* 'treatise on the science of life', BS *āyur-veda-śāstreṇa*. See *vajās-*.

vajsāre 'they see', Manj. 148. *dharma attāherā deda vajsāre* 'they see, know the (*saṃvṛti*) *dharma*-elements to be wrong (*tāhira-* = BS *samyak*)', = Manj. 232 *vajsyāre*; Manj. 149 *khu vajsyāre ttatva artha* 'so that they know the meaning (BS *artha-*) of reality'. See *vajās-*.

vajsās- 'know, see', Z 24:209 *vajsāsīru*, Z 22:306 *vajsitāre*, Z 2:113 *vajsīṣḍe*, III 29, 41b4 *vajseṣḍe*, Z 23:99 *vajṣīru*, Sid. 105r5 *cvai hā šīvi šīvi hira āyīṇḍe u vajsīyāte ṣi mīde* 'he who sees various white things of it (the disease), he dies' (with dyadic *ā-dai-* and *ava-čāṣ-*), Tib. *snan-vo-čog dkar-po mthon-ba ni hchi-bar hgyur-ro*; preterite, *vajsīṣṭa-*, Z 2:62 *vajsīṣṭe*; participle present Z 2:134 *vajsātandai*, with negative K 46:49 *avijyadai*; adjective, Z 5:70 *vajṣāka-*. From **ava-čāṣ-*, see s.v. *tcāṣ-*.

vajsya 'afflicted', K 46:49 *khauysa byāṇḍā* (= *byaudātā*) *u acā ū ttu vajsya avijyadai pūrakā ṇūṣṭyā* 'she found a piece of cloth and sewed it and wrapped in it the afflicted blind son'. From **ava-jata-* 'struck down', see cognates, s.v. *jsan-*.

vamṇa, vaṇa, vaṇa, veṇa, viṇa, vaysṇa (in E Glossar *vamṇa* 7 times), 'now'.

vaṇā 'yet', III 22, 14b4 *na vaṇā drrāysā puṣa paṣe khu traṇḍā hame* 'he cannot yet abandon the raft till he has crossed'; III 23, 15a1 *nī vaṇā śarā vamaṣṭā* 'he does not yet realize the fortune', parallel to III 23, 15a1 *na ra śarā butti* 'he no longer knows the fortune'. From *vaysṇa*, *vaṇa* with *-u* (< *uta*).

vaṇām 'now for them', III 76:253 *vaṇām mī udvīya śtāka baysūstāṣṭā gusa yanīrau* 'now for them revulsion is needed, they would get a desire for bodhi-knowledge'.

vaṇi 'streams', Z 17:10 *vaṇi varūvāṇḍā ggaryau* 'streams flow down from the mountains'. See *vāma-* 'sea' from IE Pok. 78 *au-:u-* (of water), O.Ind. *avāni-* 'stream'; either **u-an-* or later loss of initial *a-* (as in *nāṣḡa-* 'anausa-food').

vamj- 'to dispute', K 136:879 *vamjāmayyau* 'from disputes', Tib. *rcod-pa* ('dispute'). From base *vank-* (or *vang-*) 'make sounds', Zor.P. *vāṅ* 'voice, sound', N.Pers. *bāṅ*, *vang*, Balōči *gwānk* 'sound', *gwanjag* 'to call'. See also *pyūmjāte* 'deny', *byūmjga-* 'abuse'. The initial *v-* is then unchanged, but possibly **abi-vank-* passed to **vvank-*.

vaṭākye 'distortions of the face' (= BS *vikāra-*), III 50:46 *khanā būsā vaṭākye* 'laughs, jests, grimaces', = III 38:46 *(kha)ṇai būsā vaṭākye*, = III 46:7 *khīmmai būsā vaiṭākye*, = III 48:68 *khanai būsā viṭākyi*; III 38:48 *stīne vaṭākye* 'feminine grimaces', = III 48:69 *stāina vaṭākye*; III 73:174 *buṣarā būsā vaṭākye* 'jesters, jests, grimaces'; III 38:44 *brrauḡalakije vaṭākye* 'contortions of the brows', = III 47:65 *brrauḡalakija dunaka*. Iranian from **vi-vart-* or **vi-kart-*, with *-ṭ* maintained.

vaḍāṣṭā 'therefrom', Sid. 7r1 *u vaḍāṣṭā hodāta salā vī bure myānai gūrste* 'and from then up to 70 years is called middle age', = v 316:20 *viḍāṣṭā*, BS *madhyamaḥ saptaṭiṇi yāvat*, Tib. *de-nas lo bdun-čūhi bar-du ni bar-ma ṣes-byaho*; II 64:6 *u cvai vaḍāṣṭa pamūhi tṣi ttū-t-i sīḍakā yidā* 'and what from him dress comes, that for him Sīḍaka makes (supplies?)'; K 41:62 *viḍāṣṭi viḍāṣṭi jsa pihaiṣṭra* 'they were fleeing from the various places', = K 44:181; II 89:44 *cū āna viḍāṣṭā nā hajsāṇḍā yinīme* 'what I cannot collect from there'; II 91:98 *u viri āna viḍāṣṭā hāysi tṣue* 'and thence he went far away'; III 67:58-9 *vaḍāṣṭai pūṇma jsa ukhya:ste* 'thereafter he shot him with an arrow'. From *ava-* 'that (distant)', Av., O.Pers. *ava-*, O.Ind. *ava-*, O.Slav. *ovū* (IE Pok 73-4), or rather IE Pok. 72-3 *ava-* 'down', hence **ava-rta-*.

vataysde 'flows down', Z 17:12 *ggaryau vataysde ūtca* 'the water flows down from the mountains'. See s.v. *ttajs-* 'flow' (**ava-tačatai*).

vatū, N 141:22, read *natu* 'profound', quoted s.v. *duṣvajjū* and *-vajjū*.

vattala- 'excrement', Sid. 109r4 *māta-vattala* 'excrement of bees (or flies)', BS *mākṣikā-viṭkā*, Tib. *sbran-mahi rtug-pa*. From base *vai-:vi-* with **vita-* preserved as *vatta-* and suffix *-la*, to O.Ind. *viṭ, viṭkā*. For *-i-* > *-a-* note *nana-*, *phajsa-*, *spavi*, *spata-*. IE Pok. 1134 *uei-s-* 'flow', O.Ind. *viṣ-* (nom. sing. *viṭ*), *viṣṭhā* 'excrement'. See also *biṣka-*, *patābātāna-*.

vatca 'hair', III 81:175 *vatcā* gloss to Turkish *yūnakā* (yūng 'hair, wool, cotton'); III 38:46-7 *vatcākyā paysaṇvakyā khīmmai būsā vaiṭākye* 'hair on the cheeks, laughs, jests, grimaces', = III 48:67-8 *va(tca)ka paysaṇvakyē khānai būsā viṭākyi*; E p. 357 *kūrca vatcāi* 'hairs (between brows), hairs (on cheeks)'. From **vačča-* or **vasčča-* > *vatca*, to set with Oss. D. *becukhā*, I. *becykhk* 'forelock', Georgian lw *bec* 'v-i' hair, fur'; Oss. I. adjective *becykdžyn*, *becauag* (translation, Staji carmdarāg, 177).

vatcasta 'broken', Z 24:249 *ysāḍu dāte hvāṇḍu biṣṭi aṇga vatcasta* 'he saw an old man all his limbs crippled'. See *gatcasta-*, and cognates, s.v. *hatcañ-*.

vatcīṃph- 'cast down', III 6, 13r2 *ma ma vatcīṃpha usthāṃ(ji)* 'do not cast me down, (but) raise me up'. See s.v. *tcāṃph-*.

vatcāṣṭe 'sprinkled', SuvO. 68v1 *buṣṭāgye ūce jsa vatcāṣṭe* 'he sprinkled with perfumed water', BS *gandha-jala-ambu-sikta*; Z 22:140 *hārū vātā ūtco vatcāṣṭe* 'the yakṣa-goblin sprinkles the citadel with water' (Chinese parallel 'cleanses the city'); v 113, 35v4 *huvatcāṣṭa-* 'well-sprinkled', BS *susikta-*. From base *čaiṣ-*: *čīṣ-* (or *śc-*) if the *-ā-*, *-i-* is older Iranian *-i-* or base *čāṣ-* if *-ā-*, *-i-* is from *-a-* (as in *tcāṣ-* 'to see' < *čāṣ-*). For *čāṣ-* concerned with liquids, note, Paṣto *čāṣal* 'to drink' Sogd. Bud. *čš'nt* 'beverage', *čš'nt-γw'r'k* 'drinker', Man. *čšnnd'k* 'beverage', Armen. lw *čāṣak* 'cup', O.Ind. *caṣaka-*. See *cāsa*.

vatva 'non-persistent', K 156:62 *bakyi ra edre vatva vapattye ysira* 'weak faculties, sudden misfortunes (BS *vipntti-*), harsh'; K 107:268-70 *tā baysūsta prrara jsa drāma sa khu vina pyaurā ūṣḡ haḍai hīsida hāṣṭa byava ā vatve pyaure tta tta jaḍ(i) brīyī ysira hīḍaiṣḡ ūṣḡya* (blurred *ha*) *vatva* 'now the bodhi-knowledge by nature (= BS *svabhāva-*) is just as when into a sky (BS *ākāśa-*) without clouds by day come lightnings or fleeting (sudden) clouds; so the *kṛṣṭa*-afflictions, folly, hatred, passion (= BS *moha-dveṣa-rāga-*) fleeing into the mind (BS *āśaya-*)'. From **avatuta-* to base *tau-:tu-* 'be strong', see cognates s.v. *tv-*, *tvān-*, Zor.P. *pattūk*, *pattān* 'persistent' (**pati-tavaka-*, **pati-tavāna-*).

vatsa 'breast', K 144, 2r4 *ysaira jarā svī dī vatsa thajidā* 'they draw heart, liver, lungs from under the breast'. If Iranian, from **vačya-* (*čy-* > *ts-* as in *tsuta* < **čyuta-*) to *vak-* 'pointed'; *vaxš-*, Oss. D. *uṣḡā*, *ūāšk'ā*, I. *ūāxsk* 'shoulder', Oss. D. *uxst*, I. *ūāxst* 'spit (tool)', O.Ind. *vākṣas-* 'breast', later *vaccha-*, *vatsa-* (see BSOAS 23, 1960, 32), below s.v. *hūṣa-* 'groin', BS *vankṣaṇa-*. A loanword from BS *vatsa-*, *śrī-vatsa* is also possible.

vatsāre 'they descend (?)', v 39. 54r2 *kho jsa vatsāre|||*, to *vatsv-*.

vatsv- 'descend', N 50:30 3 sing. optative *vatseiya nēye jsa mahāsamudra* 'he would go down with a boat to the great sea', BS *avatāra-*. From **ava-ēyau-*, see *tsv-:tsuta-*; Tumšūq Saka *śakyanā rše dātya vatsyu* 'I have descended into the dharma-law of the sage (BS *rši-*) of the *Sākya*s'. *vathamj-* 'pull down, remove', II 74:40 title *drau-vathamjai* 'barber (?)', *drau-vathamjai khri-rttanānā* 'with the barber Khri-brtan'. See *thamj-* 'draw'. To Tibetan name 'seat-firm'. Participle see *vathīya-*.

-*vathāva-* 'equipped', see *huvathāva-*, *huvathāta-*, and *pathāna-*, *pathānā-*; from **pathāta-* as second component. *vathīya* 'drawn', K 22:47 *ysira ttā vathīya* 'he drew hearts to him', = K 14:85 *ysira ttā thiye*. See *vathamj-*.

-*vadā* 'path, way', II 120:205 *tāmhitā-vadām pada* 'the road of the Tibet road'; II 56:29 *nāmva-vadām padā* 'the road of the boat-route'; K 65, 84r2 *kīra-vadāva dasau* 'the ten paths of karma-action', = BS *daśa*, *karma-patha-*, II 102:33-4 *jasta-kṣira-vadāva ū bāṇḍha-kṣaitra-vadāvau nījsānāka* 'shower of the path to the deva-gods' world and the buddha-fields (BS *buddha-kṣetra-*); -*vadī*, JS 26r1-2 *ysama-śamḍai tcema-vadī tva ttā orga* 'before the eyes of the world; hommage to you'. See *pande*, *padya-*.

vadanda- 'made', Sid. 151r5 *tte švakye daṇḍām jsa vadeḍa nāma* 'these pills made from teeth by name', BS *danta-vartir iti śrutā*, Tib. *sohi ri-lu šes-bya-ste*; K 35:84 *garā-vadade śi kithi* 'in one village built in the mountains', BS *Divyāvadāna* 446-26 *kārvaṭika-*; Sid. 144v5 *rūsi jsa vadida* 'made from barley', Tib. *nas-las byas-pa*; III 137:8 *parīyastām jsa vadida* 'made by ārya- (monks)'; K 12:11 *raysāya jsa vadaida* 'made from the elixir'; = K 14:95-6 *(ra)ysāya jsa vadida*, = K 22:54 *raysāya jsa vadedā* (BS *rasāyana-*); Manj. 148 *kūre kāme jsa vadedā* 'made from false thought'; III 109:36-9 *kauṭhāra hīṣam jsā vadaidi* 'axe made from iron'; II 55:33 *dāṃskare jsa vadedā* 'made from admirableness'; JS 10r2 *raysūyana vadida* 'made of the elixir'; III 66:35 *vadiṇḍā* 'he made (noise)'. From **ava-dam-* 'make', as *pa-dam-* 'make' with cognates. Only participle so far noticed.

vadrta- 'oppressed', I 250r5 *yseryau vadrravyau vadrtā hām(ā)nde* 'they will be oppressed with 1000 oppressions'. Note also SuvO. 4v2 and 27v7 *vadrava-*, and v III, 33r1 *uvadrava-*, BS *upadrava-*. From *avadruta-* (by extruded -u-) > **avadrta-* (see *pati-muč-* > *pañjs-*) and coalescent with BS *upadrava-*, *upadruta-*, Prakrit *va-<upa-*.

-*vadya* 'way', adjectival second component for *padya-*; -*vadī* JS 20r1 *tcema-vadī* 'in the path of the eyes, before the eyes'. See *padya-*.

vadrramai 'deserted (?)', III 100:11-2 *vadrramai paṣvīnaca jīyai vī* 'deserted in a wretched (?) life'. From **ava-dramaka-*, to base *dram-* 'move', causative *drem-* 'drive away', see s.v. *dram-*, IE Pok. 204-6 *der-*, *drem-*.

van-, *vaṇn-* 'honour', SuvP. 68v1 *vaṇnumā* 'I honour', BS *vandāmi*; III 26, 29b1 *vaṇnavīya-*, BS *vandanīya-*, I 253v3 *baḷysu vaṇnīmā* 'I praise the Buddha', BS *jinaṃ namasyāmaḥ*; N 166:6 (dyadic) *namasūṃ vanūṃ*; III 51:69 (triadic) *namasū vanū aṇū*. Preterite K 76:77-217-8 *kānā hālai gyastā baḷsā vye hāṣṭā tve, u gyastā baḷsā pūḷ tterā*

jsa vaṇṇe u ttai hve 'where the deva Buddha was, there he went, and he honoured the deva Buddha with the forehead at his feet and so he spoke to him', from **vanita-* > **vanya-* > *vaṇṇa-*. (Note *u parīetūṃ* displaced from the previous line after *pyūṣḍe*.) See also *tvandanu*. From *vand-*, Av. *vand-*, Zor.P. *vandenitan*, M.Parth.T. *wynd-*, *wynd'd* 'praise, pray', *prcnd-* 'supplicate', M.Pers.T. *wnd-*, *wynd-* 'praise'. IE Pok. 76:7 *au-*, *au-ed-*, *au-en-d-*, O.Ind. *vadati*, *vandate*; Greek γοῶν κλαίειν, ὕδω, αὐδῶ, δαίω, Lit. *vadinū*, *vadinti* 'call, name'.

vana 'except', Manj. 357-8 *āp(ā)va hadara naiṣṭa vana bauda-satvā gvāna* 'there is not another refuge, except the bodhi-sattvas, at all', see *vina* 'without, except'.

vanās- 'shake', Sid. 134r3 *mau jsa āchai hīya gūnā yseri vanāṣṭā* 'the marks (symptoms) of the alcoholic disease: his heart shakes', BS *hṛd-lāsa-*, Tib. *chan-nad-kyi mchan-ma ni, mer-mer-po dan*; III 6, 13r4 *ma vanāsa* 'do not shake'; Sid. 122v4 *ysiri rrāhā: hame vanāṣāma* 'heart disease, shaking occurs', Tib. *siṃ na-ba dan, dan-ka mer-mer-po dan*; participle present, II 76:71 *vauṣacau uṇṭīkyām* 'with quivering wits' (translation AM, n.s., 2, 1951, 42). Adjective, II 40:41 *naḍāna* (older *naḍaunā*) *bwāya haysga vanāsa* 'men intoxicated (?)', violent, agitated' (SDTV 121 to emend). From **ava-nās-* 'shake', possibly *nā-* beside *nau-* 'to shake' (see *vanuta-*) as IE Pok. 971 *snā-* beside *sneu-* 'flow', and IE Pok. 104-5 *bhā-* 'shine' beside Greek φαειν-; then with increment -s- (IE -k-, or -sk-).

vanuta, *vanauta-* 'rendered inactive', see *vanv-*.

vanda- 'small', v 329, 13r1 *nai ju ne vāndāk(u...xxx) dī va harsāro* 'not (even) small evil acts...remain over', BS *na kiṃcit pāpakāni karmāni saṃvetsyante*, Tib. *sdig-pahi ču-sad kyan* 'evil action even a little'; Z 13:34 *bataku vīndākā pāsā* 'small, little load' (dyadic); Z 13:15 *pharu buljse māṣṭā dirāṇu tṣumata vanda* 'many great virtues; little the career of the evil ones'; Z 13:33 *duṣpā vaṇḍā* 'weak, small'; Z 22:146 *vanda ggūva pārrai vanda* 'small ears, his fetlocks small'. From **vanda-* or **vanita-*, Balōči *gwand* 'short', Parāči *yanōkhō* (**vandaka-*), *yanukhō* 'short', hence older *v-* initial, to *vā-*: *u-* 'be deficient', Av. *uyamma-*, *ūna-*, *una-*, glossed by Zor.P. *abavandak* 'incomplete', *kam* 'less', O.Ind. *ūnd-*; with -*ra-* suffix *vāra-* 'deficient' below, Sogd. Bud. *w'r'k* 'empty', *w't'k* 'emptied', N.Pers. *wang* 'empty, poor', IE Pok. 345-6 *eu-*, *uā-*, Armen. *ounain* 'empty', Greek εὔνις 'lacking', Got. *wans* 'lacking', O.Engl. *wan* 'lacking'. This is preferred to **avant-* 'only so much'.

-*vaṇḍāna* 'path', second component, K 39:155 *āṣā-vandāna* by way of the sky (BS *ākāśa-*), = K 33:59 *āṣā-vāṇḍāni*, as K 33:61 *āṣā-hamdrāysī*. See *pande*.

vanv- 'become inactive', participle *vanuta-*, Z 7:25 *vanutai samu bṛāmata* 'his bodhi-knowledge is precisely inactive (*vanuta* with *yī*)'; Z 4:75 *vanautai tīaṇḍṇa saṇṇā* 'his saṃjñā-knowledge is inactive through fatigue'. Causative *vanvān-*, Sid. 19r3 *cu mīrījsa se kūri vanvāṇe* 'what is marica-pepper, it makes the kūri member inactive', BS *avṛṣyaṃ maricaṃ*, Tib. *na-le-šanū ni ro ča-bar mi byed-do*. From *nau-*: *nu-* 'to move', Sogd. Man. *n'w-*, *βnw-*, *βnwuty*, Bud. *β'n'w* 'agitate'; Man. *n'w-* 'shake (the head)', *n'wδ'r*, optative *n'wūd*, M.Parth.T. *nw-*, *n'w-*

'go', N.Pers. *navidan*. With increment *-d-*, *nau-d-*, and *-s-*, *naus-*, see s.v. *puṇv-* 'insert'. IE Pok. 767 *neu-* 'push', O.Ind. *nauti*, *navate*, *nāvayati* 'move', *anu-nūta-*; *nuddti-*, *nuttā-*, *numa-*, *nada-*; Greek νῦν 'nod', Lat. *nuō*, *nūtō*. *vaphastāte* 'makes tremble', Z 291.6, see s.v. *phastāre*.

vaphūste 'drive out', Z 273.26 *uska śtāna vaphūste*; Z 24.267 *jāte kleśa-māru gyastu māru vaphūste* 'he removed the *kleśa-māra*- (the personified *māra* of *kleśas*), he drove out the *deva-māra*- (= *devaputra-māra*-, personified *māra* as a *deva* (-*putra*-)'), see Edgerton Dictionary, s.v. *māra*-. From *paud-* (*faud-*) 'drive', see s.v. *naṣpūste*, *pūsta-* (with cognates).

vabār- 'to rain down', v 338, 61r6 *bāra vabāde* 'poured down rains', BS G 37, 57b2-3 *candana-cūrṇaṃ pravaraṣitaṃ*; Z 17.10 *vabedā* 'rains down'; preterite, Z 23.155 *vabāde*. See *bār-* 'to rain'.

vamath-, *vinath-* 'churn, pound up', Sid. 100v2 *ita arve vimathāṇā* 'these medicines are to be pounded'; III 84.38 *tīlaka hā haumai vimathāṇā* 'so much barley is to be pounded'; III 87.118 *u hāmai hā vamathāṇā*; III 85.84 *hāmai hā vamathāṇā*; III 93.263 *hāmai vamathāṇā*. See cognates s.v. *namth-*.

vamas- 'realize, concentrate on', III 23, 15a1 *tta tta baysūṇāvūysai ku na ra śirā butti ni vaṇā śarā vamaštā nai na hamadā dā vīra hīyauṣṭyai tcairai* 'so the bodhisattva while he still does not understand fortune (=BS *śrī*), does not yet realize fortune (=BS *śrī*) must not indeed make an appropriation upon the *dharma*-doctrine' (-i... *tcaira-* 'by him to be made'), BS (partly differs) *bodhisattvena dharma udgrahitavyo na-adharmah*; v 336, 35r3 *ce vamasāmata vā(rū)ḍya ne hautāre tāt t(tu) dāt(u) py(ū)ṣṭe* 'who have defective realization, they cannot hear the *dharma*-doctrine', BS G 37, 32a2 *ye hīna-adhimuktikāḥ satvāḥ na śakyam tair ayaṃ dharma-paryāyāḥ śrotuṃ*, Tib. *dman-pa-la mos-pali sems-čan gan-gis kyan čhos-kyi rnam-gras hdi ṇan mi nus-so*; III 21, 6b2 *bisānā hirānā vamasākā* 'realizing all the *dharma*-elements', BS *saṃbuddha-*; Bcd 58r1 *vamasīme aysā may I realize*; 3 sing. present, K 58, 28r1 *śi kṣaṇāna* (BS *kṣaṇa-*) *vamaštā nehvettā* 'in one moment realizes, triumphs'; K 57, 23v1-2 *aḥaṣṭa bhādā vamaštā u prīyāṅga* (BS *prayoga-*) *na nūthe* 'realizes uninterrupted bodhi-knowledge and does not swerve from the course'; K 108.290 *ṣai dā vamasāma vamašta* 'he realizes the realization of the *dharma*-doctrine'; Manj. 249-50 *nairāmā ṣṣ tti vamašta* 'the issue, he then realizes'; Manj. 299 *cu tta tta baysūṣṭa vamašta* 'who realizes so the bodhi-knowledge'; 3 plur. optative (irrealis), K 4, 141v3-4 *ne gūvū vamasiro tto dāti hvāṇāmato* 'they would not at all have realized this preaching of the *dharma*-doctrine', Tib. *de-dag čhos biad-pa-la mos-par mi hgyur-te*, translation E. Lamotte, 243 'ils n'auraient pas cru et ne l'auraient pas reçue'; preterite, K 61, 40v1 *dharma-lṣāṇttā vamaśyāṃdī* 'they realized the receptivity of the *dharma*-doctrine'; participle, dyadic, II 102.21 *vyachai vamaśyai* 'being devoted, having realized' (translation AM, n.s., II, 1965, 102); noun, v 336, 35r3 *vamasāmata*, BS *adhimukti-*, Tib. *mos-pa*; v 135, 82a3 *vamasemāt(e)*; K 69.225 *ṣi pātci vamasāma* 'this then is realization'; III 128, 29v4 *gaṃbhīrye dātā vamaseme kāḍāna* 'for the sake of realiza-

tion of the profound (BS *gaṃbhīra-*) *dharma*-doctrine', K 70.8r1 *vamasāuma*, K 67.173 *vimasāma*. From present *vamas-*, preterite *vamaśya-* (< *-ita-*), to base **ava-mas-*, older *m-as-* to *mā-:m-* 'measure' with *-as-* (IE *-k-* or *-sk-*) or to base *mad-* 'measure', Av. *vimādaya* 'to treat (illness)', *vimad-* 'healer, physician' (Zor.P. *āzmāyīšn*), with IE Pok. 705 *med-*, Greek μέδομαι, μέδων 'ruler', Lat. *meditor*, *-ārī*, Celtic O.Ir. *midiur* 'cogito', Got. *mitan*, O.Engl. *metan* 'measure', hence *mad-s-* > *mas-* 'measure in thought' with preverb *ava-* 'deeply'. To Oss. D. *-mis-*, I. *-mys-*, in **abi-mas-*, D. *imisin*, I. *myšyn*, *mysydtān* 'remember, think out, invent, create'; I. *ūac-ynmys* 'inventive; creative work', D. *ūadz-imis*, I. *ūadz-ymys* 'skilled; skilled work, poetry' (for second syllable *-i-*, *-y-* < *-ā-*, note also D. *āntāsun*, I. *āntysyn* 'succeed'; D. *ānt'irun* I. *ānt'āryn* 'drive away'). See also *hanas-* 'to enjoy' (K 73.38).

vamāḍa 'weary', II 5.75 (see *vamūḍa-*) dyadic, *stā vamāḍa* 'tired, weary'. See also *pūmūḍa-*.

vamū (or *va mū*), JS 29v1 *śirkā vamū valmūkā āste ysūrrī* 'well (the poet) Vālmiki praised the golden bone (= body) of the golden goose (Pali *suvaṇṇa-vaṇṇa haṃsa-*)'. See s.v. *nū* for cognates.

vamūḍa- 'move away from', Z 24.116 *biśā vamūḍāndā cakkrā pvaṣṭāṇā* 'all evaded the terrible discus', to base *mūr-* 'move', see *mūr-* < **mūr-y-*, with *-r-* to base Av. *myav-:miv-* 'remove', O.Ind. *mīvati*. IE Pok. 743 *meu-* 'thrust away', O.Ind. *miv-:mū-*, *mīvati*, *mūta-*, Av. *amuyamna-*. O.Ind. *mūrā-* 'pressing, hastening', Greek ἀμειν-, ἀμειν-, ἀμύνω, Lat. *moueō*, *mōtus*, Lit. *mājuu*, *māuti* 'put on (ring on finger)'.

vamur- 'destroy, remove', dyadic, JS 32v2 *sānīmāṃ khenāṃ vamurāke jenāke* 'destroyer, annihilator of enemies' laughs'; II 54.13 *harbīṣāṃ rrāṇḍām hye vamurākā* 'destroyer of all kings'. See base *mūr-* in *vamūḍa-*.

vamurr- 'crush', Bcd 52v1 *kleśāṇ hauva toā biśā vamurrā yinime* 'I can crush the whole power of the *kleśa*-afflictions', BS *kleśa-balaṃ parimardayamānaḥ*. From base *mar-* 'crush' with present *-na-*: *mṛna-* > *murra-*, retained in participle *-rrda* (as *purrrda-*). IE Pok. 735 *mer-* 'rub', and IE Pok 716-9 *mel-* 'press to pieces' Armen. *malem* 'bolt, sift', Grcek μύλλω 'grind', Lat. *molo*, *molere*, Celtic O.Ir. *melim*, Got. *malan*, Lit *malii*, *mālti*, O.Slav. *meljg*, *mlēti*, O.Ind. *mar-* *mṛṇāti*, *mūrṇā-* 'crush' and *mṛṇāti* 'rub, rob'. See above *mur-* 'to crush'.

vameys- 'massage, twist', Sid. 135v1 *aṃga makṣāṇā u vameysāṇā u ysnāhāṇā* 'the limbs must be rubbed and massaged and bathed', BS *abhyanga-utsādana-snāna-*, Tib. *his bsku-šin dril-ba dan*, *klhrus bya-ba dan*. Note also v 92, 611v7 *abyaṅga-usbrutemāte haysnānā*, BS *anga-udvartana-snātra-*, where **usfrū-* corresponds to *vameys-*. But *-meys-* is of uncertain origin, either *mas-*, **māz-* > *mez-*, or *maiz-* > **māiz-* > *mez-*, instead of *maiz-* > *mīz-*. Assuming *mas-*, see connected words in BSOAS 21, 1958, 522-6: Orm. *mas-*, *maṣṭak* 'break', causative *mīzav-*; Pašto *māt* 'broken' (-*št-* > *-t-*), Yidya *max-*, *mošk'am* 'kill'. Orm. *mas'ek* 'twist', Pašto *mazzai* 'thread, cord', adjective 'twisted'. IE Pok. 696-7 *maḡ-* 'press', Greek μργ-, μρσσω

- 'knead, mould'; O.Saxon *makōn* 'to make'. See above *māṣṭaa* 'oppressed', and *maṣṭ*.
- vamyē 'clothed', second component, to *paṁāta*-, present *paṁiṣ*- (**pa(t)i*muč-).
- vaysān- 'recognize', Z 5:38 *tterī śāru dimu vaysānīro* 'you might know the excellent knot on his forehead'. See *ysān*-, *paysān*- with cognates.
- vaysgasta 'dismounted, descended', II 41:8 *kuṣṭi saṁ vaysgedē* 'where precisely they dismount' (**vaysgainā*); Z 5:37 *re śāyyo haṁṭsa kāḍe dūraṇa śāna vaysgastā* 'the king with the Śākya men, being very far away, dismounted'; II 108:175 *bārāna vaysgaista* 'he dismounted from the horse'. See also Z 5:101 *āchānā haysgasta* 'and the sick rose up'. From base *sgad*-, see cognates s.v. *ysgad*-.
- vaysṇā 'now', Z 2:135 *vaysṇā vā ārru paysāni* 'now I avow the fault'; v 247, 17b1-2 *hauriḥ haura bijāṣa pṇāmana vaysṇā* 'may we now hear the sound of the power of the gift', BS *dāna-balasya śruṇiyata śabdaṇ*; K 39:159 *aysa bvaññū vaysṇū* 'now I make known'; K 38:137 *dvāsīmai vaysṇī salī khū ji vā āvā* 'it is the twelfth year now since she came back', =K 29:200 *dvāsāmai salī khū vā āvā*; II 101:1; 9 *vaysṇā*; v 330, 20v1 *ne ne ju muhu vaṁṇā ttattika māta pāte trāstu yanindā* 'mother (and) father cannot save me now', BS *navasti kaścid iha trāṇaṇ na mātā na pitā tathā*; v 70, 8v5 *vaṁṇā mā jīvātā nāgātā hāmātā* 'now (I know that) my life is sure (BS *mīyata*-)', BS *aham idānñi jānāni*; Sid. 2v4 *viṇa*, Tib. *de-la*, Sid. 16v2 *veṇa*, Tib. *da ni*; Sid. 17v3 *viṇa*, Tib. *da*. See also *vañā*; v 268, 48a4 *vaṁṇā ṣṭe* (no context). From *ava*- 'this' (as Waxī *wu-serd* 'this year') and *-anya* 'day' (loc. sing.), to Av. *azan*:-*asn*-, Yidya *ṣirizen* 'day before yesterday' (*θrita-azanya*-), Munjānī *čirgyizen* 'three days ago' (*čathru-azanya*), Orm. *inṣān* 'day before yesterday' (*anya-asn*-), Wanetsī *pārēnd*, Pašto *parūn*, Orm. *prān*, Sanglēčī *parūzd* 'yesterday' (*pāra-asna*-), *āluzd* 'day before yesterday, to-morrow' (*ā-uṣa-asni*). IE Pok. 7 *aḡh-er*-, *-en*-, *-es* 'day', O.Ind. *āhar*-, *āhan*-, *dhas*-, *aha*-. For *-a* (< *-ā*), see also *āysda*, *tta*, *ma* ('not'), *vaska*, *paska*, *huṣṣa*.
- vaysṇāṁjśya- 'present, of present time', SuvO. 54r4 *gyasta balysa hatāḍarāṇjśya vaysṇāṁjśya ustamāṇjśya* 'Buddhas past, present, future', BS *buddhānām atīta-anāgata-pratyutpannānām*; Z 13:160 *vaysṇāṁjśya*; v 91, 611r3 *hadarāṇj(jṣṭ bāḍā)* 'past time', v 91, 611r4 *vaysṇāṁjṣṭ bāḍā*. Adjective temporal suffix *-āṇjśya*- to *vaysṇā* 'now'.
- vaysdānī 'security (?)', II 64, F11 *hūri pajitta u pāra-vaysdānī hauḍa thyau* 'ask (2 pl.) for the thing (= money) and give at once security (?) for the debt'. See *vaysṇā*.
- vaysnā 'security (?)', II 34:5-6 *khū vā spāta budarmā pāra-vaysnā ājāme* 'when the official Budarma brings the security (?) for the debt'. Conjectural, possibly **ava-zd*- 'put down', and *vaysna*- < *ava-zdha*-.
- vaysvarnā 'of low condition', Z 23:131 *vaysvarnā ṣṣamaṇā* 'ascetic of low state' (BS *śramaṇa*-); Z 22:329 *rrusto cilo vīri ni yīndi cu va ne vaysvarno vīri* 'he does not act against the red dress (BS *kaṣāya*-), much less to a man of low condition'. The first component *vays*- 'low' can be traced to *ava*- 'down near' (as in *vaysṇā* 'now'), Av.

- avarā*, glossed by Zor.P. *arāk*; the second component may be seen also in v 115, 64v3-4 *āmāca rrundi naysda-vara* 'the intimates, attendants of the king', BS *anītyāḥ paṣadaś ca*. Medial *-v-* replaces older *-v-* or *-p-*, hence *-varna*- with secondary *-rn-* from *varana*-, or *parana*-, of *var*- 'to surround' or *par*- 'to form a boundary' (as Zor.P. pl **parr*, DkM 816:12 *parr i tam* 'edge of darkness'). O.Pers. *duvitā-paranam* is still disputed in origin but referring to two lines of the Achaemenid family.
- vara 'to, towards', and *varata*, v 343, 85r5 *mulu varā* 'towards me', BS G 37, 79b5 *manavaṇṭike*; in letters frequently, II 38, 17b1 *sāṁdari vara* 'to Sundara'; II 62 *Ačma i hiyaudā āmācā ṣṣau viṣṇadattā vara tta haṣṭi yane* 'so I make report to the Lord Minister (BS *amātya*-) Viceroy Viṣṇudatta'; III 134:5-1 *māḍāṇ jasta varata haṣṭi yane* 'I make report to the bounteous deva-god (=king)'. From *varah*- 'breast', Av. *varah*- (glossed by Zor.P. *var*), Zor.P. *var*, N.Pers. *bar*, *bar-ā-bar*, Balōčī *gwar*, *gwarā*, *gur* 'near, with'.
- vara 'there', and *varata*, *var* (*var ju*, *var buro*, *var tti*, *var ṣṭāni*), Z 24:494 *varā*, Z 12:57 *varātā*, with *-i varī* 'just there', with *-alstu*, *-āṣṭa*, III 27, 33a4 *na ra vara haṭṭa na drrūjā* 'not there truth, not lie', BS *tatra na satyaṁ na mṛṣā*; v 340, 80r3 *varī*, BS G 37, 75a4 *tatraiva*; v 332, 24v4 *vara ṣṭānā pastātumā* = v 381, 3a4 *varī pastātumā* 'I set out thence', BS G 37, 21b5 *prakrānta 'smi*; v 336, 34v3 *varā*; v 380, 2r2 *varata ttiṇa miṣṭa paṣṭa* 'there in the great pond', BS *tatra mahā-puṣkarīnyāṁ*; Z 11:49 *varālsto*, K 3, 139r4 *hastama rraṣṭo balysūstu varālstu* 'to the best right bodhi-knowledge'; III 134, 23a2 *balysūstu varāṣṭo*; JS 4v2 *thu byaudem (-em = -ai) aysmu byysūstā varāṣṭa* 'you gained a mind towards bodhi-knowledge'. From **avaθrā*, with Yidya *huro*, ūra 'there' (**avaθra*). IE Pok. 73-5 *au*- 'that (distant)'.
- vara 'court, courtyard', Z 2:90 *badṛ vara vīra viṣṭātā* 'Bhadra stood in the court'; III 42:1-2 *hiṣidā vīrā vara* 'they come into the court'; K 47:56 *kvā si vīri vara hiṣi* 'she said, you come into the court'; Z 22:135 *kinthe vara ysarrnā* 'the city's courts are golden' (for the Chinese parallel see KT VI 320); III 66:34 *vara vīra kūṣṭi viṣṭā* 'he stood in the court of the palace'; III 68:76-7 *khūṣā viṣṭiya, vara vīra* 'when he was standing in the court'; II 104:91 *kārānū vara māṇadi* 'like a court with wards' (see s.v. *karāna*-). From *var*- or *vara*-, possibly *vara* < **varā* inst. sing. (as Balōčī *gwarā* 'near' to *gwar* 'breast'), to Av. *var*-, *avrāi vairi* 'in the hostile court', M.Parth.T. 'hrywr', 'hrywvr', Pāzand (Aogemadaēča 28) *ganā var*, Zor.P. *yam-kart var* 'the enclosure made by Yam'. IE Pok. 1160-2 *per*- 'surround', O.Ind. *api-vṛṇoti* 'covers', *apa-vṛṇoti* 'opens', Lit. *užveriu*, *užvėrti* 'close', *atvėrti* 'open', Lat. *operiō* 'close', *aperiō* 'open'.
- vara 'vessel, cup', III 42b12 *u buṣca vara viṣṭāna u surā vara bājana viṣṭāna* 'and perfume-jars are to be set and clean vessels (dyadic, BS *bhājana*-) are to be set' (a text of the Kalpa-rāja); v 303, 1a1 *drraya vara raysa ṣṣiya u drraya ṣṣi(ya)///* 'three bowls with juices, white and three white...'; ibid. 1a3-4 *tcahaura vara khāysa/// upakaraṇa viṣṭāna* 'four vessels of food... utensils are to be set'; v 42, 87r5-6 *tcahaura vara vīdīmā raysa viṣṭāna* 'four bowls of milky liquid are to be set'; II 129:76-7

ttaṣṭhā tūm hyai:nā hiya vari pastāmdū hajsānde sā 'we have deigned to send one *vara*-vessel of the Tazik Tcūm-hyai:nā' (with parts made of silver), translation AM, n.s., 11, 1964, 20 (notes, p. 26). Ardha-māgadhi Prakrit *varaga-* 'a vessel covered with gems' and Khotan Saka *vara-* together indicate a base *var-* to name a vessel. If *v-* is here a replacement of *b-* (as *vāta-* from *būta-*), Chorasmian *b'r* **βār* 'bowl' may be compared. The Prakrit *vara-* can be a loan-word. Note **varabyā-* 'receptacle' in Rōṣānī *wērθ* 'corn-bin', Xūfi *wirθ*, suffix as Av. *varaiθya-* 'containing, imprisoning'. Possibly base *var-* 'to enclose', whence above *bārman-* 'prison; reservoir', cognates s.v. *baṭha-*, and *vara* 'court', hence *vara* 'container'.

vara 'enclosure, bank (?)', JS 37v4–38r1 *ṣi tvānai ḥājsinai mahāsamudrre ano vara nauha ce bāṇme paṣte na byaide* 'this your great sea of virtues without enclosing bank (see also *icalcā-*), (and) top, of which is not found bottom (or) enclosing wall'.

vara- 'excellent, strong', Bed (prologue with etymologies of Manjuśrī and Samantabhadra) 43v3 *hamanṅte dyāma vara samantabhadra* 'Samantabhadra (whose name means) excellent vision of universality'. Tibetan renders Samanta-bhadra by *kun-tu bzav-po* 'altogether good', similarly Chinese *p'u-hien* (K 765:1; 369:3). This Saka *vara-* may lie at the base of the name Greek οὐαπ of the Heftal (noticed JRAS 1972, 106) To Av. *varəθra-* 'strength' (Yasna 71:8 *aōjas ēa varəθrəm ēa*), Yasna 68:11 *tanwō varəθrəm* (glossed by Zor.P. *pērōzkarili*); IE Pok. 1111–12 *yal-* 'be strong', Lat. *ualeō*, Oskan *ualaemom* 'optimum', with increment *-d-*, *yal-d-* 'rule', Celtic O.Ir. *fal-n-* 'to rule', *flaith* 'lordship', Lit. *veldeiti* 'to rule, possess', O.Slav. *vladoq, vlasti* 'to rule'; with increment *-t-*, Got. *waldan*. Tokhara B *walo* gen. sing. *lānte* 'ruler' direct from IE *yal-*. See also *varāṣpī*.

vara 'door (?)', III 124:78 *vara bañā* 'close the *vara-*'; ibid. *vara prrahāja* 'open the *vara-*', rendering BS *bandhaya; udghātaya*. Uncertain object, since 'there' seems pointless; possibly *vara-* 'door' from *var-* 'to close, shut'; or a dialectal *v-* < *dv-* would permit connexion with *dvar-*, Av. *dvarəm, dvara* 'gate' Oss. DI. *duar* 'door', N.Pers. *dar*, M.Parth.T. *br* 'gate', M.Pers.T. *dr*. IE Pok. 278 *dhyer-*, O.Ind. *dvar-*, *dur-*, Greek θύρα, Celtic Welsh *dor* 'door', O.Engl. *duru*. Note Tumšūq Saka *vitana* 'a second time' with *vi-* < *dvi-*.

vara 'covering', II 1:9 *draijsai vara hadarām* triadic gloss to Chinese *p'i* < *b'jie* 'leather' (K 721:1), see s.v. *hadarām*, to base *var-* 'to cover', possibly with Av. *varmā-* (object of *vanhaiti* 'he puts on'), Zor.P. *wl* **varr*, Armen. *lw var* 'royal mantle' (rather than Av. *varmā-* 'wool', to O.Ind. *ūrṇā-*), the Aramaic is *LVBŠYA* 'dress'.

-varamjsa-, second component in *avaramjsa-*, see *paramjsa-*. *varata* (1) 'towards', (2) 'there', see s.v. *vara*.

**varrad-* 'wrench, tear away', participle *varrasta-*, Z 20:37 *śāma varrasta* 'mouth torn (of a corpse)', 3 sing. Z 2:137 *kho pūrā pataru varrittā* 'as the sons pulls at the father'; participle present, JS 15r3 *varadā rraga baṇhya cambva ysāysa* '(river) tearing away the trees, bushes, grasses of the bank', parallel in BS Avadāna-śataka 1:235:11 *sā ca nadi ahārya-hārīṇi* 'and the river carrying away what can

hardly be carried away'; Pali, Jātaka 5:425:16 *nadi-r iva sabba-vāhi* 'like a river carrying away everything'; 2 sing. conjunctive, III 74:193 *hvāṣā varā* 'tear away the hay'. From *varrad-*, 3 sing. Z 2:137 *varrittā* **varadati* (as *pittā* **patati* 'falls'), to base *rad-*, see s.v. *ran-* < *rand-*, *rasta-*.

**varays-* 'experience', 3 sing. K 68:209 *cu ṣṭām varaṣde* (end of verse) 'who experiences...'; v 97, 18r5 *varaṣde*; participle, K 153:27 *ttana ṣṭām nāma miṃ hvāṣa vajrakuṣa uvārye bāysūne caryi praciṇmā (-im- = -ai-) guṣa-brriyīm (-im- = -e) idryā hage varaṣṭa* 'then the best Vajr(āṇ)kuṣa because of exalted *bodhi-caryā* (bodhi-career) broken, experiencing the contacts (*haṅga-* = BS *sanga-*) with his faculties'; Manj. 98 *ṣā sa kāme jsa varaṣṭa* 'she experienced precisely by thought'; Manj. 147 *narade varaṣṭa* 'he has gone out, has experienced', Manj. 211 *bvāma raṣṭa varaṣṭa* 'he has experienced the right bodhi-knowledge' (for *varaṣṭa*). See *varāṣ-*, with participle *varaṣṭa-* for both **varays-* and *varāṣ-* (as Oss. I. *arāzyn, arāzyn, arāst*).

varā 'tear away', 2 sing. (**avaradāhi*), see *varrad-*.

-varā 'selling', see *parāth-*: *parāta-* 'to sell'.

-varāthāñā 'selling', see *parāth-*.

varāysa- 'experience', Z 3:73 *ṣā tte varāysā cu rro narya tsimā aysu* 'this is the experience of that (anger), why I go into the *naraka-* world'. From **ava-rāsa-*, base *rays-*, see *varāṣ-*: *varaṣṭa-* 'to experience'. For IV 33a2 *karā varāysai*. See *karā* and *rāysai*.

varālsto, varālstu, varāṣto, varāṣṭa 'towards', see s.v. *vara* 'to'.

varāṣ- 'to experience, enjoy, eat, drink', SuvO. 56v4 *varāṣāre*, BS *anubhaviṣyanti*, 3 sing. present, v 300, 3v2 *kho varāṣātā hāmāte ttānai nāta jsina rru su parryā* 'when he experiences, it occurs to him, life is taken, truly passed' (or possibly *āta* 'has come' in place of *nāta*); v 300, 4a4 *(varā)ṣātā se tso ju drūṇā hamāro* (when) he experiences, thinking 'go (2 sing imperative); may they become healthy'; v 302, 3a2 *||varāṣātā*; Z 9:18 *varāṣāte samñā jaḍina* 'he experiences *saññā*-concept through ignorance' (BS *jaḍa-*), = Manj. 395 *varāṣa saña jaḍina*; K 46:39 *sūhi varāṣe* 'he experiences joy' (BS *sukha*); Manj. 188 *siravā varāṣe maista* 'she enjoys great satisfaction'; K 61, 41v2 *kira varāṣāre* 'they experience acts' (= BS *karma*), = K 61, 42r1 *kira varāṣāre*, = K 55, 16v4 *kira varāṣāre*; v 40, 54v4 *varāṣāre uysnora* 'the beings experience'; N 75:24 *varāṣāre*, BS *vedayanti sma*; participle future, v 299, 3r3 *kvi ṣṭāna varāṣāñā* 'where he must experience'; Sid. 102r1 *varāṣāñā*, Tib. 20s-la ('cat'); Sid. 135v2 *ṣvīda varāṣāñā* 'milk must be consumed', Tib. *ho-ma blud-pa* (ed. Pek. *blud* = *ldud* 'give to drink'); I 147, 57v5 *ṣg sahasrārāṣa tta tta varāṣāñā* 'this medicament *sahasrārāṣa-* must so be employed', BS *prajoyajet*; noun, Manj. 270–1 *tta tta varāṣāma dyāñā* 'so must experience be seen', = III 29, 42b3 *tta tta varāṣāma bvāñā*; participle fem. as noun, II 107:150 *harī varāṣāṃca ṣṭāna* 'being the suffering which remains over', translation AM, n.s., 11, 1965, 107, see s.v. *harī*. Participle *varaṣṭa-* see s.v. **varays-*, to base *rays-* with cognates.

varāṣpī 'wealthy to him', K 138:926 *varāṣpī hirā pharā*

himi tsā 'for him wealthy possession is abundant, he becomes rich'. From *varāṣpa-* 'rich', *hira-* 'thing, possession, property', Tib. *loos-spyod dao ldan-pa* 'possessing wealth'; from *vara-* 'excellent, strong' above, with *spa-* < *spaya-* to *spai-* 'flourish, be rich', participle *spata-*, the *-s-* < *-s-y-* palatalized (as *višt-* 'to place' from **abi-stay-*). The *-ā-* is due either to *varaa-* or to *ā-spai-*. *varāṣṭo* 'towards', III 134, 23a2, see *varāṣto*, *vara*.
-varīda, see *nāma-varīda-* 'famous', BS *yaśasvin-*, medial *-v-* from *-v-*, *-p-*, *-b-*; for *-īda-* note also *hamīda-* 'together', from **ham-ṛta-* (to *ham-ara-* 'limb'), hence possibly **nāma-pari-ṛta-*.
varūvāndā 'they flow down', Z 17.10 *vañi varūvāndā ggaryau* 'streams flow down from the hills'. See s.v. *rrūv-* 'flow', base *raud-*.
varūsāra 'flow down', III 35.23-4 *nū varūs(ā)ra khu tcījsa brriyakya pejūā*, = III 37.18-9 *nāṣṭā varūsūrā khu tcījsa brriyakya pajivāṣṭa*, = III 46.35-6 *nāṣṭi varūsāra khu tcījsa brriyakya pijvū* (the *baudāha* woven stuffs) flow-down like the teats on the beloved one's breasts'. Uncertain, possibly base *rau-* 'flow' with *-s-* (IE *k̑* or *sk̑*) palatalized *-s-y-* > *-ś-* (as *-ś-* in *bātcūś-* 'to decorate'). See *rrūv-* 'flow'.
varkāmda 'strewn, besprinkled', III 47.63 *yausa jsa varkāmda bausā spyakyām hīya*, = III 38.42-3 *yausa jsa varkāmdā būsaña spyakyau hīya* 'strewn with musk, with perfume of flowers'. See *parkūn-* 'to sprinkle, strew' from **parikau-*, to base *kau-* 'cover'. Variation *v-*, *p-* as *vadanda-* = *padanda-*.
varga- 'fruit (?)'; in addition to BS *varga-* 'group' (in *trivarga-*), this *varga-* 'fruit' like Yidya *vory* 'fruit' (< **barka-* or **barga-*) can be traced to **barga-* (or *barka-*) with Zor.P., N.Pers *bar* 'fruit', by assuming *b-* > *β* > *v-* (as in Paṣto) a possible dialectal Saka feature; the reverse *v-* > *b-* is constant. Note too the variation in loan-words *aviṣṭya-* = BS *abhiṣeka-*, *abidarma-* (II 3.37) = Z 22.225 *avidharma-*. 'Fruit' suits the context K 67.175-6 *byeliṃdi kīrām vargā* = K 71, 8r3 *byeliṃde kīrau varga* 'they get the fruit of *karma*-actions'; K 68.202 *tye ustaṃ vargā nijsuṣṭe* 'it shows at last its fruit'. Note Pali *kamma-phala-* 'fruit of *karma*-acts'. Adjective, K 145, 3v1 (for the rosary) *pajsa-padya pā ganaittrai na habusanā raninai ganaittrai, u āstīnai u vargastā bahyā hīyām gichaukām jsa na habūsa* 'five sorts are not suitable for a rosary (BS *gaṇayitri*), jewelled rosary, and of bone and from kernel of fruit-bearing trees'; K 143, 1v1 (of the Vajra-yāna *kriyā* 'rite') *mara vajra-yauna nva itusai na ṣṭe vargastā ṣṭe* 'here according to the Vajra-yāna (Diamond Vehicle) it is not empty, it is fruitful'. From base *bar-* 'bear (fruit)'. IE Pok. 128-32 *bher-*, Greek *φῆρα* 'fruit', Lat. *ferāx* 'fruitful'. See also *vūda-* < **br̥da-*. See K 68.202 and 152.7.
-varja see *byāvarja* 'memory' and *brrivarja* 'making beloved'.
-varna-, *-varṇa-*, see *vays-varna*, *naysda-varṇa*.
varṣte 'to increase in size', with intrusive *-r-* from **vaṣte*, Sid. 12.114 *cvai āchai nūvarā hame u pharākai ni dāsā varṣte* 'whose disease is recent and for him it has not completed increasing greatly', Tib. *da-dun chabs ṣhen-por ma gyur-pa-la ni* 'now not having become very large'

(*dās-* with infinite for perfect tense). From base *vaxs-* 'to grow', see s.v. *huṣṣ-*.
vala 'rose (flower) (?)', II 75, 52-3 *maṃ ṣā vala ṣṭāka dye jsa ṣirka u būṣajsa, maṃ ṣā vala diṣṭa ṣṭānā pūmūda hamāte* 'for me this rose is necessary, fair to see and scented, this rose in my hand may fade', from the context, from **varda-*, base *vard-* 'to grow' Av. *vard-*, *var̥da-*, *var̥da-* 'plant name', *var̥dū-* (Zor.P. *vaṣṭ ēstēt*, to base *vaxs-* 'grow'), Sogd. Bud *wr̥d* 'rose', Man. plur. *wr̥dtyy*, Zor.P., N.Pers. *gul*, Frahang i Pahlavik *WRTA*, Syriac *wrd-*, Armen. *vard*, Arab. *ward*, Tāti *vel*, Sūnnāni *vāl*, *vālā*, Khovar lw *zēr-bali* 'yellow rose'. IE Pok. 1167 *uerdh-*, O.Ind. *vārdhati*, *vṛddhā-*, Greek *ὀρθός* 'straight', *βόρθο-*, O.Slav. *rodū* 'parturition, generation'. This inner-Iranian source may be secondary. Greek *πόδov*, *βόδοov* 'rose', *πόδovία* 'rose-garden'; Akkad. *amur-dennu*, *mur-dennu* 'flower with thorns' (< **wurde-*); O.Engl. *word* 'thorn-bush' may suit a pre-Iranian name adapted to *vard-* 'to grow'. If Iranian in origin, one might also think of a colour name *var-* 'red' or 'yellow'. For *vala* < **valā-* with *-āl-* < *-ard-*, note also *hala-* half (**arda-*), *salā* 'years' (**sarda-*). For Akkad. *mu-*, *amu-*, note also Syriac *wr̥n-* **warṣān-ū* 'wild pigeon', Akkad. *amurṣānu*, *urṣānu*.
vala- 'goitre', Sid. 140v3, beside *gala-*, Tib. *dbah-ba* 'goitre'. Possibly lw from *gala-*, but if Iranian from *var-*, *vard-* 'to turn' as a word for 'neck'. IE Pok. 1140-4 *uel-* 'turn', 1143 *uel-d-*, see s.v. *garsa-* 'throat'.
valaka 'small, young', I 149, 59r4 *valakām u ysādām* 'of young and old', BS *bālānām atha vṛddhānām*; III 88.136 *mīṣṭye hvaṇḍe, ā valakyā ṣikā* 'of adult man or young child'; II 107.170 *valakām ṣikalakau hīyai rū* (the *loka pāla* 'world regents' took) the form of young children'; II 60.18 *maistā... u valaka* 'large and small' (see s.v. *gahai*); III 127.10 *valeka auna vaña būrai* 'from childhood to now'; ibid. 12 *valaka auna*; II 107.170-1 *tai vaska valakau ra* 'so for him the children on their part'; III 105.53-5 *valakām hūṣena namase ṣa āhālāna pṛaṇahūna tvī vīyī valakām hūṣena ttūne jūḥḡ: jsa mīre ī tvī hīsū* 'I revere my children, you and my lady, alone, in another place; may there be this vow (BS *praṇidhāna-*) for you, my children, my lady wife, I die of longing for you, I will come at once (ī = *imu* 'to-day')'. Here *valakām* either *valaka-am* 'my children' voc. plur., or gen. plur. 'lady wife of the children' (followed by singular pronoun (*tvī*, *ttūne*); *hūṣena* from Chinese *fu-ṣen* < *pīu-nṣien* (K 41.1; 930.1) with various spellings; note also III 104.48 *vaija-lakām hūṣai(na)*. The same *fu-ṣen* is in Mongol *fujin*, *ujin* 'noble lady' (see P. Pelliot, JA 1925, 1, 258). See also *vilaka-*, *vinjilaka-*, *laka-*. But *valaka-* 'young' could also be from *val-*, older *vard-* 'grow' (see s.v. *vala* 'rose'), as Oss. I. *rāzān* 'growing organism, child' to D. *irāzun* 'grow', I. *rāzyn*; D. *rāzā* 'fruit' (but I. *dyry*); see s.v. *qysdo*.
valakām 'drinkers (?)', II 130b6-7 *aysmū-v-a tvī baida basta valakā pai nā* 'mind bound upon you; he took the drinkers' cup', = III 101.24-5 *aysamū-v-a tvī baida basta valakā nā pai*. Possibly IE Pok. 1045 (s) *uel-* 'swallow', O.Engl. *swillan*, *swelgan*.
valj- 'move', Z 4.66 *hāvāṇe parikalpe jsa valjindū upalam-*

blā nā styūdā '(men) are moved by their own false imagination and their conception is fixed', 3 plur. *valjindā* with *u* (< *uta*) 'and'; Manj. 28 *vajāma* 'movement' of the element air in the body (= BS *irapa-*) *vajāma hamarau aga āsvāsa prraśvāsa bā* 'wind (*bāta-* the air of the five *mahābhūta-* elements) is the movement breathing in (and) breathing out in the limb (dyadic *hamara-* = *aṃga-*)'. See above *vaja-* 'movement', and *vajāle* 'moves'. BS lws *āsvāsa-praśvāsa-* used of the active element air (Sid. 145r3 *paṃjsām mahābhuvām jsa śaṃdā, u dai, u ūta, padaṃ āstamma* 'with the fire elements, earth, and fire, and water, air'). From base *varg-* or *vark-* 'move, make move', Oss. D. *gāldzun, gālst* 'to throw', dialectal *g-* < *u-* (as D. *goren*, plur. *gorentā*, I. *gārān* 'fence, wall' **varana-*). See *vrriṣ-*, *havriṣ-* 'to draw on' (*vrxi-*) to Av. *vark-* 'draw', IE Pok. 1145 *velk-* 'draw', Lit. *velkū, vilkti* 'draw, draw on', *vilkti* 'wear clothes', O.Slav. *vlēko, vlēsti* 'draw, drag'. See also *duṣvajū*.

valys- 'work, cause', second component *jsañaulysa-* 'causing death' from **janya-varza-*, Z 24.452 *pharu narya dāruṇa dukha biḍā jsañaulysā ciyā hvē hāmāte bati hvagṃduvo jsina* 'many cruel pains of the nāraka-world the killer endures; when he becomes a man, his life among men is little'. To Av. *varz-* 'work'; see *parysa-*, *pārysa-* 'servant', **pari-varz-*, Sogd. Bud. *prw'rz* 'care', M. Parth.T. *prwrz, prwrz'g* 'attendant'. IE Pok. 1168-9 Greek *fépyov, épyov* 'work', *ōpyavov* 'tool', see also Oss. D. *gārā* 'tool', plur. *gārātā*, I. *gārā*, plur. *gārāytā* (Acta Iranica 1975, Monumentum H. S. Nyberg 1, 33).

vaṣāre 'they avoid, shun', Z 13.56 *khvai śākerā dastāna skvaiya gyasta ttārā hvagṃdu vaṣāre* 'how could Śakra touch him with his hand? The deva-gods so shun man'. From base *śa-* to *zā-*, *zaya-*, *zya-* > *śa-* with 3 plur. *-āre*, preverb *ava-* (or *va-* < *vi-* before *ś*) to Av. *zā-*, *zay-* 'leave', Oss. D. *izajun, izad*, I. *zajyn, zad*, D. *bajzajun*, I. *bazajyn* 'remain', Yidya *ūzaiyah* 'to remain', Orm. *ōzūk* 'left', M. Parth.T. *wzyh-, wzy'd, wz'd* 'leave', *zys-* 'renounce', *'bz'y-* 'begin, try'; Yazg. (without preverb) *zay-* 'move towards the speaker' 2 sing. imperative *za, zay*, plur. *zait, zayit* 'come' to preterite *yāt*. IE Pok. 418 *glh₂-*, O.Ind. *hā-:h₁-*, Greek *κίχδω*, Got. *gai-, gaidw* 'lack'. See also *niysāna* 2 sing. 'abandon'. If *vi-* > *va-* before *ś-*, note *naś-*, *naš-* from *niś-*.

vaṣe 'tube (?)', part of the body connected with the *phīyagāna-* 'bladder, BS *vasti-*', III 88. 152-4 *cū pyatsī ūski vaṣe kaṣte, u vīnai hame, śai penḍai, ttārā ahauḍā hiya śarā, śi hvī svīdāna bīnāyi vištānā, u dva piṇṇā padūnānā, grām grām śau phīyagāna nīśānā u śau hā tvī tvī āyānā ūskā vaṣe prrālāje* 'for whom the tube (?) fails upwards, and it becomes painful, this is its *paiṇḍaka-* paste, bitter seeds of gourd, this with human milk steeped is to be set; and two pastes are to be made, each hot, one must be placed at the bladder, and one is to be heated on each, it opens upwards the tube (?)'. From Iranian **vansa-* 'tube, pipe', O.Ind. *vaṃśa-* 'reed, cane, pipe'. A word of the same form but of different meaning (and origin?) is Waxī *was, wās* 'large beam, rafter', *parwās* 'smaller beam', Yazg. *was* 'roof', Sarīkōlī *wīs* 'main roof-beam', Šuynī *wūs*; Wazīrī Pašto *wēša* 'large beam', Parāčī *wē*; to O.Ind.

vaṃśa- 'cane, beam, pipe', *vaṃśya-*, Nūristānī Waigālī *wāš*. Hence IE *uenk-*, Pok. 1112 *yanē-* for this word (and Celtic Mid. Ir. *fēice* ridgepole). A hollow reed or pipe could be named as the 'swollen' thing (as O.Ind. *suśira-* 'hollow' to *śau-* 'swell'). Here *vaṣe* (nom. sing.) is from **vaṣyā-* possibly **vaṃśyā-* (= Wazīrī Pašto *wēša* **vaṃśyā-*) and rather Iranian than lw from Prakrit of O.Ind. *vaṃśya-*, *vaṃśa-*.

vaṣanaurau 'destructive', K 28.167 *vaṣanaurau yakṣau nāvau jsa grayse* 'terrifying with destructive *yakṣa-* goblins (and) *nāga-* serpents', = K 20.252-3 *vaṣanaurau yakṣau nāvau jsa ggrayse*. BSOAS 29, 1966, 528-9 proposed **ava-śana-bara-* 'bringing bad wrenching', rather **vi-śana-bara-* 'bringing wide destruction', accepting O.Pers. *a-śata-* as to O.Ind. *kaṣatā-*, *kaṣaṇōti* 'to injure' with *vi-* > *va-* before *-ś-* (as *niś-*, *niš-* > *naś-*, *naṣ-*). The absence of subscript hook would exclude *viś-* 'poison' (see *biṣka-*, *paṭābātāna-*).

vaṣicha 'stream (?)', III 34.17 *vaṣicha khuiśakyā jsa* 'stream with ripples (wavelcts)', = III 46.26-7 *vaṣicha khuiśakyāṃ jsa*, = III 37.11 *vaṣichia khvauśkyāṃ jsa*. From *vaxṣ-* 'sprinkle, flow', see s.v. *baṣṣa-*, or possibly **ava-śinčyā-*, **vi-śinčyā-* with *āṣṣingyā-* 'pool', base *haik-* 'pour'.

vaṣkala- 'section, chapter', Sid. 133v2 *mau jsa āchām jehume vaṣkalā beraysde* 'the chapter of curing disease due to liquor is expounded', Tib. *chan-nad gso-bahi lehu bsad-par byaho*. Parallel to *pāṣkala-*, from *ava-* (or *vi-*) *śkala-*, to base *skard-*, see *skal-*.

vaṣki 'name of a tool made of stone', with axe, III 109.36.8 *saṃgṃmai vaṣki śi .v-ṣtām ṣte, ā vā vaṃ kauthaira hiṣam jsā vadaidi ṣte* 'this is the stone *vaṣki*-tool, or it is the axe made from iron' (printed *vaṣḍi* but first copy in Paris 1937 and microfilm are rather for *vaṣki*). From base *vaṣ-* with *-ka-*; Iranian *-aṣ-* is ambiguous: (IE *k**) *taṣ-* 'to cut' (IE *k**) Sogd. *čš-* 'to drink', *čāṣman-* 'eye'. Possibly here *vaṣ-* > *vaṣ-* connected with Oss. *ūās* 'axe', O.Ind. *vāṣṭ*. Hence possibly a 'pointed stone' or 'stone knife', rather than a 'hammer'.

vaṣkaista- 'thrown down', III 69.93 *haṃgrihyarā brraukala maṃi, vaṣkaista haudva pasta* 'lift up my eyebrows, being overthrown, both fell down', assuming it to equate with *vaṣṣista-* with *-šk-* replacing *-kṣ-*.

vaṣṭ-, *vāṣṭ-*, *viṣṭ-* 'be placed, stay, become', participle *vāṣtāta-*, present 3 sing. v 116, 65v3 *adātyānu pakṣā vaṣtāte* 'he stands on the side (BS *pakṣa-*) of the irreligious', BS *adharmā-pakṣa-saṃsthitāḥ*; v III, 33r2 *oriṣṭa vāṣtāta* 'you (plur.) are in desire', BS *autsukyam āpādayisyatha*; K 33.56 *na nā vaṣṭirya* 'do not stay (2 plur.)'; Sid. 125v2 *paraṇiṣa vaṣṭidā* 'they become adverse', Tib. *log-čün* (*log* 'turn back'); Sid. 131v3 *āṣṭiya pā dastām vī vaṣṭe* 'at first it arises in feet (and) hands', BS *pūrvam tat pāṇi-padeṣu sthitvā*, Tib. *thog-ma ni rkan lag-gi nan-na gnas-la*. With the present *ṣta-* < *hiṣta-* (see s.v. *ṣte*); below *viṣṭ-* 'remain'. From *ava-* and *abi-* with base *stā-*: *st-a-*.

vaṣṭa 'through (time)' SuvO. 5a5 *kūla kalpa vaṣṭa* 'through koṭi-millions of *kalpa*-ages', BS *kalpa-koṭibhūḥ*; K 150.33a *baśa ysatha vaṣṭā* 'through all births'; K 60, 36r1 *avamāva kūla kalpa vaṣṭā ysaṃtha paysaidā* 'he

recognizes through countless koṭi-million *kalpa*-ages'; II 126.7 *vaṣṭi vaṣṭi vī* 'continuously' (translation AM, n.s., II, 1964, 18); v 329, 13r5 *satā ysāre kalpa vaṣṭa tīā uysmora prāṇāvātāna pathisindā* 'for 100,000 *kalpa*-periods these beings abstain from killing', BS G 37, 11a1 *kalpa-sata-sahasraṃ prāṇa-atipātāt prativiratā bhaviṣyanti*; v 395, 79v5 *haṣṭā kalpa vaṣṭa jātā-smarā hāmāte* 'for 80 *kalpa*-ages he is able to remember births', BS G 37, 74a7-b1 *aṣṭiḥ kalpām jātyā jāti-smaro bhaviṣyati*. From **ava-ṣṭā* inst. sing. 'with continuance', see *vaṣṭ-* 'stay'. *vaṣṭā* 'staying, delay (?)', II 101, 246-7 ca *jā chvaṃ la-ttai u sagalakā tta jās stāna vaṣṭā hamāvai* 'what in Chvaṃ La-ttai and Sagalaka may be the delay from fatigue' (*stāta-* 'wearied', *stāta-* 'fatigue'). From **ava-ṣṭāta*, *vaṣṭ-* 'to stay'. See below *stās-* 'to be tired', participle *stāta*, Oss. I. *stajyn*, *stad* 'be weary'. For *stāna* 'from weariness' note *ysāna hana* 'blind from birth', BS *jāty-andha-*. *vaṣṭe* 'rush down', participle to **ava-ruṣ-*, III 72.159 *gara ttrairkhyā harbaisa vaṣṭe, burṣṭe nāṣṭi śadya puste* 'all the mountain top rushed down, burst, fell down on the earth'. To base *rauṣ-*:*ruṣ-*, see cognates s.v. *pārṣṭa-* and *burṣṭa-*. See *vaṣṭe*.

**vaṣṭi*, see *vaṣṭi*.

vaṣṭe 'moves down to', II 81.43 *śarabaida diṣa gara vā vaṣṭe* 'in the eastern region the mountain rises (towards us)' possibly referring to BS *udaya-giri-* (see II 124.1 *udayi garā*). Present to *vaṣṭe* 'rushed down', from **ava-ruṣ-*.

vaṣṭerī 'splash', K 60, 37r4 *data baṣeṣāṃdi utca vaṣṭerī u bahya va hanāysāṃde* 'wild beasts roar, the water splashes and the trees display beauty'. From base *spar-*, *spārāya-* > *sper-* with *ava-* 'down'. See *usphūr-*, *sperīda*.

vaṣṭrīs- 'scatter', JS 19v1 *gara burṣṭā vaṣṭrīṣṭā* '(the *vajra*-bolt) bursts, scatters the mountain'; I 145, 54r4 *cvaṃ avastya vaṣṭrīṣṭa tīyāṃ hambusaṇi* 'suitable for those (women) for whom the incohere thing disperses' (*avastya-* negative to *vastya-* 'permanent'). From base *sparg-*, *sprag-*, incohesive *sprg-*:*ṣ-* > *sprīs-*, see s.v. *spalgy-*, *haṣṭalgy-*, *sparṅga-*.

vasalaka 'mark by smearing', I 139, 46v5 *tīyāṇi jsa vasalaka tcerā ttera baidā* 'with them marks are to be made on the forehead', BS *teṣāṃ kākapada mūrdhāṃ kṛtvā* (*kākapada-* 'crow's foot'); JS 28r4 *veselakye*, JS 37v3 *veselake* 'mark on forehead', parallel to BS *tilaka-* 'mark'. Possibly **ava-sard-* > *vasal-*, see *sal-* 'to smear' s.v. *esal-*, *pisal-*, to Oss. D. *iṣārdun*, *iṣārston*, I. *sārdyn*, *sārston*, *a-jārdyn* 'to smear'. IE Pok. 573-4 *ker-*, *ker-* 'of dark colours, and 'of dirt, mud'. For *kher-* see *saṃkhal-* 'to smear'. Here *sal-* may be **ker-d-*.

vasas- 'be pure', see *vasus-* (as *āhas-*, *āhus-* 'to sweat'). *vasi* 'vessel', plur. *vasīya*, III 84.52 *drai vasiya ūca jsi jṣāṇāṇā khū ra va sau vasi harṣṭā* 'three *vasīya*-measures of water are to be boiled so that only one *vasīya*-measure remains over'; III 84.47 *drai vasiya uci jsa*; III 92.244 *śau vasi hambāyi* 'one *vasīya*-measure in amount'; I 143, 51r3 *uca jsa jṣāṇāṇā khu ra va tcauau vasiyā harṣṭa* 'to be boiled with water so that only four *vasīya* remains'. Possibly *vas-* < **vats-* beside Lat. *uās*, *uāsīs* 'vase, vessel' < **vāts-*; or if *v-* < *b-* (see *vāta-*, *varga-* 'fruit', *vara-* 'jar') note Waxī *vaṣṭ* 'milk-pail', hence **bas-* of a vessel.

vasū 'pure' plural to *vasva*, Manj. 387 *baisa vāysana sty(ū)de vasū* 'all *vāsanā*-impressions strong, pure'. For -ū plural note also K. 108.288 *drabādū harbaisa baysa* 'all Buddhas of the three times'. See *vasuta-*, *vasva*, s.v. *vasūj-* 'to purify'. For -ū also *vīyārastū*.

vasūj- 'to make pure', Bcd 52v2 *vasūji* 'may I purify', BS *viśodhayamāna-*; Sid. 13v5 *virana vasūje* 'cleanses wounds', BS *vraṇa-śodhana-*, Tib. *rma sbyon-bar byed-*; Sid. 5v2 *vasūjākā*, Tib. *sbyon-ro*; noun, Sid. 8r3 *vasūjāma*, Tib. *sbyon-ba*; v 336, 34r5 *aysmū vasūjāte*, BS G 37, 31a6 *cittaṃ prasādayet*; v 297a, b1 *vasūjātā*; II 101.4 *aysmū vasuajīryāṃ* 'may you purify the mind' (translation AM, n.s., II, 1965, 102); future participle, v 182, 43r6 *aysmu vasūjāṇā*, Manj. 42 *vasūjāṇa*. Participle, *vasuta-*, *vasua*, v 73, 41r6 inst. sing. *vasutena aysmūna* 'with pure mind', BS G 37, 31b3 *citta-prasādena*; III 22, 14a1 *vasue aysmu byehidi* 'they get a pure mind', BS *citta-prasādam api pratilapsyante*; dyadic, Manj. 245 (and 348) *vasue arīma* 'pure spotless'; v 303, 2b2 *vasve-t-i arīmajsā ttaramdari* 'his pure spotless body'; v 149, 3b4 *duva vasvata hira* 'two pure things (elements, dharma-)'. Comparative, v 81 171r2 *ce ro hastarā āya vasuttarā pīrmāttarā* 'who may be better, purer, superior', translation E. Lamotte, 377 'bien supérieur et plus noble'. Abstract, v 171a3 *vasvatattetu*, v 43, 103a2; 3; 4 *vasutat-tetu*, v 179, 1a2 *vasvāte*, K 55, 17r4 *vasuattā*, K 10, 8v3 *vasvatatte kiḍ(ā)na* 'for purity', K 10, 9r5 *vasuatte kiḍna*. Adjective -*ka*, JS 11r2 *viysā spulakā māṇāṇda sumārka* (BS *sukumāra-*) *vasuṣka* 'like a lotus bud delicate, pure'. Incohesive *vasus-* 'be pure', Z 3.68 *ku nā mā vasuṣṭā tīlī varata vaṇṇā aysmū* 'where towards him my mind now is not pure'; Bcd 54r3 *vasuṣṭinde satvāṃ biṣā karma kleṣa* 'may all *karma*-acts of the beings, *kleṣa*-afflictions become pure', BS *karmatu kleṣatu yāvata niṣṭhā* (*niṣṭhā* 'end'); v 246, 10a1 *vasuṣṭā*, BS *parikṣayāṃ gacchanti* 'they perish'; = K 98.214 *vasaṣṭā*; III 60.41 *kṣa imdrām jṣāṃ viśuṣṭindā* 'the six faculties indeed become pure for them (-āṃ)'; v 265, 27b3 *byanā thatau vasuṣṭā* 'the hindrance (=BS *āvaraṇa-*) is at once cleared'; K 107.278 *vasuṣṭi kīrmai byana* 'for him is cleared the hindrance of *karma*-acts'; K 55, 17r2 (to read) *vasuṣṭā*; v 30, 79b2 *bāṣṭā bātame vasuṣāro* 'all doubts may cease'. From **ava-sauk-*, see s.v. *sījs-*.

vaska 'for', *vaski*, *vaska*, *vaskā*, *va*, with pronoun *yi vaskai*, *vai*; adjective Z 23.3 *vaska*; Sid. 139r1 *jehāme vaska nvaṣṭa hame* 'it is easy to cure', Tib. *gso sla-ba yino*; Sid. 8r3 *kāme vaskai krra tcairai* 'treatment must be made for protecting him', Tib. *bsrun-bahi ḥo-ga byaha*; v 77, 145v5 *uysnaurāṇu vaska hāvaṃgārā* 'doing service for the beings', Tib. *sems-čan thams-čad yons hdzin-pa*; v 246, 10b4-11a1 *vaṣṇarāna satva bidāṣṭā akāla-maraṇi vaski bidāṣṭā vāṇmūha ni byehidā* 'the evil-doing (BS **vīyona-karaṇa-*) beings, untimely death do not get opportunity for it against him', = K 100.177 *viṣṇarāna satva akāla-mara vaska baidāṣṭa vaumūha na byehidā*, BS *na akāla-nṛtyur avatāraṇi lapsyante*. See above *va* (after loss of -*sk*). Sogd. Bud. *wsn* 'for', Chr. *wsyd*, Chorasm. *wsn*, M.Parth.T. *wsn'd*, Zor.P. *wsn'd* (dialectal), Armen. *lw vasm*. To Av. *vasna-*, O.Pers. *vaṣnā* 'by wish, will', hence *vas-ka-* to *vas-* 'be willing, wish', in meaning like

- O.Pers. *rādiy*, Zor.P. *l'd* **rād*, N.Pers. *rā*, O.Slav. *radi* 'on account of', *raditi* 'care for'. IE Pok. 1135 *uek-* 'wish', O.Ind. *vas-*, Av. *vas-*, Greek *ῥέω*, *ἔκω*, Hittite *uek-* 'wish, promote'. See also *vai* 'for him', and *vāsa*.
- vaskal-** 'separate', Sid. 3r4 *vaskalyāmata mase* 'only a moment', BS *nimeša-* ('a wink'), Tib. *mig hdzum-bahi yud-cam-la* (*hdzumi* 'wink'). See *skal-* 'cut'.
- vaskim-** 'prepare', Sid. 122v1 *hvaḍā vaskimānde* 'let them prepare the food' (Tib. omits). See *škam-*.
- vasta** 'place', v 340, 80r1 *balysūstā vasta* (not *vaska*) 'place of bodhi-knowledge', BS *bodhi-sthāman*, Tib. *byan-chub-kyi gnas*. From **avastā-* noun to *ava-stā-* 'to place', formed like O.Ind. *avasthā*. See also N.Pers. *ustād* 'appointed', Georgian lw *ost'at'-i*. Adjective *vastyā-* 'permanent', triadic II 103.46 *hajsaišta prattaišta* (BS *pratiṣṭhita-*) *vastyā ṣṭāmdai* 'may they be established, fixed, permanent' (translation AM, n.s., II, 1965, 103). See also I 145, 54r4 *avastyā*, quoted s.v. *vaṣṣrīṣṭā*.
- vastyā** 'place, bring', 2 sing. II 1.8 *ahaḍā vastyā* 'place (by me), bring the gourd', for Chinese *hū jīnā sā*, where *hū* is (like 7 *hau*) Chinese *xu* < *yuo* 'gourd' (K 91.6), the rest not identified, see SDTV 18. From *ava-stay-* without palatalised *-ti-* < *-sty-*. See s.v. *ṣṭe*.
- vastā** 'tired', II 43.36-7 *cu jsām stūra ya ttām jsām biṣā paṇḍāvi vastā tsvāṇḍā* 'what were the horses (*stūra-* 'large beasts'), all of them became exhausted on the road'. From **ava-stāta* to *stās-*, *stāta-* 'be tired'.
- vastā** 'separated (?)', III 11, 20r3 *khu ni budari balysūstā jsa vastā ni* <...> *baṇṇā* 'so that no more from bodhi-knowledge (I may be) separated...in front of', from *ava-stāta-*.
- vastāta-** 'went down', K 24.103 *vastā*, = K 16.163 *vīstā*, = K 33.53 *vahaišta* 'he descended'. See *vāstāta-*, *vīstāta-* to present *vaṣṭ-*, *viṣṭ-*.
- vastāmo** 'fatigue (?)', Z 19.17 ||| *vastāmo karyo puṣyso yande* 'causes fatigue, effort, fear'. See *vastā* 'tired', *stās-*, *stāta-* 'be weary'.
- vastūna-** 'depository (?)', III 19, 1a5 *rrvī vī vastūnvā vajarachaidakā prajñā-pārā(me) saddharma* 'at the court in the *vastūna-* ('archives') the Vajracchedikā, Pāramitā, Saddharma' (texts), loc. plur. to *vastūna-* from **ava-stavana-* 'place of depositing' (base *stau-* beside *stā-* 'to put'). In form, note III 52.97 *haspūnaka-* below, but explained as from **fra-spigna-*. The books Vajracchedikā, Pāramitā and Sad-dharma (puṇḍarīka-sūtra-) are then the beginnings of a list in a library; see another list v 43-4, 14.
- vastairma** 'baggage-animals (?)', II 43.35 *cvām va nū stūra harya vastairma u hvaṇḍā u herā u hvaiḥū:ra ttām biṣā cimūḍa hatcastāṇḍā* 'what to us remained, the horses, baggage-animals and men and goods and the Uigurs, all that of ours the Cimūḍas broke (took away)', see SDTV 110; II 43.38 *ttāṇḍi ra ṣacū ṣe vastairmā aṣā jsa ā* 'with only one baggage horse he came to Ṣa-ṣsou' (SDTV 113). From **ava-stārmya-* (as *pakyerma-* < **pati-čārmya-*) 'having things spread (= loaded) upon' to base *star-*.
- vaspuḍai** 'he trod', JS 33r3 *vaspuḍai ṣaysdā beda* 'he trod on serpents'. See base *spar-*.
- vasva-** 'pure', participle to *vasij-*, *vasuta-*, *vasvata-*.
- vasvajīryām** 'may you purify', see *vasij-*.
- vaha** 'boiled, cooked', Sid. 9r4 *hāmīnā kujsa jsa hambersta rruṇa vaha khūysa mau āstaṇṇa āhvaryau rayryo jsa nū hvairai* 'food, cooked in oil mixed with barley (and) sesame is not to be eaten with sour juices, liquor and the rest', Tib. *phag-phye das til-mar bsres-pahi snum-khur rābs lhan-čig mi bzah*; Sid. 9r1 *irāṇḍinai bisu jsa vaha* 'cooked with fuel of the castor-oil plant', Tib. *eraṇḍahi śio-gi bcos-pa*; III 72.161a *ttākye ttu ne vau ūcā vahā* (fragment of a document) '...boiled in water'; II 54.28 (SDTV 68-70) *carau māṇḍā (-ā- = -am-) vasve ssa-vahā ysirā* '(the city) like a lamp, pure gold of 100 refinings'. In meaning the same as *paha-*, see s.v. *vaha-*.
- vahā-** 'boiled, cooked', III 85.62 *khū naysdā vahā hame ttī...* 'when it is nearly cooked, then...'; III 89.158 *irāṇḍe, phaji vahā pau* 'castor-oil, onion cooked in the oven'; I 157, 67v4-5 *hatca bīysma jsa vahā* 'boiled with urine'; ibid. v5 *rūṇi hatsa vahī* 'boiled with oil'. From *paha-* 'cooked, boiled, refined' with secondary *v-* (as *vadanda-* = *padanda-*) or possibly *vaha-* < **vvaha-* pre-verb *abi-*, or *ava-* before *paha-*. Hence *paxθa-* or *paxya-* to base *pak-*, s.v. *paj-*.
- vahaj-** 'accompany; give with', Sid. 106r1 *pātcā hiṣam* (*hūya*) *hiṣuṣka u gviḥye: bīysma jsa binājāṇā dvī māstā buri hverai u biṇḍai hā ṣvīdā jsa vahajāṇā* 'then it must be soaked with dust of iron and cow's urine, up to two months; to be consumed, and with milk upon it it must be given', Tib. *yan-na lčags-kyi phye-ma ba-gcīn-gyi nan-du yum rin-du sbaws-pa bzah-šim ha-mas dbul-lo*. Possibly to this *vahaj-*, the participle **vahūta-* (as *sāj-:sita-* 'learn') is found in *vahī*, JS 29r2 *baysaṇḍai gāma paṇḍe vahī pvehma* '(the fire) rushing on a swift path accompanied by a blast'. From **ava-hajya-* to *hag-* 'cling to, touch', see s.v. *aj-* (with lost *h-*), and *pahej-* 'to block', O.Pers. *frāhajam* 'I hanged'. IE Pok. 887-8 *seg-*, *seng-* 'adhere', O.Ind. *sājati*, *saktā-*, *sanga-*, Av. *-zga-* (*voluna-zga-* 'blood-adhering'), Lit. *sęgti* 'adhere', O.Slav. *segnōti* 'seize', *sežeti* 'hang'.
- vahajū** 'I give (?)', II 85.29-30 *muṣḍā inū khaysem vahajū* 'I do a favour; I give with it a banquet (*khaysana-*)'. Hence possibly connected with *vahajāṇa-* 'to be accompanied, be given with', Tib. *dbul* ('give').
- vahan-** 'descend', Sid. 8r4 *dai vahanī* 'the fire goes down', BS *vahni-sādanaṇ*, Tib. *drod byi-ba* ('heat' is removed); 3 sing. Z 5.27 *vahūndi*; 3 plur. III 71.151 *ūca tvī na vahanīnde* 'they do not drown you in the water'; III 72.152 *na jsām tha vahanā gvāna* 'you will not go down at all'; preterite, Z 5.99 *kāṣca vahanda* 'sorrow ceased'; III 74.212 *raha: vahanḍā* 'the chariot came down'; III 76.242 *vahanḍa vari śadya nūṣṭā* 'she (*Śiṣa* = BS *Sitā*) sank just there into the ground' (*vari* = BS *tatraiva*); III 68.65 *nīṣāṇḍi miṣṭāṇa ttāja, na vahanḍa* 'they put it (the box) in the river; it did not sink'; causative, SuvO. 3v1 *āchā vahāṇātā* 'it (the *sūtra*-treatise) removes illnesses'; noun, **vahāna-*, Z 24.462 *śāṣṣānā puṣṣo ātā vahāṇa* 'the doctrine (BS *śāsana-*) came at once to disappearance'. From base *-han-*, *-hanta-*, *-hāna-* 'move', possibly to IE *sen-* in IE Pok. 908 *sent-* 'take a direction to', Av. *hant-* 'attain' (poorly attested Yasna 32.13 *hiṣasat* 'he will go to'; Yasna 50.2 *nīṣasyā* 'will bring down'), Got. *sinþs* time, OHG *sind* 'way', Got. *ga-sinþa*

'fellow-traveller' = O. Saxon *gi-sith*, O.Engl. *gesith*, Got. *sandjum*, O.Engl. *sendan* 'send'; Celtic Welsh *hynt* 'way', O.Ir. *sēt*; Lat. *sentio* 'feel'. See *gvahamdū* (III 74-211).

vahasta- 'struck', Z 24.416 *vahasta joysā a pharu bāsta pāhastā* 'warrior struck down and many pierced, beaten'; Z 24.515 *muṣṭyau jsa vahaste* 'struck with fists'; Z 24.510 *kye jsata śsāre vahasta* 'who lie killed and struck down'. From base *xad-*, *xasta-*, see s.v. *khasta-*.

vahānātā 'removes', see s.v. *vahan-*.

vahī 'adhered', see s.v. *vahaj-*.

vahiys- 'deseend', participle *vahāṣṭa-*, III 16.2 *vahaiysda* 'deseends'; III 88.136 *cu saṃbhārā vahaiysāre*, mistye *hvaṇde*, ā *valakyā śikā* 'whose parts deseend, of adult man or young boy' (BS *saṃbhāra-*); participle middle, Bed 52v.4 *vahaiysāne samuṃdrā* 'deseending into the great sea', BS *samudra vigāhayamānaḥ*; preterite, SuvO. 27r7 *āysanyau vahāṣṭa* 'deseended from seats', BS *utthāya āsanebhyah*; III 124.80 *nāṣṭa vahaiṣṭa* 'deseended down', BS *adho gata-*; Manj. 328 *vahaiṣṭa ttusā kāma* 'empty thought deseended'; infinitive, V 336, 34v5 *mahā-samudro vahaiysānā* 'to deseend into the great sea'; nouns, III 81.177 *vahaiysā* 'deseent', Turkish *ildi* 'he deseended'; Manj. 6 *vahaiysā nīrātma vī* 'deseent into selflessness', BS *nairūtmya-avatāra-*; II 80.29 *sarbā vahaiysā padā vaṣṭā* 'along the rising and deseending way'; V 132, 2b3 *ne vahaiysāmata śtā u ne sarbāmata* 'there is not deseent and not ascent', Tib. (V 378, 227a1) *rgal-ba yan med, hjug-pa hav med*; adjective *-ana-*, Sid. 20r1 *vahaiysana utca* 'water of cascade', BS *nairjharā-*, Tib. *bab-pali chu* ('falling water'); variant K 33.53 *vahaiṣṭā* 'he went down', = K 16.163 *viśtā*, = K 24.103 *vastā*. Causative **vahiṣ-*, Manj. 310 *vahaiṣṭai arvai* 'sedative medicaments'. See base *haiz-*: *hiz-* s.v. *hiys-*; and see *pahiṣ-*, *pahiṣ-*, *bhiṣ-*.

vā 'towards (the speaker)', see *vūlsto*, *vāṣṭa* 'towards', *vālai* 'here', beside *tā* 'towards (the person addressed)', *hā* 'towards (the distant person)', II 37, 12a2 *mau vā bara* 'bring wine'; III 136a1 *utca vā bara* 'bring water'; V 116, 65r4 *cu rro vā haiṣāre* 'which (trees) do bring (fruits)' omitted BS; K 45.22 *pātcū vā sa (=samu) āḍāṇa ysiṭha ṣṭi pheha tta tta hīṣṭā* 'and next in just another birth this status so comes to me (-ā)'; *vā vāṣṭa*, V 313.34 *tta puṇau vā vāṣṭa haṣṭauda* 'so by merits they sent'; K 147.34 *harbaiṣa vā vāṣṭa namadryana (=drūna) parya avihāysye* (BS *adhivāsaya-*) 'deign to give invitation to all'; Z 2.50 *vā nimandrainā* 'we invite' (BS *nimantraya-*); III 71.142 *pīṣā namañā vā vāṣṭā* 'I invite the teachers here'; JS 16r3 *vā thiyai vāṣṭa* 'you drew here'. From either *upa-* > *va-* or *ava-* 'this' (see *vaysāna*). See *tā*, *hā*, *cā*, *vū*, *vāḍāṣṭa*. For *vā-t-i*, *vā-t-e* see SDTV 10.

vā 'or', enclitic or postpositive, ā *vā*, o *vā*, see s.v. o 'or'. **vā** participle, see Sid. 102r4 *khvai vā*, Sid. 132r4 *ṣṭi vā*, Sid. 153v5 *cve vā*, Sid. 153v3 *cu vā*, and frequently, see glossaries in E and S. Konow, *Saka Studies*. IE Pok. 73-5 *aa-*, *u-*. See also *vā nā*, s.v. *na*, *ne*, *-ṇ*.

vā older *vāta-* participle to *vāj-* 'bold'.

vā 'share', plur. *vāta*, II 19, 9a3 ||| *śau-haḍṇmjsya vāta viśtāta māñe vāta* 2 'the shares for one day were deposited, for Māñe 2 shares'; II 19, 9a1 ||| *staṇi vāta viśtāta kaṃḍvaji śanīrā jhaḍṇmjsya vāta* 'the shares for... were

deposited, for Śanīra of *Kaṃḍva* 5-days' shares'; II 19, 9b5 *śanīraki vā śau* 'for Śanīraka oneshare'. From **baxta-* or **bāxta-*, see, with *ham-*, *hambāta*. Cognates s.v. *būṣ-* 'give shares'.

vā 'only', from *vāra-*, K 59, 32r3 *vā a ttamdi māṇ auṣkāṃjsi vasve ttathāgatta-garbhā āṣṭa* 'only and alone here eternal exists the pure *tathāgata*'s embryo' (BS *tathāgata-garbhā-*), see *vāra-*, *vāḍara-*.

vāj- 'hold', participle *vāta-*, *vā*, V 329, 1314-5 *hvanau biṣvi drraiṣu vājāre* 'they hold in memory his whole discourse', BS G 37, 10b7 *śruta-dharā bhaviṣyanti* (see *drraiṣu*), Tib. *thos-pa hdzin-pa hgyur* (*hgzin* 'bold'); Z 2.120 *hāmāte vātā* 'it is possible to hold'; V 101b3 *n(e) dye hāmāte ne vātā* 'it cannot be seen nor beld'; Z 9.15 *nai ye dātu yindā ne vātā* 'one cannot see nor hold it'; K 67.179 *tta na vā dya dā hvīmde*, = K 71, 9r1 *tca* (for *tta*) *na vā dya dā hvīde* 'so it is said that it is not beld, (and) seen'; Z 5.30 *aysmū vāju* 'hold the mind'; Z 6.20 *ḥṣṭā āriyāmāte vātā* 'the six *saṃranjanīya*-eoneords are beld'; Z 24.216 *banhyu dastāna vātā* 'she grasped the tree with her hand'; III 74.204 *si (=samu) pātta laṣṭāna vā* 'he just held bowl (and) staff' (plural for older dual); V 125, 6b4 *vājāre nuhamjindā* 'they hold, they open'; V 349, 13b2 *ttu hvamda vājāre* 'this man they hold'. But V 155, b3 is to read: *vā jettavaṇa iṣṭa* 'he returned to the Jetavana-garden'. The initial *v-* may have replaced older *v-* (unchanged) or derive from *b-* (see *varga-* 'fruit') or possibly derive from *vv-* older *ava-v-*; the medial *-ā-* may be older *-ā-* but could be a contraction *-a()ā-*. Possibly **ava-hāg-* to *hag-* 'adhere', unless a modified meaning of *vag-* 'pull out', see s.v. *pyūj-*.

vāñ- 'to toss', Z 24.520 *kha ye brinthu vīri hvātu vāñite phī(ra)* 'as one tosses to the wind the ears of eorn (so that they are) well winnowed', with eliehé of participle repeated with verb preceded by *ha-* 'well' as O.Pers. *hufraṣtam prs-* 'to punish well', O.Ind. *sūbhṛtam bhar-* (see J. Waekernagel, BSOS 8, 1935-7, 823-6). From base *van-* 'to throw', O.Pers. *van-*, Yazdī *venōdvūn*, Simnānī *bāvandan* (E. Benveniste, BSL 47, 1951, 26). See *uysvāñātā* 'tosses up', parallel BS *ḥṣipeta*. Possibly add here the Zarduṣṭī phrase *xñ i tōwa-wana* 'blood thrown into the pan' (*Mithraic Studies* 1975, 115).

vāñā 'in the dwelling', loc. sing. to *vāna-*.

vāḍa- 'resting upon', II 108.2 *tturka vīysañā vāḍā* 'resting on the lotus of the face'; IV 7.2 *paijvā vāḍa urmaysdām māñāṇda* 'like the sun resting upon the peaks'. From **ava-ā-ṛta-* 'deseended upon', to IE Pok. 326-9 *er-*.

-vāḍa- 'nourished', II 82.58 *ñāysaira-vāḍa vvūvayau* 'intimately-reared royal lady' (with *vv-*, not *jv-*, see s.v. *vvūvayau* **baga-yauna-*), = II 79.12 *ñāmysaira-vāḍa vvūvayum*; V 66, 8a *ñāmysirā-vāḍa pūra du(ra)* 'intimately brought up sons (and) daughters'. To *pāḍa-* 'nourished, reared', see *pār-*, with *-v-* in second component or possibly separate *vāḍa-* (see s.v. *paha-* = *vaha-* 'cooked').

vāḍa- 'covered' for older *vūḍa-*, *ūḍa-* 'covered', Manj. 76 *ājeveṣa be-vāḍa hana* 'blind poison-covered serpent', III 74.214 *bā-vuḍā ājavaiṣa*.

vāḍa 'document', IV 29.2 *ṣṭi draṇmāje vāḍā pīḍak(ā)* 'this financial document (and) letter'. See *pāḍaka-*.

-vāḍa 'extended', second component in triad II 102.26

haṣṭa āvāḍa vaisthārya (BS *vaistāra*-) 'vast', translated AM, n.s., 11, 1965, 103 'extended, full and vast'; K 30.4.9-10 *biṣā aspaura āvāḍa imā* 'may I be wholly complete, large'. From *ā-pār*- 'extend' to *pāra*- 'boundary', base *par*- 'go over, go away'.

vāḍaru 'less', comparative to *vāra*- 'deficient', Z 14.30 *kye tta saittā vāḍaru satā salī yi jsina* 'to one it seems so, his life is less than 100 years'. See s.v. *vāra*-.

vāta plural to *vā* 'share', from **bāxta*-.

vāta- participle to *vāj*- 'hold'.

vāta 'hither', V 91, 611v1 *hāta vāta tsūmate jsa tcamma paṣānyau u nīnāryau ysāra-pāsoyau cakrīyau ca* 'with going to and fro with which by soles and palms of the hands 1000-spoked wheels (are marked on the feet)', the Mahāpuruṣa-lakṣaṇa-, no. 29 *cakra-ankita-hasta-pūḍaḥ*. Older form of *vā*, or archaising *-ta*-.

vātco, *vātcu*, *vātca* enclitic to *pātco*.

vāthamj- 'draw', participle *vāthiya*-, since *-th-* is unchanged the *vā* may rather be printed separately, Sid. 152r2 *cu va halirai jsehera arva hame ṣā vāthamjāṇā u kuṭāṇā* 'what is the *haritaki*-plant as medicament for the belly, that must be drawn out and pounded', Tib. *arurahi khon-na sman, hdug-pa btags-pahi phye-mas*; Sid. 151r1-2 *kṣasā cāsa utca niṣāṇā u tcurā bkāgā vāthamjāṇā* '16 cups of water must be poured in and a fourth part must be drawn out', Tib. *bču-drug hgyur-du byas-la, bzi čha gēig lus-par byaho*. Preterite, K 18.216 *vāthiyāuda*, = K 26.142 *th(i)yau(da)*, parallel Divyāvadāna 447.8 *ākṣya*; JS 16r2-3 *pharākye stāma jsa vāthiyai vāṣṭā* 'with great effort you drew them out'; K 143, 114 *u kāmyai ttatrā jsai vāthiye* 'and from which *tantra*-text he has drawn it'; K 144, 1v3 *kāmye ttamtrā jsai vāthiye avattarā ttamtrā jsai vāthiye* 'from what *tantra*-text he drew it: he drew it from the *abhyantara* (?) *tantra*-text (BS *tantra*-, *abhyantara* 'esoteric'). See s.v. *thamj*- 'draw'.

vāna- 'dwelling-place', loc. sing. V 339, 77r5 *vāṇa tsindā* 'they go into the temple', BS G 37, 72 bis a3 *deva-kulaṃ gatvā*, Tib. *lhahi rten-gyi drun-du son-nas*; Z 24.240 *vāṇa ttuvāstāndā* 'they took him into the temple'; loc. plur. II 75.45 *vānvā*; III 4.61 *vānvā*; V 122a4 *vānvā*; but not in V 122, 9v2 *hāuda hādā svog vātā vā nu mañāre* 'seven days in the halves they think of them' (*vā nu* not *vānu*). From base *van*- 'cover', to Av *nivānānti*, *nivānānti* 'cover, noun *vāna*- 'covered place', Armen. lv *van-k* 'monastery', Aramaic 'wvwn' 'station', Armen. *avan* 'village', Mandaean 'w'n' 'quarter', rather than O.Pers. *vāhana*- to base *vah*- (see *gvaha*-).

vāna- 'belly', Z 21.30 *pāta vāni kāḍe* 'the bellies greatly fallen in' (of ascetics); I 185, 105v3 *nvāva diṃ (= dai)* *vāṇā jīmā* 'it removes the slow fire disease in the belly', BS *manda-agni*, repeated I 187, 107v4 *nvāva diṃ (= dai)* *vāṇā jīmā*; I 193, 115r3 *nvāva diṃ (= dai)* *vāṇā*; I 193, 115v2 *nvāva diṃ (= dai)* *vāṇā nahiji* 'stops slow fire disease in the belly'. From *vāna*- (beside *būne* 'intestines', BS *yakna*-, Tib. *lon-ga*) from IE Pok. 1105 *uen*-, Waxī *wanj* 'belly' (**vāničā*), OHG *wanast*, O.Norse *vinstr*, Lat. *uenter*.

vānā 'a sort of cloth', plural, IV 59a1 *vānā stāka* 'the *vānā* cloth-pieces are necessary'; 159a2 *ttye pracaina se hvadye vānā pārva 2 pamūha u tti-rahā* 'therefore for each man

cloth-pieces handed over 2 *pamūha*-cloth and *ttiraha*-cloth'; 59b1 *tvi hvadā 5 vānā haura 10 pamūha* 'these men are 5; give the *vānā*-cloth-pieces, ten *pamūha*-cloth pieces'; II 37, 11b2 *vānā gāryeṃ mūrā haṣṭi* 'I bought *vānā*- cloth pieces, *mūrā*-coins eighteen'. If Iranian *vānā* is to **vānaa*-, it could derive from *vā*-, *vai*- 'to weave', see s.v. *avvya* above, then *vāna*- 'woven cloth', with O.Ind. *vāna*- 'weaving'.

vāpnīha 'opportunity', see *vaunīha*, BS *avatāra*-.

vāma 'sea, flood', SuvP. 69v1 *vāma*, BS *ogha*-, *saṃtsārva ttājā vyaysaninā vāma* 'in the sea of troubles in the river of migration', BS *saṃsāra-nadya-patitaṃ vyasana-ogha-madhye*; Bcd 37v1 *vyaysanvā viṇma (-iṃ=-e)* *para-uysaṇḍā satva* 'beings drowning in the sea of troubles'; Z 22.109 *vāmu puṣṣo ttranda* 'entered at once the sea'; Z 23.109 *nitā ku vāmu jīye* 'river which is lost in the sea'; Z 24.238 *thu ma vāmā tvāya* 'convey me over the sea'; loc. sing. Z 20.65 *britṭingya vema* 'in the sea of passion' (= BS *rāga*-); II 104.77 *brīvīnai ysathīnai jaḍīnai vāma jsa habāḍa* 'filled with the sea of passion, birth, ignorance' (translation AM, n.s., 11, 1965, 104); V 182r5 *māstvo vāmvo paroyanda* 'drowning in the great seas'; Manj. 97, *āau ttrāme vāma my(ā)ṇi ttāja* 'or the river enters the sea', K 154.35-6 *ha bāḍa vāma bedāṣṭi bviṇya (= bāya)* *paṣida ysīce sīye āsanīṃ cu ra hūṃje ysarūni* 'always they send out rays upon the sea, yellow, white, blue, what are also red, green'. From base *au*-, *va*-, *vā*- to IE Pok. 78-81 *au*- 'be watery'. See also *vani* 'streams', O.Ind. *avāni*- 'stream', *avatd*- 'well'.

vāmi, *vāmu* beside *gāmu*, *tāmu* to pronoun *kāma*- 'which', N 171.5 (at end of verse 24) *||hva(tā) vāmu*; N 176.2 (at end of verse 14) *pharu padya biṣṭi cu tvi karu ve āre sājindā pīsaṇā sāre hvatā hvatā vāmi* 'the many kinds of pupil who sit in your group (*kara*- 'surrounding' or *karā*- 'circle' with *-u < -o*) learn the good teachings by themselves alone'; Z 14.36 *hvatā gāmu nā saittā* 'it seems to them by themselves alone'; Z 14.72 *trāmu hvatā gāmu rro vara dhātu pyuvāre* 'so for themselves alone there they hear the *dharma*- doctrine'. Here *gāmu* as emphasis.

vāminai 'of the *vāma*-plant', III 84.54 *vāminai rūṃi sā priye* 'oil of *vāma*-, one *prīya*-measure'. BS *vāma*- 'chenopodium album'; see also III 89.161 *vāmīrām*; III 17.8 *vāmīrām*; I 169, 84v3 *vāmīrām*, BS *vāma*-; I 171, 88r3 *vāmavīrām*, BS *vīrā* 'uraria lagopodioides' (and various other plants), see also *sacha*.

vāya 'alas (?)', II 116.38 (after speaking of painful separation) *vāya kaṣṭa-jsaina anāspaivai jīyaka hama* 'alas, life with fallen eyes becomes without refuge' (*anāspeta*-). Note *-āya* alternating with *-ai* (*hārṣṭāyā*, *hārṣṭai*), hence *vāya* = *vai*, with Av. *vayōi*, *avōi*, N.Pers. *vāy*, Lat. *nae*, Got. *vai*; compound, Av. *vayū.berāt*- 'exclaiming woe'.

vāra- 'deficient', I 169, 85v4 *vaṣma* (BS *viṣama*-) *jvārā jīmā ca uṣa vārā* 'it removes intermittent fever for him whose strength (BS *ojas*-) fails', BS *auja-ghraṣṭi*-, Z 13.40 *ttāna hīna śrāvaka-yānā cu-ṇi jsa ttāte vāsane* (BS *vācanā*) *vāro* 'therefore is the *śrāvaka-yāna* (Hearers' vehicle) inferior from which these teachings are absent'; K 65, 82v1 *daṣṣanya tta pā na vaṣṭide vārā* 'may the gifts (BS *dāṣṣiṇiya*-) so not become deficient'; K 65, 82v3-4 *nvogisḍe jsa vāra* 'deficient in favour'; K 65, 83r1-2

hvaṇḍāna *boaijse* (= *baljse*) *tta vāra na ide* 'may men's virtues not so be defective'; comparative, Z 14:30 *vādāra satā salī yi jīna* 'his life less than 100 years'; III 110:13 *pūṇāṃ pṛracainaa jīna vāra na tsīye* 'by reason of merits for me (-au) may life not be defective'. From base *vā* - *ū* - 'be deficient', Av. *vā*-, *ūna*-, *una*-, *ayamna*-, Sogd. Bud. *w'r'k* 'empty', *w't'k* 'emptied'. IE Pok. 345 *uē*-, O.Ind. *ūdā*-. See also *vārūḍya*- and *vanda*; *hūvāraka*- 'little' (from *ūvāra*- or *ha-ūvāra*-). Possibly *vā* < *vāra*- in K 59, 32v3 *vā a ttamdi* 'alone'.

vāra- 'share, portion', IV 1:8 *yaadarā hiye vāra mūri dvi ysā dvi-sa paṃjsūsi* 'Yaudara's share mūrā-coins 2250'; II 35, 8a5 *saa viṣṇadatti hiya vāra* 'share of *sau* Viṣṇudatta'; II 38, 13:3 *kharamarrai va vāri* 'shares of Kharamurrai'; V 207:17:1 *thaanaī vāra kṣa mūre* 'share of silk-cloth, six mūrā-coins'; V 208:5 *vāra kṣa u naa chā* 'share six and nine feet'; V 12, 4:3 *phemdūkā thaanaikā haadā 1 vārai* 100||| 'Phemdüks gave silk-cloth 1 portion, 100 <mūra-coins>'; V 16:2:2 *vāraji* (adjective, or *vāra ji* < >). From *var*- 'to distribute', keeping older *v*- (or *vvar*- < *vi-var*-), Sogd. Bud. *yw'r* ('separated' =) 'but' (**vivāra*-), Oss. D. *iñarun*, *jarst*, I. *āaryn*, *ūarst*, *a-jāaryn*, *ba-jāarst* 'to distribute', D. *iāarcā*, I. *āarst* 'distribution' (**vi-vār*-), Yidya *wār-am* preterite *wāt-am*, *wet-am* 'to separate', *wōd-yo* 'separate', participle to *wār*-.

vāra- 'excellent', II 55:34 *cu dyāṇdu biysūṃ hya dyāma brrīndājai vārā bhasje āyāmya naṣṇādā* 'for us who saw the Buddhas' vision splendid, admirable, sin (and) troubles ceased'; V 310 viir3 *vāra āmma kabā* 'excellent reddish (?) horse'. From *var*- 'to choose', O.Ind. *vāra*- 'treasure'. From base *var*-, *vāra*-, to Av. *varya*- 'desirable', O.Ind. *vāra*- 'treasure', IE Pok. 1137-8 *gel*- 'wish', if not to IE Pok. 1136-7 *uel*- 'appear', with Germanic Got. *wulþus* glory, O.Engl. *wuldor* 'glory', Got. *wulþrs* 'worth', *walþags* 'famous'; see for 'conspicuous', IE Pok. 587-8 (*s)kea*- 'to notice', Got. *skaans* 'fine', Greek θαῖτον μέγαρον 'splendid hall', Zor.P. *sahastan* 'appear', *sahik* 'admirable'. See *aurta*-.

-*vāra*- 'group', second component in *bis-vāra*-, *bus-vāra* 'kindred', either older *vāra*- or *kāra*-.

vāra 'treasure (?)', II 48:8 *aska jsa bāye vāra yauda khve na jsūvai va hargā: vāra vaska maista pai ttaya-ši paṇe-prrasa*: 'from above conducts treasure continually (= *iyāndu*), that it does not go to his tax; treasure for the great teacher (read *pīsuī*), the *tai-ši* (Chinese *t'ai-ši* < *t'ai-si* 'great teacher', K 952:1; 893:1) Pāṇi-prasa'. See *vāra*- 'excellent'.

vārūḍya- 'deficient, defective', V 336, 35r3 *vārūḍya*-, BS G 37, 32a2 *hīna*-, SuvO. 53r3 *avarūḍyateta* 'completeness', BS *avaikalyatā*-, I 145, 54r3 *valakām ysādām aṃgyām jsa vārūḍām haurūna* 'to be given to the children, old men defective in limbs', BS *bālānām vṛddhanām ca*; III 128, 10-1 *ma na ttā agyau pṛratyagyau jsī vārūḍya himāmane* 'may we not be deficient in limbs, secondary limbs'. From *vāra*- 'deficient' and -*ūda*- from *bṛta*-, as *pīrūḍa*- 'wormy' *sagūḍa*- 'stony'. Cognates s.v. *vāra*, *vanda*-.

vārai, see *vāra*- 'share'.

-*vārja* 'leaf', second component, K 147:16 *ysāra-vārja šī vaiysa baidi* 'on a 1000-petalled white lotus'; K 63, 78v1

viysa ysāra-vārjā; III 86:98 *niyakā, ahaudi-vārjā biṇḍā būsūna* 'butter, to be placed upon a gourd leaf' (or something formed from a gourd's leaf?). See *pārta*- 'leaf, petal'.

-*vāle*-, *-vālai*, see *kaavāle*, *mātrvālai*, *hastī-vālai*.

vālai 'here', II 89:38 *cu jsām va gyašti hāya dyāma ya, twā vālai hūnvāṣṭā hajsāmdāmdā* 'that which was there the gift (distribution) of the queen, that they brought here towards the Hūna people' (SDTV 65). From *vā* 'towards the speaker', as II 93:86-6 *ttāle*, II 46:79 *šālai*.

vālaiga 'citron' (*lai* and *laa* at times confused in later texts), Sid. 123r3, BS *mātulunga*-, Tib. *kha-luo*; I 161, 76v3 *vālaiga-raysā* 'citron-juice', BS *māttlāgā-rasiṃ* (-*iṃ* = -*ai*). From **vāta-lunga*- or **vāta-linga*-, Zor.P. *vātarang* (Gr. Bd. (TD2) 116:12 in a list of fruits), N.Pers. *bādrang*, *bālang*, *vālang*. Possibly all three words are from one original form. For *mātu*-, *bātu* see s.v. *bātaa*- 'wine'. For -*laiga*-, note the spelling I 189, 110r4 *lāha-laiga* BS *lohalinga*-, rendering BS *lohita*-. Variants in BS *māta-langa*-, *-langa*-, *-lānga*-, *-linga*-.

vālsto 'towards the speaker', Z 23:162 *vālsto*, Z 23:51 *vālsto*; SuvP. 72v3 *bahyaa vāṣṭa* 'towards the trees', BS *vṛkṣehi*; K 147:34 *vā vāṣṭa*; JS 16r3 *vā...vāṣṭā*; Sid. 126v5 *hāṣṭā vāṣṭā*, Tib. *gar yav* 'anywhere'; with *yi* pronoun, V 100v2 *vālsto*. From *vā* with -*ālsto* (**ardasta*-), see *hala*-, *hālai*. For pronouns *hālsto*, *hāṣṭa*, *ttāṣṭa*, *varālsto*.

-*vāṣāra* ('autumn' =) 'year', second component, V 2:2:4 *kṣā-vāṣāra* 'a period of six years' (SDTV 57); V 5 = II 66:5 *tcūrā-vāṣāra burā iysgirāte iysgede* 'up to a four-year period he may buy back; he buys back'. To *paṣṭā* 'autumn' with -*r*- suffix (as *peṣaramjī* 'of the evening' to *pālāra*-, *peṣā*; *āṣkaraunda*- 'tearful'), adjective, *pyāṣī*.

vāṣda 'he grasped', V 355, 294r6 *ku na ro patūdā hamā hvu ni vāṣda biṣṭā* 'when they are not yet falling at the same time a man could not grasp them all'. A practice of shooting four arrows in the election of a king occurs in the Gesariad (A. Macdonald, *Le maṇḍala du Manjuśrī-mūla-kalpa* 1962, 38). Base *vāj*-.

vāṣniṃ 'veil (?)', K 153:21 *jaḍve vāṣniṃ* (-*iṃ* = -*ai*) *nacī-phāka janāka* 'destroyer, remover of the veil of ignorance' (BS *jaḍa*-). Possibly **varṣana-ka*-, to base *var*- 'cover' (see s.v. *baṭha*-) with -*ṣ*-, *var-ṣ*-, Armen. lw *varṣamak* 'σουλόπιον, sweat-cloth', Georgian lw *varṣamag-i*, *varṣa-mang-i* 'crown, κίβας', N.Pers. *vāṣmah*, *bāṣmah* 'head-clotb (of women)'; for -*āma*-, see also Khotan Saka *baṃggāma*- above. (Note -*ṣi*-, not -*mi*-.)

vās- 'bend, twist', III 80:29 *sarbā vahaiysā padā vaṣṭā hala-vāṣacā* 'rising (and) descending the path continually wholly twisting'; III 80:26 *āvaiṣā mūltiṇa narvāṇḍā mārā-pyaryau hala-vāṣye bimila phastada sagā* 'in the sky dark clouds burst open, O my parents, wholly twisted rocky moving stones'. From base *vās*-, N.Pers. *tāsah vāṣah* 'unrest', Sogd. Man. *xw's'δ l's'δ* 'distressed', Oss. D. *tasā-ūasū* 'bending', where *tās*-, *vās*- are dyadic; Ossetic, Miller Dict. (s.v. *fecanun*) *ā narōg astāu tasā-ūasilā* 'his narrow waist bending'; D. *tasun*, *tastān*, *taston*, I. *tasyn*, *tasydtān*, *tast* 'bend, yield'; *tasgā-ūasgā* (Narty Kaddžytā 1949, 507). See Armen. lw *partasem* 'to tire' (TPS 1956, 123-4). To base IE *uen*- 'twist' in IE

- Pok. 1128 *uen-dh-*, O.Ind. *vanākūra-* 'chariot-seat' as of 'plaited stuff', Armen. *gind* 'ring', Got., O.Engl. *windan*. Similarly *tās-* to base IE *ten-*. Hence *-ās-* < *-uns-* IE *-usk-*.
- vāsa* 'desires', II 115:28 *sau mīrai vau vāsa bema* 'profit, kindness, goods, desires, fortune', to base *vas-* in *vaska* 'on behalf on' (with cognates), Av. *vasaθu-* 'wish', *vasah-* 'will, desire'.
- vāsija* 'desirable', III 117:17 *vāsija va hā vasva kṣaijsā* 'a clear message there (*va*) as desired'. Adjective to *vāsa-* 'desire'.
- vāsū* 'spoke', second component, see *pālsū-*, I 252:160, IV 1 (*ysā*)*ra-vāsū* 'having 1000 spokes', BS *sahasra-ara-*.
- vāsta* 'dress', SuvP. 71v3 *byehīde būnū vūsta* 'the naked get clothes', BS *nagnās ca vastrāṇi labhantu*; III 105:15 *pamyē sara vāsta prrahauna* 'he wore fine dress (dyadic)'; II 118:151 *śi-vāsta* 'white-clad'; K 63:78v3 *jastūmām vūstyām sara śūsta prrahauna* 'dress well-tailored from celestial clothes'; Manj. 424 *jastūna vūsta prruhihāna*; Bcd 45r4 *vāstyau haṁtsa* 'with clothes', BS *vastra-*. From base *vah-*, *vas-* (before *t-*) 'to wear'; *vāsta-* < **vustu-* or *vasta-* with long *-ū-* before two consonants (as *kārra-* 'deaf' < **karna-*), to Av. *vaste*, *vanhaiti*, *vastra-*, **vahana-* in Śuynī *wūn* 'dress', Rōšānī *wēn*, as second component *safed-wēn* 'with white clothes', and Iškāšmī *wanji* 'cloak'. IE Pok. 1172 *ues-*, O.Ind. *vāste*, *vāsana-*, *vāstra-*, Armen. *z-gest*, Greek *évουμ*, Lat. *uestis*, Got. *wasjan*, O.Engl. *werian*, Hittite *uaš-*, *ueš-*, Tokhara B *wastī* 'to dress', A *wsāl*.
- vāhā* 'valuable (?)', II 123:91:5 (*pī*)*rmātāma vāhā rrā-ysināmdā* 'supreme, valuable (?)', dominant' (context lost). From base *vah-*, *vāha-*, with *bahā-* in *bahaysana-* 'market', Zor.P. *vahāk*, N.Pers. *bahā* 'price', Oss. D. *ūāyā*, I. *ūāj*, see cognates s.v. *bahoysana-*.
- vā-*, *vi-* 'be, become', participle *vāta-* to present *hāmā-*, and *šta-*, older forms *vāta-*, 1 sing. V 142, 13r2 *aysu braṇma-naṣai vātāmā* 'I was son of a brāhmaṇa', BS G 37, 7a3, *ahaṇi māṇavako 'bhuvaṇi*; 2 sing. N 168:29 *thu vātī tātāma samudrarenā bramanā* 'you were then the brāhmaṇa Samudrarenū'; 3 sing. V 329, 7v6 *ysama-śāndya ratnaśrī nūma vātā gyastānu gyastā balysā* 'on the earth was a *deva* of *devas* Buddha, by name Ratnaśrī'; Z 22:190 *krausysānnā mara vāte balysā* 'the Buddha Krausysānnā (Krakasundi) was here'; participle *vāta-*, masc. sing. *vātā*, fem. sing. *vāta*, masc. plur. *vāta*, fem. plur. *vāte*; 2 plur. fem. Z 22:241 *uhu... aysmūna vāte sta bitandā* 'you were confused in mind'. Later forms *vya-*, *ya-*, 1 sing. III 59:30 *aysā nari vye rre vyem* 'I was here king' (*vye* = *vyem* repeated); III 25, 26a2 *aysū kṣāntavūdā nūma vyi* 'I was by name Kṣāntivādīn'; 3 sing. III 20, 3b4 *āstā vyā* 'he was staying', BS *viharati*; V 243, 1b1 *āsta vye*; archaising III 21, 5b1 *vyitā*, III 21, 5a1 *vyeta*; 1 sing. SuvP. 64v3 *vyim i* 'I may have been', = SuvP. 64v4 *yai i*. Optative forms, V 118, 67v2 *ne hūde vyo* 'I had not given', BS *mahyaṇi nu ca tyaktam āst*; Z 24:5 *vātāya*, Z 6:58 *vīya*, Z 4:63 *vīro*; archaising, V 184:13, 1v5 *tīranda vyata* 'have crossed'. For *ya-* see s.v. *ya-*. From base *bau-*: *bū-* participle *būta-* > *vāta-*. Optative 3 sing. *vīya*, 3 plur. *vīro* may be direct from *būvi-* or with *vātāya*, from *būta-* and the base *ah-* 'to be', optative *ītā*, *īyā*. For *būvi-* note O.Pers. *bīyū* without *-v-*, and Sogd. Bud. *β-*. See also *parbutta-* 'gown'. To Av. *bau-* *bu-*, Zor.P. *bav-*, *būtan*, N.Pers. *bav-*, *buv-*, *būdan*; M.Parth.T. *bw-*, *bwd*, *bwt*; M.Pers.T. *bw-*, *bwd*; Pahlavī Psalter *bwtv*, *bwtvny*; Sogd. Bud. *βw-*, *β-* (*βnt*, *β*, *βym*), *βwt* 'y', with *ham-*, Zor.P. *hanbūs-*, *hambūs-* 'to be conceived'; Waxī preterite *vīt* (*v-* < *β-*), Oss. I. *vājy* (with *v* < *β-*, not *ū*). IE Pok. 146-50 *bleu-*: *bhū-*, O.Ind. *bhūvati*, *bhūtā-*, Greek *φύω*, *φύω*, *φύτός*, Lat. *fūi*, *fui*, *futurus*, Celtic O.Ir. *buith* 'to be', Welsh *bod*, Got. *bauan* 'dwell', O.Engl. *bēo* 'I am', Lit. *būti*, *būtas*, O.Slav. *byti*, *bé* 'he was'. See *būmata-* 'strong'.
- vi* 'on', see *vīru* and *vātā*.
- vicci* 'a little', Z 23:49 *koī ju hā mānāte vicci* 'so that it resembles him a little'. See also *kicau*. Possibly suffix to *vi-*, *vilaka-* 'so much only'.
- vichuste* 'threw down', K 42:117 *ka bauṣi vichuste ū ragyi bīṇḍa kṣipalai hvaste* 'when he threw down his hat and struck him a blow upon his head'; III 106:28 *ttanī dva pajūṣṭa vachuste* 'then he let fall two rings'. From base *chaud-* to (*s*)*k(h)aud-* possibly to Oss. D. *xauun*, I. *xauyn*, *xaud* 'fall'.
- vijilaka* 'young one, boy', in higher society 'prince', II 39:17 *tā īniysi khyase nāni vijilaka* 'to you the prince īniysa-khyase by name'; Ch xc 002 (JRAS 1911, 454) *vinjālakā byamḍā na tsa wī hā yañā daula nā paja* 'my boy, do not be stupid, apply your wits, do not ask for punishment'; II 41:5 *ṣi buri cīnā vājālakā ṣacū kiri tcerai* 'this work of prince Cīna is to be carried out in Ṣa-tṣou'; II 41b2 *cāka eysa vajjalaka* 'prince Cāka Eysa'; II 99:185 *vajjalakā gaustā* 'in the hand of the prince'; II 100:218 *cā būniyaṇijya vajjalakā yui* 'who was prince in Būni-yaṇja', II 82:8 *ahā jsa brrau hvē u tte qī vajjalaka dva ysiṣtyerā lve naiṣta* 'with you a dear man and the foe of this prince of Dī (Tib. Li = Khotan) a more hated man there is not'; II 12:56 *ca... vajjalaka ye ṣa tra parāvai* 'who was the prince of... he sold jade'; II 51:56 *penaka u hīrāsa nva kaurargai u vajjalaka* (a list of names); II 51:58 *u ṣacū u paḍaysūni u vajjalaka u paḍajsa u sugai*; III 104:48 *khve brrī ṣīṇai vajjalakām hūṣai cūba* 'so that being a beloved he kisses the princes' wife' (*hūṣaina*, see s.v. *valaka-*); II 82:91 (incorrect) *ttayai pyocana* [= *pracaina*] *cu qī vijalada* (= *vijalaka*) 'for this that the prince of Dī (Tib. Li = Khotan)'; JS 37r1 *cejelake ranaiṇa braviya aganijsa* 'children (read *vejeluke*) delightful, happy, faultless'. Note the parallel V 313, 1b5 *sāja vaṭhāyā khu ma dāiṇka na byeha* 'learn, pupil, that you may not receive punishment from me' (BS *upasthāyaka-* 'attendant'); III 149x1 *kaspaki vi bisai venjilakā jsārā nūtā* 'the prince resident in Kaspakya received grain'; V 311, c, 25 *vajjalaka svahanika* 'prince Svaharpka'; V 236:12 *vijalaka pūraya* 'youths, servants'. See III 141v1 voc. sing. *nā vīyau* 'my son', BS *he putra*. Connexions may be found in *vilaka-* (*valaka-*?), *vitka-* 'small'; and for the meaning *alysānaa-* 'boy; prince'. See below *venja*.
- vijīṣta-* 'seen', see *vijsās-*, *tcās-*.
- vijsās-* 'see', see above *vajjsās-*, Sid. 7v4 *hūni ra jsāni dai vijsaiṣde* 'he sees fire in a dream', Tib. *rmi-lanī-du me hbar-ba nuthon-ba yin-no*; Sid. 7v5 *huṇa ūtci vijīṣdī* 'in a dream he sees water', Tib. *rmi-lanī-ua chu*; III 84:37 *jsiṇiṇi jsa ni vijseṣde* 'he does not see a fine thing with it';

Sid. 149r2 *cu paṣā hālai ni vijsviṣṭi* 'what is towards evening he does not see', Tib. *mchan-mo mi mthos-ba*; Sid. 150r2 *cu ttimūri vijṣṭe harbiṣā haṃbaṣya gūnā paṣā caṃbula vijṣṭe* 'who sees in timira-disease, all general symptoms he sees very fluctuant'; III 84.41 *ysidaurgā vijaiṣṭe* 'he sees very yellow'; II 94.32 *ca na drāṃda na jsā vijaiṣṭa* 'who did not see, did not also see'; infinitive, II 98.172-99.173 *paridā vijaiṣṭā* 'they deign to see'; present *vijsya-*, *vijsa-*, Sid. 150r3 *vijsyāte*, Tib. *mthos*; Sid. 105r4 *vijsyāte*, SuvP. 52v3 *vijsyāne* 'may I see', BS *vipaśyayamāna-*; K 148.49 *vijsāṃde*; III 76.240 *vijsye*; III 29, 42a4 *vijsyāri*; 2 sing., III 74.194 *aḍā aṃ naḍa na vijsya ā* 'do you not see another man coming?'; conjunctive 2 sing. K 41.50-1 *cu aṃ sam rrusti-urrahāṃ satti vijsyā* 'whatever red-clad being you may see' (= K 43.169); 1 plur. III 70.108 *vijsyām* 'we see'; 1 sing. middle, K 154.33 *vijsyāne* (= ibid. 35), K 151.36 *praraṇa vijsyānai* 'may I see nature'; K 50.5.3 *praraṇa tta tta vijsyāne*, K 52.8.3 *vijsyāne*; 3 plur. past durative, K 41.62 *vijsīrā*, = K 44.179 *vijsīri* 'they saw'; 1 plur. middle, K 42.112 *vijsyāmana* 'may we see'; 3 sing. III 76.236 *sūrum khu ṣṭāṃ sau satta vijsye ysurrjā* 'I grieve if I see one being angry', III 76.240 *na-m vijsye hairṣṭai vira, naḍa vijsye ttadī ttū, cva-m hwañña śirkā salā* (BS *saṃlāpa-*) 'he does not look at me at all; he looks only at the man who speaks good word of me'; adjective, Manj. 216 *vejsyāka* 'seer'; noun Sid. 150r3 *vijsyāne hiya*.

vijsvāñi 'to be seen', II 40.28 *sacu vijsvāñi* 'Ša-ṣou must be seen (= visited)', with *-v-* replacing *-y-*.

viñā 'now', see *vaysñā*; III 70.114 *viñāṃ* 'now of you'.

viñe 'young ones', II 49.14-5 *viñe biṃdā muṣḍā pasteṃ byaude* 'you deigned to find favour upon (for) the children', like II 49.15-6 *ṣāṃ-ṣū hāya vettā biṃdā muṣḍā pasteṃ byaude* 'you deigned to find favour upon (for) the young of Ṣāṃ-ṣū'. See *vi-* in *vilaka*, *valaka-*, *veñja-*, *viñjilaka-*.

viḍāṣṭi viḍāṣṭi 'in all directions', K 44.181 *viḍāṣṭi viḍāṣṭi piḥaiṣiri* 'they were fleeing in all directions away'. See *vaḍāṣṭā* 'therefrom'.

viṇakā 'pea', Sid. 161r5 *viṇakā*, BS *canaka-* (*caṇaka-*) 'chick-pea', Tib. *mon-sran čana* (*sran-ma* 'pea, bean, lentil'), to Zor.P. *wynwōk* (Gr. Bd. (TD2) 117.2) **vēnōk*, Nālini *vīnōk*, Pāzand *vīnūg* (TPS 1933, 64; B. Geiger, BSOS 8, 1935, 547-53), N.Pers. *bunū* 'pea', *bunū surx* 'lentil', *bunū siyāh* 'pea, pulse', *bunū māš* 'black bean, vetch'. This connexion excludes graphic confusion of *v-* and *c-* (proposed footnote ad loc.). See also *viyaji*.

vāta- 'been, become', participle to *vā-*, from *bau-*: *bū-*.

vitka 'young, small', II 71.2 *vitka mistāna busvāra* 'my family, little with big' (SDTV 73); JS 17v3-4 *urrāgri* (= *vy-*, *vyāghri*)... *khu na hvīḍā hiya brra purakn vitka* 'the tigress... that she may not eat her own dear young cubs'; K 48.2.5 *ṣadāvā baṣḍe garkhye āynuyi vittakā pha, biṣūṃ ṣṭāṃ diṣūṃ vañña* 'against the believers grievous sins, trouble, small, many, all of them I now confess'; I 141, 49v5 *ysāḍāṃ u vaittakāṃ* 'of old and young ones', BS *vṛddhānām atha bālānām*; Sid. 2v5 *vitkavija* 'of children', BS *bāla-*, Tib. *byis-pa bsrūn-ba dan* ('and protection of children'), in a list of *tantra*-texts; Sid. 2r5 *vitkaviḥe hūvi piṣkalā* 'chapter of treatment of the young',

BS omits), Tib. *byis-pahi rgyud-kyi lehu*; SuvP. 68r3 *vitkausta diṣūṃ ṣṭāna* 'I confess childishness', BS *bāla-kṛta-*; SuvP. 63v2 *vitkaunā brāme nvaiya* 'following up childish understanding', BS *bāla-buddhi-pracāreṇa*; SuvP. 64v4-65r1 *vitkaunā ṣṭāna jaḍṭna* 'in childishness, with folly', BS *mūrkhavēna-āpi bālatvāt*. From *vitka-*, adjective *vitkavīnaa-*, abstract *vitkaunā* (suffix *-oñā*) from *vi-*, see *vilaka-*, *viñjilaka-*; *mā viyau* voc. sing. 'my son', BS *he putra*.

vithasai 'to extract', II 52.9 *auvā bāja vithasai* 'in the villages to collect taxes'. From *thas-* to *than-* 'draw out', IE Pok. 1065-7 *ten-*, beside *ten-g(h)-*, with inchoative *-sk-* *thysk-* > *thas-*. See also *thamj-*, *this-*, and SDTV 104.

vina, *vāna* 'without, except', *vīna*, *vena*, JS 5 v4 *āspāta-m vīna tvī nistā* 'there is no refuge for me except you'; Bcd 53r1 *vīna khajāme jsa* (BS *khudy-*) 'without fatigue', BS *akhinna-*; K 109.323 *vīna pyaurā* 'without clouds' (= K 107.268); JS 23r4 *vīna pyaurāṃ* (written *myau*) 'without clouds'; v 292, 2a3 *vīna pracai* 'without cause'; K 68.212 *vīna kāme* 'without thought'; K 152.7 *vīna tīma* 'without seed', K 60, 38v1 *vena akṣarāṃ vīna gūneṃ* (*-eṃ* = *-ai*) 'without akṣara-marks, without gūnaa-marks'; JS 8r3 *ṣau na ye vena tvī cuai jiye hera* 'there was no one but you who would give life for her'. Compound, v 121, 10r1 *vāna-klaṣa nāsaunda* 'free of kleṣa-afflictions, quietened'; N 90.28 *ne haṃdaru ātīme vīna balysāna dyāmatu, auṣku* 'I wish always not otherwise, except sight of the Buddhas', BS *nityaṃ ca śocāmi jīnasya darśanaṃ satataṃ ca*. See *vinau*. From **vinā* beside *vinau*, as M.Parth.T. 'n-' beside Khotan Saka *anau*, Greek *énēu*. See *anau*, *anāvu*. IE Pok. 321 O.Ind. *vinā* 'without', O.Slav. *vūnē* 'outside', but *vi-* to IE Pok. 1175-6 *ui-* O.Ind. *vi-*, Av. *vi-*, O.Ind. *viṣu-* 'different', *viṣvank-*, Av. *viṣvank-* 'to all sides'.

vina 'towards, for', II 84.12 *rrisṭūrāṃ ri maṃ vīna ṣe ṣe* 'for the princes on their part here each one'; II 84.13 *na-m jsāṃ va vīna ṣau ṣau dva pañjāṣā pamūha* 'not for them each one, two or five garments'; IV 32a2-b2 *vīna kṣe yauvarāyānā vīna muḍā vīna āskāryā vīna gāyātājā drai hvaṇḍāṃ* 'for six of the places Yauvarāyāna, Muḍa, Āskāryā, Gāyātāja, three men...'; IV 59a2 *vīna 16ṣe pavānā* 'for the sixteen men of Pava'; II 76.2.8 *vīna miṣḍānāṃ* 'for the men of the Miṣḍāna' ('bounteous' epithet of kings), here possibly a place name; II 14, 1c6 *vīna phañṇāṇāṃ* 'for the men of Phañṇā'. From **abinā*, formed like Av. *paitina-* 'every', from *pati-*, and above *nāna-* from **ninā* to *ni*; see also *vīna* 'without' from *vi* 'separately'.

vinā, read *nvaṣṭvinā*, II 117.10 *u hvaiḥvarā gūgava -īe khu mirāvā nvaṣṭvinā hvaiḥva(ṛa) baridā* 'and he summoned (rrīye?) the Uigurs iigā-officials; how he may die, let the Uigurs carry out the work of investigation'. Partly illegible text.

vinai 'guidance (?)', II 125.14 *ttā-m bvauma-vinai vā pnyrny prraysarye* 'to me deign to give guidance for negotiation'. Possibly from **vayana-ka* to base *vai-*: *vi-* 'guide' (not *vīna* 'pain', older *vitana* < BS *vedanā*), equivalent to base *rays-* 'to direct'.

vinau 'without', v 334, 27v4 *vānu gyastānu balysānu* 'without the deva Buddhas', BS *anyatra tathāgatena*,

Tib. *de-bzin-gsēgs-pa ma gtogs-par gzan-gyis* ('apart from *tathāgata*'); Bcd 52v2 *vinau hauva yinūme* 'I act without power', BS *abalaṃ karamāṇaḥ*; Sid. 1 bis 14 *vinau mātsarā* 'without jealousy' (= BS *mātsarya-*); III 84.51 *vinau gachākām* 'without inner parts', = III 88.133 *vina gichākām*; Z 4.102 *vinau parikalpā jsa kīre mūra candāvanā yindā* 'the *cintā-maṇi* jewel effects works without *parikalpa*-imagination'; Z 2.81 *vino mamā niṣṭi nā trāṇā* (BS *trāṇa-*) 'apart from me there is for them no refuge'. From *vi-na-* with *-au* as in *anau* 'without', Greek *ἀνευ*, to *vina* 'without'.

vīma 'proper name', v 293, 1223 *kalyāṇa-mitra vīma u|||* 'the spiritual adviser Vīma and. . .'. Similar to Kroraina (Kharoṣṭhi) *vīma*, Greek (coins) OOHMO. From base *vai-:vi-* 'be intelligent', to Av. *hvīra* 'intelligent', Zor.P. *huvīr*, glossed by *pur-śnāsak* 'knowing much, polymath', Zor.P. *vīr* 'intelligence', N.Pers. *vīr*, *bir*, Parsi-Persian *vīrīh* = *ōšyārīh* (*uši-*; and *dār-*). For variant *-m-* and *-r-* note Oss. D. *semun* = *serun* 'to dance'. For adjective *vīma-*, see also *sīma-* below, and O.Ind. *bhīma-* 'causing fear'.

vīma 'in the sea', loc. sing. *vema* to *vāma-* Bcd 57v1 *viṇuma paraṇyasaṇḍā satva* 'beings drowning in the sea', BS *ogha-nimagna*.

vīmath- 'churn', see *vamath-*.

vīmas- 'realization', K 67.173 *vīmasāma*, = K 70, 8r1 *vamasāma*, see *vamas-*.

vīy- 'resent', Z 19.51 *vīyitā*, from *vaid-* 'know, feel', probably rather lw from BS *ved-*, with *vitana*, *vīna* 'pain', BS *vedanā*. Also Z 2.136 *vīyai* 'feeling', BS *vedaka-*.

-vīya- suffix (or second component) 'possessing', K 97.198-9 *ṣā śadā u daṣa caitye māṇada hami aurgavīya*, = v 246, 131 *ṣi diṣa caityā māṇadā hime aurgavīya* 'this land and region becomes like a *caitya* shrine, worthy to be honoured', BS *sa prthivī pradetaś caitya-bhūto vandantiyaś ca bhaviṣyati*; Sid. 6r4 *jeḥāvīyī āchā* 'curable diseases', BS *sādhyā-*; v 116.65r5 *haysguṣṭanavīya-* 'troublesome', BS *āyāsa-*; to loan-words, K 27.156 *attapūravīye strīye* 'women of the inner chamber', short *-vī*, K 44.198 *dida piśārāvī hirre* = K 41.81 *dida piśārīvī hirrā* 'such a disgusting thing'; K 19.235 *adapūravīya strīye*; also *-vīha*, K 44.182 *piśāravīha*. Possibly also *-bīya*, v 164b4 *bayabīya uysnora* 'terrified beings'. See AION I, 1959, 116-9 where this *-vīya-* was traced to *-vaita-* and compared with Armen. suffix (or second component) *-uēt* 'possessing', with N.Pers. *-bēl*.

vīyaji 'a medicament, which is roasted, hence some grain', III 85.67 *āda hāmai, vīyaji, rājā nāmva* 'flour, barley, grain, salt of the plains'; III 86.102 *rrūnā tīlū, vīyajā, hamagā vīstānā* 'madder seed, grain, to be placed equally', III 91.235 *pattauda hāmai, pattaūdā vīyaji, hauskya ttrahe* 'roasted barley, roasted grain, dry radish'. From **viṣa-* (or possibly *vīya-* with insignificant subscript hook) to IE Pok. 1120-3 *vei-* 'bend', 1130 *vei-k-*, Lat. *uicia* 'vetch', Let. *vikne* 'tendrils', 1133 *vei-s-*, Armen. *gi*, *giy* 'juniper' (**uiso-*), O.Engl. *weir* 'myrtle'. To this belongs Zor.P. *vēśak*, N.Pers. *bēśah*, *ṣēśah* 'forest', see KT VI 436-7. Hence *vīyaji* 'vetch-pea' would suit, beside *vinaka-* 'pea', from the same base *vai-*.

vīyārastū 'youthful', III 35.30 *ūysdvīda karāśa jsa vīyārastū*

śīje 'the nubile young women) beat with withies one with another the virile youths', = III 37.27 *aysdvīda karāśau jsa vīyārastū śīje*; = III 47.45-6 *ūysdvīdi karāśau jsa vīyārastū śīje*. From **vaya-kāra-* 'age of vigorous youth', to base *vai-:vi-* 'be vigorous, virile', Av. *vīra-* 'man', O.Ind. *vāyas-* 'youth', Greek *ἴς*, Lat. *uirēs*, *uis*, Tokhara A *wir* plur. *wire* 'youthful, young, fresh'; Oss. D. *ūājug*, I. *ūājyg* 'of mythical huge men, giants', dyadic phrase *ūājgūtā āmā ūāngūtā* with adjectives *ūājygon* and *ūāngon*; this *ūāngon* 'youthful' is from **iuvanuka-* attested with the meaning 'young bull' in D. *iūonug*, *uonug*, *jonug*, *jonāg*, plur. *ūongutā*, *jongutā*, I. *ūānyg*, plur. *ūāngutā*. Hence IAS 1.11 *jā ūājygon tyx* (of *Ūāxtānāg*); NK 1946.10 *ūāngon tyx*. Armen. lw *vīg* 'vigour; aid' may have Iranian *-g* replacing older *-k* (as *nouag* 'song'), or be a later loan-word with Iranian *-g*. For *kāra-* 'age' note Oss. D. *karā*, I. *kar* 'age (of life)', D. *āngarā*, I. *āngar* 'of the same age'. Adjective *-asta-*, here with secondary suffix *-ū*, with plur. *-ū*, see s.v. *vasū* 'pure'.

vīyai 'feeling', Z 2.136 rather loan-word with verbal *vīyitā*, and *vitana-*, *vīyanā-*, *vīnā-* 'pain', BS *vedanā*.

vāyau 'deception', v 23, 2v2 = Z 19.20 *varī vā jīrgyo vāyau cāru yi(nā)* 'at once he reveals trickery, deception'. From **vi-dab-* 'deceive', see s.v. *dyūla-*.

vīyau 'son', voc. sing., III 141 VI *mā vīyau* 'my son', BS *he putra*. From *vi-* 'young, small' see s.v. *vījalaka-* 'boy', *vīlaka-*, *vīyārastū*.

vīysānvā 'in bindings', loc. plur. to *vīysāna-* in dyadic III 56.21 *tta baudasatva vīysānvā dyaumvā* (not *-rā*) *ārā bīṣu nanaṣū nāṇda* 'those bodhi-sattvas honoured (valued) in trances (dyadic, BS *dhyāna-*), to all of them I bow with reverence', = K 91.11 *tta baudasatva vīysānvā dyaumvā* (*-nvā* rather than *-tvā*) *ārā bīṣu nanaṣū nauda*. Here *vīysāna-* (dyadic with *dhyāna-*), from base *vaiṣ-:viṣ-* 'to bind' (from 'wrap, wind'), *vīysāna-* 'act of binding' (like *pīrāna-* 'act of writing') applied to mind, like II 130.6 *basta aysamū* 'bound, be intent, concentrated on'; hence suitable for BS *dhyāna-*, Pali *jhāna-* of 'concentrated meditation'; to Av. *vaēz-* 'to bind on', 3 sing. *nivizaiti*, compound *a-vaēza-* 'without bond (of evil)', hence gloss Zor.P. *a-vinās* 'not injurious, not sinful' (note BS *asanga-*, *asakta-* 'free from clinging' beside *viśakta-*, *viśaktikā* 'attachment to evil'), Pali *viśattikā* 'sinful bent'). Hence IE *ueiḡ(h)-*, Lit. *vyžti*, *vyžu* 'to plait', *apvyžti* 'wrap'; O.Slav. **vežati* (nasalized), Russ. *vjazati* 'to bind', Armen. lw *viz*, *vzi* 'neck', O.Pruss. *winus* 'neck'; from *vei-* by increment *-ḡ(h)-*, as the 'turning' limb. See also s.v. *vīṣūna* 'spider'.

vīra 'intelligent', voc. sing., N 176.21-2 *vīra bika piśā sūra mulysjaṣṣe rraṣṭa* 'intelligent, beloved teacher, excellent, compassionate, righteous'. From base *vai-:vi-* 'be keen', Av. *hvīra-*, *hvīra-* 'intelligent (of children)', Zor.P. gloss *huvīr*, Zor.P. *vīr*, N.Pers. *bir*, Gazī *vīr*, Balōči *gir* 'memory' (see Zoroastrian Problems, 102; 104). See also s.v. *vīma*.

vīra 'on', *vīrā*, *vīri*, postposition, III 20, 4b3 *prañavyi āysam vīra nāstā* 'seated upon the chair provided', BS *nyaṣṭat prajñāpta eva-āsane*; III 22, 13a4 *sūtrām vīra* 'in sūtra-treatises' (BS *sūtrānta-*), BS *sūtrānta-padeṣu*; III 24, 21b1

śadyi piṣkalā vīra 'in the piece of ground', BS *prthivī-pradeśe*; SuvP. 74v1 *śe baysā vīra* 'before one Buddha', BS *ekasya buddhasya ca antike*; v 113, 35v3 *śāṃdo vīrā* 'on the earth'; Sid. 150v3 *cu ttā ttimīrāṃ vīri hvata hama hamāre* 'what in cases of *timīra*-eye-disease are like these mentioned', Tib. *rab-rib-kyi skabsu bśad-pa dan hdra-ba-las*; K. 143.1060 *vyachāme parivarttāne vīra tsīmde* 'they vanish'. Preposition, K. 47.57 *vīri vara hīsi* 'come into the court', see s.v. *vara* 'court'. From *upari* 'above, on', Av. *upairi*, Zor.P. *apar*, N.Pers. *bar*. IE Pok. 1105 *upér*, *upéri* O.Ind. *upāri*, Greek *ὑπέρ*, Celtic **uer-*, O.Ir. *for-*, Welsh *gor-*, *gwar-*, Gaulish *uer-*, Got. *ufar*, O.Norse *yfir*.

virā 'root', III 90.187 *gaysā virā*, Sid. 14v4 *gaysā hīya bāva* 'root of the reed', the only part of the reed to be used, Tib. *rcvahi rca-ba*, and I 143, 52r3 (decoction of rhizomes of arundo). From base *vai:-vi-* 'to twist', Oss. D. *ūedagū*, I. *ūidag* 'root'. IE Pok. 1120-2. See s.v. *viyaji*, and *mūla-skimpnā*.

viri 'there', see *vara*; Sid. 147v5 *viri*, see *vari* 'just there'. **-viraa-** 'worker', second component, see *māsa-viraa-*, *kṣīrva-virai* (II 18, 7a8), to *kīra-* 'work'.

viramdā 'tearing away', JS 29r4, see *varrad:-varrasta-*.

viram-, Bcd 49v1 read **virame* for *virārame*, *tī jśām aysā ysathvā ma vi[rā]rame gvāna* 'may I not displease them (the teachers) in my births at all', see s.v. *ram-*.

virasta-, **virāś-** see *varaśta-*, *varāś-* 'experience'.

virasāñi, 'brilliant', K. 153.18 *virasāñi buśa jsatte bvañsīje uvārre* 'sbe, the brilliant one (*Dhūpā* personified perfume) disperses excellent exalted perfumes'. See *rrus-* 'to shine', with *-us-* replaced by *-as-*, see also *āhus-* 'to sweat'.

vīrā 'working', Manj. 290 *śera kūśala-vīrā satva* 'good excellent-working beings'; Manj. 291-2 *śera kūśala-vīrai auśka* 'good excellent-working always', to *kīra-*, see s.v. *-viraa-*. But possibly to *vi-rād-* 'to prepare, organize' with *v-* retained to Av. *rād-*, then not a second component.

vīrām, **vīrā** from *vīra* with pronoun K. 40.31 *śve vīrām tta tta pyūśtā* 'by rumour so it was heard by us', = K. 43.148 *śve vīrā tta va tta pyūś(t)i* (subscript hook written for *-i*).

virāva 'rough (?)', Z 22.121 *virāva patāvani nāstā snāda kade śśandā nauna* 'the surface is not rough (full of roots?), the ground is very smooth (and) soft'. If 'rough' is adopted the connexion is with base *rau:-ru-* in IE Pok. 868, O.Ind. *rūṣa-*, BS *lūha-*, Prakrit *lukkha-*, *lūha*, O.Engl. *rūh* 'rough'. It could also be connected with *rruma-* 'dust', Oss. D. *rugā*, I. *ryg* but the contrast with *sniddha-* is then missed. If 'root-filled' is accepted the connexion is with *virā* 'root', with suffix *-āva-* (as in *rraysāva-* 'empty'). IE Pok. 681 *leu:-lū-*, is compared s.v. *rruma-*.

vīrāśtā 'towards the upper part', II 125.3 *māje bādā vīrāśtā* 'to our land'; II 111.19 *saṃgalakā vīrāśtā tsāśtakā ttā tta hve* 'he so spoke calmly to Saṃgalaka'; Sid. 126r1 *bvāśtyi vīrāśtā naysdā hame* 'he is near to knowledge', Tib. *ses-nen dan*. See *vīra* with *-ālsto*.

-vīrīñā 'sonship', second component, JS 19r2 *baysa-vīrīñā* 'sonship of the Buddha', see also *bar-bīrye*, *bara-vīra-*, from *pūra-* (**puθra-*).

vīro, optative 3 plur. K. 4. 141v3 (irrealis) *ka... hvatāndā vīro* 'if they had said', see the base *vā-* 'to be'.

/// **viṃrkām** 'epithet of cloth', v 201, 71a4 /// **viṃrkām thaunām bāji māvā surāyaṃ* (with *-im-* = *-ai-*), and proper name; the *bāji* is 'share, tax, tribute, customs' thence 'a *bāja-* (amount) of... (silk) cloths'. Missing is one initial *aḥsara* in *-a* to give a base in *-av-* with suffix *-ar-* and *-ka-*, a form like *maysirka* 'great' (base *mas-*), hence possibly base *tap-* 'to weave' in Zor.P. *tapast* 'carpet', Armen. lw *tapast* 'mat', *tapastak*, N.Pers. *tabastah* 'tapetum fimbriatum, fringed carpet', *tāftan* 'to weave'. IE Pok. 1064-5 *temp-* 'draw' (ten- with increment *-p-*), Armen. *t'amb* 'saddle', Lit. *tempti* 'stretch'. Hence **ttavirka-* 'woven', possibly 'fringed'.

vilaka-, **vīlaka-** 'small', Sid. 143r4 *mista u vilaka* 'great and small', Tib. *che-čhuṃ*; Sid. 14v2 *vilakā*, Tib. *chuv-vu*; II 60.17 *u kaḡja śkaumaka vīlaka śā hatca ttraba jsa* 'and a covering of skin, one small, with fringes (?)'; K. 34.64 *vailaka śā strriyā*, = K. 35.114 *vattaka jīśka*, = K. 17.177 *vaka jīśka* 'young girl'. See *cilaka-*, *dilaka-*, *ttilaka-*, *laka*, and *vitka*, *vānda-*. Possibly from pronoun *as* meaning 'only so much' hence 'little' or from base *vā:-v-*, *ū-* 'be deficient'. See also comparative (or superlative) II 39.18 *mištai kaniśta ā* 'greater and smaller'. Here *valaka-* I 149, 59r4 *valakām u ysāḍām* 'children and old men', BS *bālānām aṭha vṛddhānām* I 141, 49v5 *ysāḍām u vaittakām*, BS *vṛddhānām aṭha bālānām* may belong, either from the pronoun *ava-* or by replacement of *vi-* by *va-*, rather than from a base *vard-* 'to grow' (see s.v. *valaka-*).

vilau 'astray, missing', III 67.51 *vilau pūṃnā gvāna na tsiya* 'an arrow missing its mark was not being shot at all' (the reverse of BS *amogha-* 'unfailing' see K. 24.95 *am(au)ga*, K.16.153 *amauka*, K. 33.46 *amauga* epithet of *aha* 'noose', BS *pāśa-*). Hardly BS. Pali *viloma* 'against the grain, wrong'; but from base *lau-* (= *rau-*) 'to rush' in IE Pok. 331 *reu-*, Lat. *ruo*, *ruere* 'run', O.Engl. *earu* 'swift', O.Ind. *ṛṇōti*.

vīv- 'to shine widely', SuvP. 60v3 3 sing. optative, *brrūṇam-dai khū ji urmaysdi*, *vīviya harbiśā vīra*, *harūṇe biśā diśā vīra* 'like the shining sun, it, shining in all places, illuminates in every direction', BS *jvalamānā yathā sīryaḥ samantena vīrocate prabhāsitā daśa diśo*; participle present, SuvP. 68v3-4 *niṣīrīma tcarṣva vīvaṃdā-aṃga* 'pure beautiful brilliant-limbed', BS *sunirmalaṃ suruciraṃ svvirājita-aṃgaṃ*; II 103.68-9 *ysa-gūṇya chai jsa vīvadāva* 'shining with gold-coloured complexion'; fem. participle, III 95.42 *ttīśa jsa vīvace* 'shining with splendour' (BS *tejas-*). Two derivations are possible, either *vītap-* through **vīyav-* > *vīv-* (see *ttav-*, *bātāva* 'lightning') or *vi-ba-* to *bā-* 'to shine' (see s.v. *hāyi*) with *vī-* < *vi-*.

viśūna- 'spider', I 139, 47r3 *gūṇā ysāysajā js[v]a dūrṣṭa, cu viśūnyām dūṣṭa u mūlām drrvāṃṇḍyau jsa* 'bitten by grass worms, who are bitten by spiders, and rats, by scorpions', BS *trṇa-bhū-kīṣa tad-daṣṭa lūtā-mūśaka-vṛści(kaiḥ)*, hence *viśūna-*, BS *lūtā* 'spider' (*dūṣṭa-*, *dūrṣṭa-* from older *daṣṭa-*). In I 167, 82v1 *lūtta-* has taken over BS *lūtā*. From *vai:-vi-* with increment *-x-* 'to spin', IE *uei-g(h)-* to Pok. 1120-2 *uei-* 'spin, plait, weave', as O.Ind. *ūrṇa-vābhi-*, *ūrṇa-vābha-* 'wool-spinner', for 'spider'. Note Lit. *vjṣti*, *vjṣu* 'to plait', s.v. *vīyāna-*.

viśc-, see višt-.

višt- 'place', I 254, 2 |||salāta vištīmā 'I bestow (well-expressed) words', BS *sunirukta-vacana-bhāvaṃ sambhāvayisyāmi*; 2 plur. imperative, II 81·44-5 *ysira tta na vištārā paijsa kṣāṣṭaṇa badā* 'so do not place your heart as captive to great sorrow'; Manj. 89 *ttsāṣṭa vištida* 'they make to be quiet'; III 89·164 *vištā arrjā jeṇḍā* 'places it, it cures haemorrhoids' (BS *arśas*-), III 89, 167-8 *hūṇa vište u arrjā jeṇḍā* 'puts it in the blood, it cures *arśas*-'; Sid. 128r1 *aysmu thāṇa vište* 'put mind in its proper state', BS *medhyam*, Tib. *yid gzuṃs-par byed-pa* (*gzuṃs* 'strength'); V 117, 66v7 *kṣira śsāra kūra vātā vištātā* 'places the land upon good things', BS *rāṣṭraṃ sukrte sthāpyate*, =N 69·2 *vište*; Sid. 152r1 *vištāṇa*-, Tib. *bčuḡ-la*, V 78, 4r2 *vištātā*, Tib. *gnas-pa*; Sid. 19v1 *u bāta nva niṇmaysā (-iṇ- = -ai-) vešte* 'and wind acts accordingly', BS *vāta-anulomanam*, Tib. *rlun dan kphrod-do*; 3 sing. conjunctive, K 41·82 *kuṣṭai vištā*, =K 44·199 'where one may place it'; Sid. 149r1 *hamamga viścāṇā* 'to be placed in equally', Tib. *cha bśāms-pahi sten-du*; V 244, 2b2 *pustya-t-i viści* 'put it in a book', BS *pustakagatām api kṛtvā*; noun, V 114, 63r6 *vištemate kādāna* BS *sthāpayet*; I 250, 214v4 *vištemāte jsa*; II 107·146-7 *hadarrvā kṣiraṇvā parauvā viścāme keṇa* 'in other lands to bring into his command'. Causative to *vā-stā*- present *vašt-*, participle *vāstāta*-, *vištāta*-, from **vi-staya-* (-sty->-st-), to **ava-stā*-, Sogd. Bud 'wst-' 'to place', M.Parth. T. 'wyst-' 'to place', 'wyst'd', 'wst'd', Zor.P. *ōstāt*, N.Pers. *ustād*. Georgian lw *ost'at-i*, with *ava*- rather than *abi*-. See cognates s.v. *vāstāta*-.

višt- 'stand, be placed', SuvP. 65v4 *vištī* 'I stand', BS *sthāsyāmi*; K 10, 8v1 *vištindā*; Bcd 46v1 *kalpa vištide* 'ages continue', BS *kalpa sthahantu*, III 21, 7a1 *vištāṇā*, BS *stihātavyam*, see *vašt-* from **ava-stā*-, present (*hi*)*ṣṭa*-. Causative *višt-*-.

vāṣṭā 'rest, stay' II 43·32 *vāṣṭā hīya śaṇḍā* (SDTV 112), 'ground for resting'.

viśa 'throat', K 40·37 *tā ślām saittā si viśa vī vā ṇe ttaṣṭi* 'it seems that the *anausa*-liquid flows into the throat', =K 43·154-5 *tā ślā saitti si viśa vī vā ṇe ttaṣṭ(a)*. From *viśa*- from **vṛtsa*- 'the turning limb' to *vart* 'to turn', see *viśāra*- 'rolling' and from *gart*-, *gesāra*- 'neck'; *naviśa*, *beiśa*-.

viśa 'behave', 2 sing. imperative, II 40·38 *basaka jsi mauṇa(da) viśa juḷi jsa* 'as by a calf, behave with love'. Base *viś*- 'turn, behave', to *vṛts*- from *vart*- see s.v. *viśa* 'throat', *viśārai* 'rolling', like O.Ind. *vartate* 'behave'.

viśārai 'rolling', II 104·79-80 *tcāmryāṇi tcaica viśārai satsārū mahūsamūdrā myāṇa ūsphisadai* 'rolling to the four banks, spouting in the midst of the great sea of migration'. From base *viś*- < **vṛtsa*- to *vart*- 'turn, roll'. See *viśa*- 'throat', *naviśa*, *beiśa*-. IE Pok. 1156-8 *uert-*, Lat. *uertō*, Lit. *verčiu*, *veṣti* (base *vert*-), O.Ind. *vartate*. Translation AM, ns., II, 1963, 104.

viśūs- 'be purified', III 60·41 *kṣa iṇḍrāṇi jsāṇi viśūsindā* 'the six faculties are purified for them (-āṇi). See *vasus*- (**ava-suxs*-).

viśka 'for', III 118, b7 |||ye *viśka*, for *vaska*.

vāstāta-, *vištāta*-, participle to *vašt-*, *višt-* 'be placed, stand', SuvO. 68v1 *vāstāte*, BS *prāpya*; K 6, 145v3 *vāstātā*, Tib.

gnas-pa 'placed'; II 107-8, 174 *tcāmra lākapāla pyatsa vištāva* 'the four world regents (BS *lokapāla*-) stood before him'; K 15·118 *baiśa raysāva vištauda* 'they all remained empty'; JS 35r3 *vestāva* 'they became'; II 114·116 *vištāmdūṇi* 'we became'; infinitive, II 113·107 *pastāmda vištāte* 'they deigned to stay'. From *ava*- (> *vā*-) (or possibly *abi*-) with *stā*-, present *vašt*-, *višt*-, causative *višt*-. IE Pok. 1004-10 *stā*:-*stō*-, O.Ind. *sthā*-, *tiṣṭhati*, *sthitā*-, Greek *ἵστημι*, *στῆτός*, Av. *stā*-, *hišta*-, Lat. *sistō*, *stāre*, *status*, O.Saxon *stān*, Got. *stōþ* 'he stood', *standan*, Lit. *stōju*, *stōti*, Let. *stāju*, *stāt*.

-*viha*, see -*vīya* 'possessing'.

vāhaṇaṇce 'depressed', Z 5·92 *andīvarā kṣcānā rṛiṇe vāhaṇaṇce uho vāte yserā* 'the inner chamber (BS *antahpura*-) was depressed, the queens distressed, unhappy on your behalf'. Possibly **ava-ṭhan*- 'drawn down', with Zor.P. *vitang*, Armen. lw *vtang*, M.Parth.T. *wāng*, Pāzand *vadang*, *gadang* 'distress' beside N.Pers. *tang* 'narrow, depressed'. See *thas*- in *vithasai* from IE *thū-sk*-.

vū 'hither', II 18·7a2 *āstam māste tcaura vū hištā* 'at the beginning of the month four, he comes here'; Z 24·407 *vū panata ttārā haṇtsa hiṇi jsa rrunde rraymo thanjāre u ākṣvindā juvāre* 'those have risen hither with the army, they draw the king's array, and they begin, they fight'; Z 5·36 *vā patana* (for *panata* 'arisen'); II 104·80-1 *ttyai vā au naravaundū āspara pāriphida* 'they are established here on the road to *nirvāṇa*-. For -ā, note also *mū* 'this', *mamū*, *mamūka* 'there'; from pronoun *ava*- 'this near by' rather than to *vā* < **upāk*. See also *vāysa*, and *hū*.

vūḍa- 'covered', *āḍa*-, *ūḍa*-, Z 2·172 *samu kho ggarā ysarnai vūḍā ratanyo jsa pāsāru vīri* 'just as a golden mountain covered with jewels in the sunshine'; V 40, 54r4 *ratanyo vūḍo*; III 75·214 *ba-vūḍā ājavaiṣi* (BS *ājivaiṣa*-) *thiye* 'he drew out a poison-covered serpent'; K 32·44 *be-vūḍi pūṇi jsai ysaira baidā bilcatte* 'he struck him on the heart with a poison-covered arrow'; without *v*-, *ūḍa*-, verbal, JS 28r1 *ūḍāṇḍe ramṇau jse* 'they covered with *ratna*-stones'; participle, *āḍa*-, *ūḍa*-, K 152·14 *pimsāre (-iṇ- = -ai-) ranyā uḍā* 'crowns covered with *ratna*-stones'; K 63, 78v2 *daja palai kṣatrrū sūhauja brriyūne*, *vīysā ysāra-vārrjā vasva kaujana ysirya*, *ranyaa jsa kṣāna pera uḍā nijsave* 'standards, banners, umbrellas and parasols, delightful, thousand-petalled lotuses, pure *kāncana*-gold, abounding in *ratna*-jewels, covered, decked with foliage'; SuvP. 69r2 *anūvanyanyau tcarṣva biśā jsiṇā vī ūḍa* 'beautiful with the minor marks (BS *anuvanyana*-) all covered finely', BS *anuvanyanaiḥ suciraiḥ suvirājita-anga*-, III 96·5 *jsaiṇa vī ranau uḍa* 'finely covered with *ratna*-stones'; II 108·185 *mīrāhyā jsa ūḍa* 'covered with pearls'. Parallel with V 77v3 *ratanhyau dāmyau pajusta* 'covered with jewelled strings' and various BS phrases *ratna-khacita*-, *-bhūṣita*-, *-apaśobhita*-, see KT VI 330. From base *barz*- 'to cover' (as *anūḍa*- 'not grown, not adult' to *barz*- 'increase in size'), participle **brzda*-> *vūḍa*-, *ūḍa*- (see also *b*-> *β*-> *v*- s.v. *varga*- 'fruit'), Oss. D. *āmbārsun*, *āmbārston*, I. *āmbārszyn*, *āmbāršt* 'to cover', DI. *āmbārszān* 'covering', Av. *barāsiš*- 'cushion', Zor.P. *bālišn*, N.Pers. *bāliš*, Orm. *bāliš*, Šuyni *viṣḍz*, *viṣḍzēf*, Rōšāni *vāwz*, Yazg. *vawz*, Waxi *vōrz*, Sanglečī *vōzd* (from *brz*-), Yidya *virzanē* (**brzanaka*-) 'pillow',

vrazidinē 'pillow', Balōči *barzi*. IE Pok. 125-6 *bhelgh-*, O.Ind. *barhis-* 'strew', *upabarhaṇa-*, -i 'covering', Celtic O.Ir. *bolgaim* 'swell', *bolg* 'sack', Got. *balgs* 'sack', O.Engl. *bielg* (> 'belly'), O.Norse *bolginn* 'swollen', *bolstr* 'cushion, bolster', O.Pruss. *balsinis* 'cushion', Lit. *balžienas* 'fastening for sledge', Let. *bālists* 'support' (verbal use in Ossetic, Celtic and O.Norse). No trace has been found of the assumed older *-šd-* (as in *māšdāna*, *mādāna* 'bounteous').

vūmūta- 'moved down, about', Z 20:37 *vūmūva bīrṣṭa ttani* = III ed. 2, 142 v2 *(vūmū)ta bārṣṭa (t)ta(ni)* (important *-ta*, excluding a base with *-d-*). 'the skin disturbed, burst'; Z 14:50 *crāmu pharu priya* (BS *preta-*) *ttarrā ggāmgye nitāyā vūmūva prriyā kye* 'as the many *preta*-ghosts, thirsty at the Gangā river are agitated, the *preta* who...'; Z 20:40 *ggūne padamma kṣautte vūmūva jāte* 'hairs by wind tossed, moved about, destroyed'. From **ava-mūta-* (*vū-*, as *būṣṣātā-* 'stairs', *pūḥitā* 'binds on', *pūmūda-* 'faded') to *mau:-mu-* 'to move', see above *vamūda-*.

vūy-, ūy-, uyy- 'to survey', BS *avalokaya-*, from **ava-day-*, see s.v. *uy-*, and *pūy-* < **pati-day-*.

vūysa 'hither', K 24:87-8 *mahadrasaina rai vā vā jśanāka paśāvai* 'Mahendrasena the king has sent out a killer hither', = K 32:39-40 *mahaidra(s)ai(na) rre vūysa jśanākā* (*paśāve*), = K 16:143 *mahaidrrasaina rre vā jśanāka paśāvai*. Hence *vā vā* = *vā* = *vūysa*. If formed like *hā*, *hāysa-* 'distant', this *vūysa* could attest **vāysa* from *vā* and *vūysa* from *vū* 'hither' by *-sā-* suffix, *-sā* in *hāysa* 'afar'. Further evidence is necessary.

-vūysaa- 'seeking, seeker', from *kūys-*, *kūš-* 'to seek' as second component in *balysūñā-vūysaa-* rendering *bodhi-sattva*, paraphrased III 98:31 *bāysūñā kūsē* 'he seeks bodhi-knowledge', = III 99:37 *baīysūñā kūtai*. See VI 226.

-vūra- 'son' as second component, v 37r6 *gyastavūrānā bhavañā āsta vye* 'they were dwelling in the mansion (BS *bhavana-*) of the sons of the *deva*-gods' (= BS *deva-putra-*).

vūlsta- 'thrown off', Z 22:239 *vūlstāndi sta ysamthinau pāsu* 'you have thrown off the load of births', for the BS cliché *apahṛta-bhāra* (see KT VI 332 s.v. *vūlsta-*). From **ava-vart-* 'roll down', see also *nyūltte* (**nūvartatai*) and 3 plur. *nyūdāre*, *ggaltte*, *gaḍāre*, base *gart-* 'to roll, lie'.

vvūvayau 'of the origin of the *baga*-distributor' as a royal title *baga-*, II 82, 58 *vvūvayau drūpaḍa* = II 79:12 *vūvayum drūpaḍā* 'the royal (princess) *Drūpaḍi*'. Hence **baga-yauna-* 'of royal origin' with the Indian name replacing **dropadī-* (Epic Sanskrit *Draupadī*) with Prakrit *-aḍi* < *-aḍi* (as O.Ind. RV *nadā-* 'reed', RV, AV *nadā-*, later *naḍa-* and BS *naṭa-*; and **argada-* 'enclosing bar' > *argaḍa-*, *argaḷa-*); Av. *yaona-* 'place of movement', O.Ind. *yoni-* (s.v. *gyūna-* 'way'). For *baga-* O.Pers. *baga-* (glossed by Akkad. *ilu* 'god') is Av. *baya-* 'distributor', Parsi-Sanskrit *vibhaktar-*, Sogd. Bud. *βy-* rendering BS *deva-*, plur. *βy'yšt*, gen. plur. *βy'n*, *βy'yst'n* 'paradise', *βyδn'k* 'altar', *βy'p'wr* 'prince', M.Parth.T. *bg*, plur. *bg'n*, adjective *bg'nyg*, abstract *bgyft*; *bg'pwhr* 'son of a god'; M.Pers.T. *by*, plur. *b'n*, adjective *by'nyg*, Zor.P. *bg*, DkM 413:9 *im bay* 'this god' = 'his present majesty'; Turkish lw *bāg*, with suffix *bāgrāk*, as proper name (of the

same man) II 89:61 *begarakā*, II 90:69 *begarū*, II 89:56 *berakā*, II 84:18 *bagarakā*; in Manichaica *bāgrāk* in a name *t(ā)ngrim alpim bāgrākim*. To verbal base *bag-* 'to give or receive a share'. IE Pok. 107 *bhag-* O.Ind. *bhājati*, *bhaktā-*, *bhāga-* 'good portion', agent 'distributor' (as an *ādityā-*, see Mithraic Studies 1975, 8-9), Greek *φαγεῖν* 'to eat', O.Slav. *-bogū* 'portion', *bogatū* 'rich', *ubogū*, *nebogū* 'poor'; *bogū* 'god'. For verbal cognates see s.v. *būṣṣ-:būta-* 'give'. The epithet *baga-* became also a substitute for *Miθra*. Hence the Kuśān name *vaka-mihira*, and *vvaga-mihira*. In the Armenian history of Agathangelos (594) in a well-known passage Grigor came to a Mithraic shrine: *gayr hasanēr i mihrakan meheann anouneal orduoyñ Aramazdaj, i giulñ zor Baga-yarič koč'en ast part'euarēñ lezouin* 'he went, he came to the temple of Mihr, called son of Aramazd, in the village called Bagay-arič in the Parthian language'. In the Sogdian phrase of the marriage contract (quoted s.v. *ysamthā-* 'payment') *Zkn βyγ ZY Zkn myδr' nβ'nty* 'with the Baga-, even with Miθra' (if indeed they are divine names and not simply 'with the apportioning and the agreement') the *ZY* = *at* ('t') is identifying like Greek *καί* = Engl. 'even', not the 'and' of disjunction and addition, the other view was taken in BSOAS 28, 1965, 248 by W. B. Henning. Since the Aramaic *ZY* was the relative pronoun 'which is...' as in Zor. Pahlavī for *i* (< *yat*), the identifying meaning could arise from the original use. In *vvūvayau*, *vūvayum* the *vv-*, *v-* is like *b* > *β* > *v* in *vūda-* 'covered', *varga-* 'fruit', *vāta-* 'become', and for *-ly-* see *būṣṣ-*, *būta-* 'give' < **baxš-*, *baxta-*, *būṣṣātā-* 'stairs', *pūḥitā* 'binds on'; hence *baga-* > **bava-* > **būva-*, *vvū-*.

The Parthian word is *-arič*, *-arinč*, *-arinj* (modern *-erij*) of which the *-a-* may be the conjunct vowel *-a-* of a compound. If one accepts basic *-arič* it could derive from **āranīč-* as 'a place of ritual performances'; if one accepts *-rič* the initial can represent older Parthian *r-* (as *ram* 'people'), then the source could be base *rai-:ri-* in Let. *ritus* (*-u*-stem) 'ritual act', loc. *ritē* (to *rit-*); IE Pok. 60 *ar-:r-* 'to fit', Av. *ratu-* 'fixed time', *raθwya-*, 'for ritual action' Zor.P. *raspik* 'ritual official'. This *-rič* < **ri-č-* could thus indicate 'place of religious practice', and so mean 'temple'. Bagayarič and the various other places named by this second component would all be originally cult sites. As already pointed out by H. Hübschmann O.Pers. base *yad-* (Av. *ya-*) is excluded by the *-r-*, not *-r-* (from *-δ-* < *-d-*); and a Parthian word does not contain *yad-* < *ya-*.

vūṣṣotte 'he descended', Z 22:187 *ttarāmu vūṣṣotte haṃtsa gyastyau vara gyastuvog ṣṣānā, samu kho purra haṃbaḍa ṣṣīve astā ggarā vīri nāhuṣdā* 'so he sped down with the *deva*-gods from among the *devas* there, as the moon, full, descends upon the western mountain (BS *asta-*) at night'. Preverb *vū-* < *ava-* and base *xšaub-*, with *-otta-* like *ārotta-*, *pārotta-* to *ārūh-*, *patārāh-*. To IE *kseu-* or *kseu-* (see s.v. *ṣun-*), beside IE Pok. 954 *skeu-*, *skeu-* 'to speed', 955 *skeub(h)-*, and (*s*)*keup-* in Zor.P. *kōpēn* < **(s)kau-panya-* 'sling (weapon)'. See *vū-* in *vūmūta-*.

ve 'at, on', older *vāte*, v 93, 32r6 *(ba)jāṣsu vāte dahiño ttam-cchatā ve dahiño ysavai vāte da(hiñu)///* 'at a (manly)

sound, at a manly body (and) skin, at a manly taste, at a manly...'; v 250-794 *marañā ve suhāva ysaṁthā nāsti* 'at death he takes birth in Sukhāvati'; N 69-2 *||setu śāru hira vetune viṣṭe* = v 117, 60v7 *rre dātāna gratoṣṣāte u kṣīru śāra hāra vātā viṣṭātā, tta kṣīruva uysnaura śāryau karaṇyau śādye, u puṇyau śā rre vāstātā* 'the king by dharma-doctrine rules and he places the land on good things; so the king places the people of the land on good actions, goodness and merits', BS *dharmena śāsyate rāṣṭram sukrte sthāpyate janam* ('by dharma-doctrine the realm is ruled; in good action the people is placed'). Here *vetune* = *vātā* 'upon'; I 257, 3b3 *||ve haiṣmi* 'I send upon...'; III 83-23 *biṣā diṣa ve* 'in every direction'; N 75-25 *jsiṇe vajṣāmatu ve lvanai pahaṁgg-||* 'became associated with the treatise on the science of life', BS *āyur-vaidya-śāstreṇa samanvāgato babhūva*; ibid. 29 *āyus biṣu ve āvug kaṁ(thuvu)*, BS *sarvatra grāma-nagara... upasaṁkramiṣyāmi* 'I go everywhere in villages, cities...'.
ve 'and', Sid. 13v5-14r1 *drāma tīma ve gūra* 'pomegranate seed and grapes', Tib. *bal-pohi sehu dan, rgun dan*. See *u, va*.
vei 'on', = *vāte*, Z 2.129 *samu kho hani ggaru vei jsāni* 'just like a blind man walking on a mountain'; Z 22-106 *nulṣdu yānu maha vei baḷysa* 'do mercy upon us, Buddha'.
vei 'been', participle to *vā-*, *vāta-* < **būta-*, Z 23-22 *ku ne marata baḷysā ni vei śtā* 'where the Buddha has not been here'; III 69-96 *cu śtāṇi ve kuṁjsa tīma* 'which was sesame seed', so, not from **vapati* 'scatters' proposed BSOAS 10, 1940, 584.
vai 'for him', from *va* 'for' with *yī*, from old *vaska*, hence *vai* = *vaskai*, Sid. 8r2-3 *kāme vaskai krra tcairai* 'treatment must be made for his protection', Tib. *bsruṅ-bahi ḥho-ga byaho*, corresponding to Sid. 125r3 *āstaṁ vī vai anahāroṣṭā hīya krra tcairai* 'previously for him the treatment by fasting (BS *anāhāra-*) must be made', Tib. *thog-mar smyuu-bahi ḥho-ga byas-la* (*smiyuu* 'to fast'). The same translation 'for him' suits elsewhere, Sid. 107v2-3 *uvī vai haniṣṭmā* 'wits fail for him (he becomes despondent)', Tib. *sgyid lug-pa* (= BS *Mahāvīyutpatti* 7272 *viṣaṇṇa-mānasa-*); Sid. 7v1 *vyaysaṁ vai himāte* 'misery may occur for him', BS *vyasana-*, Tib. *sdug-bspal-bar gyur-tam*; Sid. 145v3 *tceṁ vai hemnai hame* 'his eye becomes red', Tib. *niḡ dmar-ḡin*; K 145 3r4 *vai au byāṣāma hamai* 'for him an opening occurs'. See *vaska*.
vekṣottai 'you scattered', JS 34r2-3 *vekṣottai dām vaṇa saṁ klu kṣuna ne mīde* 'you scattered grains now so that he does not die of hunger'. See *kṣautte*, *kṣāv-*, to base *āṣaub-*. IE Pok. 625 *kseubh-*, 954-5 *skeu-*.
vecūlyāma 'walking', K 144, 1v2 *haṁdrauysya tsūma u śaṇḍya vecūlyāma* 'moving in the sky and walking on the ground', translation, *Studies in Esoteric Buddhism and Tantrism*, Koyasan, 1965, 30. For *-āl-* see also *hanjīsul-* 'to set alight, kindle'. Oss. D. *curd*, *curt* 'swift', I. *cyrd* attests *čur-* of 'movement'; *curt bādā* 'sit ready' (Pam. 2.71). The source may be *čar-u-* > *čur-* or *čau-*: *čur-* with *-r-* but not to base *čyan-* 'go', since Khotan Saka has *ts-* < *čy-*, while Ossetic has *co-* for both *č-* and *čy-*.
vejala 'in detail (?)', II 19-43 written vertically at the

beginning of the stories, possibly the same as Prakrit *Ardhamāgadhi* and *Mahārāṣṭri pejjāla*, BS *peyalam eṣa* 'this is the story in brief'.
vaijalaka 'small; boy', see s.v. *viṁḡilaka-*.
vejāṇāka (possibly *vejsāṇāka*) 'showing', causative to *vijsās-* 'see', Manj. 206 *ttu ālaba u tīma vejāṇāka* 'sower of the *ālambana*-cause and seed' (BS *ālambana-*, third of the four *pratyaya-* 'causes'). See *vajsās-*, *vijsās-* 'to see' causative *-āṇ-*.
veṁja 'young; prince', II 50-52 *bārai khacai u veṁja haukām hīyai pūra śvakale, u sagadāysa* 'the rider (chevalier?) Khacai and Śvakale and Saṁgadāysa, sons of the princes (?)'. See ibid. 49 *hau śvaikale* 'Lord Śvaikale'. For Chinese *hau* (K 79-1) see s.v. *hauka-*. With suffix *-laka-*, *viṁḡilaka-* 'boy'. The name *khacai*, see also II 49-1-11 *khace*.
vettā 'young ones (?)', II 49-15-6 *śāṁ-sū hīya vettā biṇḍā muṣḍā pasteṁ byaude* 'you have deigned to find favour upon the children (?) of the *śāṁ-sū*'. Note II 117-129 *hvū: śiṇme, mistā śāṁ-sū*, translated BSOAS 30, 1967, 95, note 101, the Chinese *šang-su* from older *šiang-šiuo* (K 856-1; 1187-17) 'superior secretary'. For the base see *vi-* of *vilaka-* 'small' (> *valaka-* 'children'), *viyau* voc. sing. 'son' (BS *he putra*), *viṁḡilaka-* (and variants) 'young one, boy, prince'. Hence **vayataka-* > **vaittaa-* (see also *vaittaka-*, *vailaka-*) > *vettaa-*, plural *vettā*. The previous line 14 has *viṇe* 'young ones' from **vi-nya-*.
vetune 'at', N 69-2 variant to *vātā*, see s.v. *ve*.
vena 'without' (see *vina*), *venā*, *vene*, *vaina*, *vainā*, *vainau*, K 60, 38v1 *vena akṣarām* 'without marks', Manj. 345 *vaina aysmva* 'without mind', Manj. 305 *venā gūchāme* 'without escape', Manj. 380-1 *vainā paṣṭāme hiṣcyē* 'without origination, coming'; Manj. 302 *vene akṣara*; K 111-352 *vainau dyāme* 'without seeing', note ibid. 351 *dy(ā)me jsa*.
vema 'in the sea', loc. sing. to *vāma-*, loc. sing. also *viṇma* (*-iṇ-* = *-e-*).
veysaṇa 'expanses, ranges', second component K 100-273-4 *ita tta khu mahābala paravāle ca gara-vcysaṇa ysiniṁ pastai nāve* 'so, like Mahābala protector (BS *paripālaka-*) who deigned to take in his charge the mountain ranges' (translated BSOAS 10, 1942, 893), the following protectors are *devatā*-deities in mountain-ranges (*gara-kūva-*) fountains, pools and rivers. Hence *veysaṇa* plural to *veysa-* from *vaz-* 'to be expanded'; not connected with *vaz-* 'to flow', in *Šuyni wāz-*: *wāxt* 'to swim', Yazg. *waz-*, *wes-*: *wēxt* 'bathe, wash', N.Pers. *āvāzah* 'swamp', Sogd. Bud. *''w'zh* 'lake' (TPS 1945, 4). There is a Buddhist *sūtra*-text named *Ārya-mahābala-mahāyāna-sūtra* (ed. F. A. Bischoff, 1956).
vairyai 'space between, interval', II 104-71-2 *auṣṭmāṁ vairyai* (gen. or loc. sing.) 'in the interval of the lips', parallel to BS *oṣṭha-puta-* (see *kaṣṭha-*, BS *puta-* 'hollow'), from **varyā-* 'enclosure (?)', base *var-* 'to enclose', see s.v. *vara* 'courtyard'.
vailaka 'young', K 34-64 *vailaka śā strriyā* 'one young woman', = K 25-114 *vattaka jiṣka* 'young girl', = K 17-177 *vaka jiṣka*. See s.v. *vilaka-*.
-vaiṣkeṣṭa 'distinct', K 145, 3r3-4 *tti avaiṣkeṣṭa ṣṭāre* 'these are indistinguishable', K 61, 39r2 *varva avaiṣkeṣṭa*

lakṣaṇa 'pure unseparated marks', from base *pāṣkal-*, *piṣkista-* (note *-ṣk-*, not *-sk-*).

vesārā 'rolling', JS 9v2 *āci-vesārā* 'rolling in flames' (*āci* < BS *arcis-*). From **vṛtsa-* and *-āra-* suffix (or second component *-kāra-*), see *vīsa*, *vīsārāi*, *navīsa*, *beisa-* from *vart-* 'turn', as *ges-* from *gart-*, **grtsa-*.

veselake 'mark on forehead', JS 33v3 *hamḍrrāṇje besā veselake* 'marks on the forehead'; JS 28r4 *veselake* *khede* 'like forehead-marks', like BS *tilaka-*; I 139, 46v5 *vasalaka tērā ttera baidā* 'marks must be made on the forehead', BS *kāka-padaṃ mūrdhan* ('crow's foot, mark'). From base *sard-* 'to smear', see s.v. *vasalaka-*.

vaistā 'fatigued', II 116.40 *tī jśā va aulā vaistā tsvai* 'then also there the camel became tired'. See *vāstāta-*.

vau 'good, welfare', II 115.28 *sau mīrai vau vāsa bema* 'profit, kindness, good, desires, fortune'; II 115.26 *ysāra salī vau ita sa śaikyara hamāvai* 'for a thousand years may welfare so precisely be better'; from *vaha-*, O.Pers. *vahu-*, Av. *vohu*, *vanhu*, Zor.P. *vēh* 'better' (*vahya-*) *vēhik* 'good', N.Pers. *bih*, *bihtar* 'better', M.Pers.T. *why*, 'better', *why-kwnyšn* 'good act', M.Parth.T. *whygr* 'helpful'. IE Pok. 1174-5 *uesu-*, O.Ind. *vāsn*, Celtic Gaul *uesu-*, O.Slav. *vesela* 'joyful', Luwian (cuneiform and hieroglyphic) *wašu*.

vauṇāṃde 'remove', SuvP. 66v4 3 plur. conjunctive, *karma-kleṣje rīme, vauṇāṃde naṃ biṣā bysa* 'may all the Buddhas for me carry away the filth of the *kleṣa*-afflictions of the *karma*-actions', BS *kleṣa-karma-malaṃ makyam vāhayantu tathāgātāḥ*, Tib. *bdag-gi ṅon-mons las-rnams-kyi dri-na de-bzin-gsēgs-pas ſol* (*bśol* 'remove'). From *vūñ-* < **ava-nay-* 'conduct down', see cognates s.v. *ānāṇa-* (II 41.9). See also s.v. *vauṇiḥa* 'opportunity, Rather than to *vūñ-* 'toss'.

vauḍā 'devotion', Bcd 45r2 *ṣā deśana bhadrā-cīrya vauḍā haurva* 'this confession (BS *deśanā*) is the power of devotion to the good course' (BS *bhadrā-caryā*), parallel to BS *bhadrā-cari-adhimukti-baleṇa* (§ vii); Bcd 54v2 *pvūkā hve cankai jī hā vauḍā ysyāte* 'the listening man however much devotion may be produced for him', BS *śrutva sakrj janayed adhimuktiṃ*. For *adhimukti-*, *vama-sāmata* is used in v 336, 35r3, *vamas-* 'to realize'. In *vauḍā*, *vau-* from older *vū-* **ava-* (see *vūmūta-*) would give **vūr-* with participle *vūda-* (see s.v. *rauḍa-*); the final *-ā* may have replaced either *-tāti-* or *-āka-*. The base *var-* 'wish, be willing (IE *uel-*) would allow the meaning 'choice, inclination', but the base *var-* 'assert one's will' (IE *uer-*) would suit rather 'conviction, devotion'. An alternative would see in *vau-* older *vā-u-* which would suit the reduplicated *vā-var-* (IE *uer-*) 'to assert, convince', intransitive 'be convinced, believe'. This *var-* (IE *uer-*) is confused with *var-* (IE *uel-*) in C. Bartholomae, *Altiranisches Wörterbuch*. The reduplicated *vā-var-* occurs in Yasna 47.6 *vāurāile*, Yasna 31.3 *vāurayā*, and many later forms Zor.P. *vāvar*, *vāvarikān*, *vāvarih*, *avāvarih*, M.Parth.T. *w'wryg*, Armen. lw *an-vauer* 'untrustworthy', N.Pers. *bāvar* 'belief', see *Mithraic Studies* 1975, 14. A connexion is also proposed with Oss. D. *bālvurd* (W. B. Henning, *Memorial Volume*, 1970, 22-3). See also *šver-* 'tell'.

votā 'faint, giddy', Z 7.26 *indriye nvāte duṣpātāñā votā hve*

'senses depressed, weak, faint the man'. To *vau-* 'to faint', in form like *boṭa-* 'enveloped', BS *pratyavanaddha-*. Hence *vota-* **ava-šauta-* or **ava-šauxta-* to IE *seu-*, *seuk-*, in Lit. *sukti* to turn', see s.v. *vau-*.

vautta 'successful', III 127.21 *phar(ā)ka bāda phar(ā)ka salī vautta sa śaikyaira hamāvai* 'may (the elder, *sthaira*, BS *sthavira-*) for a long time, for many years become better in success'. From **ava-āfta-* 'fully having reached'. See *autta-*.

-vaunā 'woven stuff', II 61, b 4 u *nvadāvauṇā auramūṣa paja* 'and five garments (**āvāra-mauxśa-*) of binding woven stuff (of medical list)'. From **nibandaka-vafna-* with *vauna-* < **vafna-* as *thauna-* < **tafna-* **ṭavāna-*. Base *vaf-* 'to weave', Av. *ubdaēna-* 'of woven stuff', Zor.P. *wpšn* **vafšn* i *paśm* 'weaving of wool' (DkM 290.4), *pād-vāf* 'stocking' (ad Av. *āṭhravana-*); Sogd. Man. *w'f-*, *wft-*, Chr. *zyrn-wft qwrty* 'gold-woven shirt'; Yagn. *wof-*, *wofta*; N.Pers. *bāf-*, *bāft*; Yazg. *waf-*, *wafī*, Wāxi *ūf-*, Sarikolī *wof-*, *wift*; Pašto *ūdal*, Orm. *yaf-*, Yidya *wāf-*, Sangleči *if-*, Šuynī *wāf-*, Oss. *āfym*, I. *āfyn*, *ūāfton* 'to weave', *āāft-*, *ūūvd-*, D. *ūūvd-*, D. *afimā*, I. *uāfti* 'spool for weaving'. IE Pok. 1114-5 *uebh-*, O.Ind. *ubhnāti*, *ambhāti*, *anābdihi* 'string together', *ūrñā-vābhi-*, 'spider', Greek *ὤφῃ* 'weaving', *ὤφαινα*, OHG *weban*, O.Engl. *wefan*, *webb*, Tokhara B *wāp-*, *wepme* 'woven stuff'. With less specialized meaning 'to waver', O.Engl. *wafian*, O.Norse *wāfa*, Lit. *vebzdū*, *vebzdėti*.

vauṇiḥa 'opportunity, chance, entry', K 97.177 *baidāṣṭa vauṇiḥa na byehīda*, = v 2.46, 11a1 *bidūṣṭā vāṇmīla nī byehīdā* 'they get no chance against him', BS *na...* *avatāram lapsyante*; K 148.50 *tai jśam hā baidāṣṭa kṣaṇa mase rāṣa vauṇiḥa nī byehīde* 'so upon him surely, even for a moment, they get no opportunity for control'; III 10, 19r3-4 (*vau*) *nīha byondādi* 'they found opportunity'; K 148.64 *rāṣa vauṇiḥa grau hamāve* 'opportunity for control may become hot'; dyadic III 83.22 *vāṇmīla uvāṣa* 'opportunity' (BS *avakāṣa-*). From **vū-* with base *nai:-nū-* 'lead' (see s.v. *ānāṇa-*) or **vū-* < **vū-*.

vāus- 'to faint', Sid. 8v1 *vauṣai* 'fainting', BS *mūrcchā*, Tib. *skyug-pa dan* (*skyug* 'vomit'); Sid. 134r3 *vauṣai*, BS *mūrcchā*, Tib. *mi dran-śin*; I 169, 85r3 *vimsim* (*-im* = *-au-*, *-im* = *-ai*), BS *mūrcchā*; Sid. 133v4 *vauṣamḍai hame*, Tib. *myos-pa* (*myos* 'mad, intoxicated'); JS 6r2 *vaṇa pītā vauṣamḍai samḍye bidā* 'now he falls fainting to the ground'. Participle *vota-* 'fainting'. Present *vāus-* < **ava-šuxs-* (with secondary *-š-* as in *āṣimḡyā-* 'pool'), participle *vota-* < **ava-šauxta-* or **ava-šauta-*. See also *hūjātū* 'holds'. To IE *seuk-* in Lit. *sukti* 'turn', O.Slav. O.Russ. *sukati* 'draw together'. But Oss. D. *āṇadzyg*, I. *ūadzyg* 'unconscious; fainting', *ūadzyg-gond* 'mad', D. *ūadzāvārd*, I. *ūadzāvārd* 'confounded, rigid' cannot be connected.

vya, *vyata*, *ya* 'become', see *vā-*, *vāta-*.

vya 'would have been', Manj. 235 *paysānāka cī mare vya* = Z 5.78 *kau paysānāka vātāya (vātā with āya)* 'when (if) the knower were here'.

vyach- 1. 'be devoted, understand'; 2. 'finish, end', *vyich-*, *vyech-*, *vyac-*, *vach-*, preterite *vyachy-*, *vyach-* (by loss of *-y-* < *-ita-*), 1. 'realize, devote oneself', III 27, 34a2-3 *cu vina uysāṇe vina satvā vina pudgalā biṣā hāra tīñ nīṣaḍa*

vyachā śi buddhakṣetrā-vyūha nāṣphāṇe 'he who so realizes all dharma-elements to be without self, without a being, without an individual, he produces the display (BS *vyūha-*) of the *Buddha-kṣetras*', BS *yali subhūte bodhisattvo nīrātmāno dharmā ity adhimucyate, kṣetra-vyūhān nāṣpāda-yiṣyānū*; III 28, 40b1 *bhāṣyānā-vāṣyānā harbiśā dharmā vyachānū* 'by the bodhisattva all dharma-elements must be realized'; BS *sarva-dharmā jñātavyā draṣṭavyā adhimokṣavyā*; II 5·69 *vyachara baiṣṣṭā* 'may you (plural) realize bodhi-knowledge'; II 5·72 *vyachācu jsām beysṣṭā* 'may you realize bodhi-knowledge'; K 59, 33v4 *vyachi yudā idā*; K 61, 39r4 *vyache yūḍā idī*; Manj. 300 *dharmā-dhātu vyacha* 'he realizes the dharma-dhātu (cosmos of the dharma-elements)'; 3 plur. Manj. 142-3 *tta tta vyach(i)da harbaśa dharmā tt(u)sā* 'so they realize all dharma-elements to be empty'; K 112·375 *butte ā vyachai* 'understands or realizes'; K 151·35 *aysā vyachimeṇ* (*-eṇ* = *-e*) *raṣṭyīm* (*-īm* = *-e*), *vasvā dāya prrara* 'may I realize the right pure nature of the dharma-doctrine'; K 50·5·1 *vyachime dasau bhūmā* 'may I realize the ten stages' (BS *bhūmi-*), Manj. 351 *vyachai tvā dāya kṣānta* 'may he realize this dharma-kṣānti- (readiness)'; Manj. 320 *sa vasva vyachīda prrara* 'may they realize the pure nature' (=BS *svabhāva-*); 2 sing. K 136·862-3 *thu... rraṣṭa sarva-dharmā vyachiyai* 'may you realize... rightly in all-elements' (=loc. plur. *-vā*); participle, K 138·932 *vyachata-sarvadharmāṇ gyastānā bhāṣyānā* 'of those having realized all dharma-elements, the deva Buddhas'; K 150·27 *vyachava-dāva gyasta beṃysā hamīdi* 'the deva Buddhas having realized the dharma-doctrine together'; K 137·906-7 *vyacha-sarva dharmā*; JS 39v4 *baiṣṣṭā vyachime* 'may I realize bodhi-knowledge'; V 324·162 (*with-c-*) *samāhāṇ vyac(ā)ka āsarī* 'the teacher (BS *ācārya-*) realizing samādhiāna-trance'; II 106·145 *narvāṇva śarā vyachāṇidā* 'they realized the joy (=BS *śrī*) of nirvāṇa'; Bcd 56r3 *aysī vyachīmi kuśala carya uvāra* 'may I realize it, the good exalted course', BS *nāmayamī vara-bhadra-carīye*. The second meaning 'cease', triadic II 103·54 *vyachāmai paravarttāmai* (BS *parivartaya-*) *naṣāma* 'cessation, change, quiescence', III 45·11 *vyachiyai paravarttayai*; K 143·1060 *pīla akāla-maraṇai vyachāme parivarttāme vīra tsūṇde* 'may the calamities (BS *piḍā*) (and) untimely deaths (BS *akāla-*) go to cessation, change for him'; JS 2v1 *vyachīṇde kṣīra āchā pīle* 'may diseases, calamities (BS *piḍā*) cease in the land'; V 252·843 *jsīnai huṣīye pīlai vyachīṇde* 'may life advance for him, may calamities cease for him'; K 93·90 *jsīnai hūṣī pīlai vyeclūde*; K 52·7·10 *vyachūde harbaśā pīle, upadravi* (BS *upadrava-*) *āchā kāṣṭye* 'may all calamities cease, troubles, diseases, sorrows'. From base *vyax-* (that is, *vyakh-*) palatalized to *vyach-* 'to come to, reach', glossed by BS *adhi-mok-*, 'come to realization' and 'to come to an end', to Av. *vyax-* in *vyāxa-*, *vyāxna-*, *vyāxana-*, *vyāxman-* (variant *vyāxman-*) 'place of coming to, encounter, (hostile) meeting', in a context with *araza-*, glossed Zor.P. *artik* 'attack' and *kārečār* 'battlefield'; the Zor.P. gloss is *hanjaman* 'coming together'; Av. adjective, *vyāxainya-*, Zor.P. *hanjamanik*; from *ham-gam-* came also Zor.P. *hangām* 'end'. A connexion with the specialized sense 'to be contained' of *vyak-:vik-* Zor.P. *vinč-*, N.Pers.

gunj-, Šuynī *wis-:wizd* (**vičā-*) can be sustained, with the *-kh-* beside *-k-*, to O.Ind. *vyuk-:vik-*, *vyacas-* from IE *uei-k-* *ui-ek-* *ui-ekh-*. See, s.v. *bij-*.

vyata, see *vāte*, *vya*, *ya* 'become'.

vyattaive 'has practised', III 41·41 *ca baśdai jūhaujara vyattaive panūḍai* 'who every day has practised love-making sins', = III 48·72-3 *ca ma ṣṭām jūhānjara vyātteva panūḍai* 'who here indeed has every day practised as maker of love', = III 39·51-2 *ca ma ṣṭām jūhaujiri vyattaive panūḍai*. Rather a loan-word Pali *vyutta-* (BS *vyakta-*) with *-ev-* < *-āpaya-* (see *kṣamev-*, *samev-*, *samautta-*, BS *samarpayā-*), *vyattev-* 'to experience (by practice)'.

vyim i, see *vāta-*, *vā-*.

vye, *vyem*, *yem* 'I was', see *vā-*, *vāta-*.

vyo, optative (irrealis) *hūde vyo* 'had been given', see *vā-*.

vyauca 'help', II 2·19 *hanḍarāṇ jsām vyauca yanidā* 'they help the others', from *abi-āfci-*, see *avyauca-*, *pyauca-*.

vrrasta- 'coloured dark', Sid. 105r4 *svivai cha-vrrasti hamāre* 'his lungs become darkened', BS *kṣaya-asita-* 'black with phthisis', Tib. *glo lgrams-pa dan* 'the lungs inflamed'. From base **brad-*: **brasta-* (*b-* > *v-* as second component) to IE Pok. 157 *blendh-*, O.Ind. *bradhni-* 'reddish', med. Lat. *blundus* 'blonde'.

-vrahaunī, see *prahona-* 'dress'.

vrris- 'put on, wear', III 12, 21v5-22r1 *cu anūḍa vrrise satā śśūvarehistā jūna dā(ra)ṇā hvaṇā* '(by him) who puts on (the thread), uncovered, 121 times the formula must be recited'. The word *anūḍa* has two meanings 1. 'not grown' up, 2. 'not covered'. See *havrris-* 'put on', base *vark-*, Av. *vark-*, *aiṇi-vark-* 'put on clothes', *frā-vark-* 'take off clothes'. IE Pok. 1145 *velk-* 'draw', Lit. *velkū*, *vilkti*, O.Slav. *vlékq* 'draw', Greek *ᾠλεξ*, *ἔλοξ*, *ᾠλαξ* 'furrow'. Hence **vrxs-* > *vris-*, see *hangris-*; *vrrisa-*.

vrrisa- 'clothes (?)', loc. plur. V 218·22·1 *vrrisvā -ā|||*; V 262, 2a1 *vrrisvā nāsā gārttu* 'share in clothes bought' (dialectal). Possibly from *ul̥k-* **vrxs-* > *vrris-*, see *vrris-* 'to wear clothes' with *-ris-* inchoative as to base in *-ark-* and *-arg-*; as *hanngarga-* 'assembly', *hangris-* to *hanngalj-* 'gather'.

śa- 'one', first component, K 73·33 *śa-nauhyānā hūmi diva vyachi biś(ā) darmā prrara* 'of the concentrated ones he becomes a devatā-deity, he penetrates to the nature of all dharma-elements' (translation Buddhist Studies... Horner 16). See *sau-nauha-*, and s.v. *śsau* 'one'; adjective *śajsā* 'single'.

śā 'second', K 26·132, = K 18·201 *śera* = K 35·81 *śeri*; as first component K 97·184-5 *śa-nauhye*, = V 246, 11b2 *śi-nauhyā* 'double-pointedness, doubt', BS *kānkṣā* or *vicitsā* in variant phrase *śi-nauhyā ā asadī* and *asadī ā śa-nauhye*, BS *kānkṣā*... *vicitsā*. See *sāta-* < **duita-*, *śāṇiṇa* and *śe*.

śśa-, *śa-*, *śi-*, preverb, Z 21·12 *śśāre jāte śśakṣautte, pārsti* 'they lie destroyed, tossed about, shaken'; II 99·196 *śāplūda* 'distracted', II 90·70 *bāda-śīpherā* (plur.) 'distracting the land'; III 69·20 *śatcampha* 'distracted'. Possibly from *adi-ā-*, with *śśa-*, unvoiced from **śa-*, see also *śsau* and *śśuvātā*.

śśakara- 'sugar', K 8a1 *mākṣi u śśakarā u rrīysū u nanve* *hūvī raysā* 'honey and sugar and rice and salt taste';

Sid. 100v2-3 *śakara kūṭānā* 'sugar is to be pounded', Sid. 124v3-4 *śikarā ūci jsa* 'with sugar water', BS *sitā-ambunā*, Tib. *kha-ra chu*; Sid. 134v5 *śekarā*, BS *sitā*, Tib. *kha-ra* adjective, II 75:56 *śākarinai*. From Prakrit of BS *śarkarā*-, Sogd. Bud. *škry*, Uigur Turk. *śākār*, Zor.P. and N.Pers. *śakar*.

śakalaka 'good', III 127:14-5 *hayū śakalaka-śaumai brraura űūhaluā khanadai* 'friend, of fine countenance, happy, reverent, laughing'; III 127:17 *śadya śakalaka-padi āṣi* 'with faith, on a good course, noble one' (monk, BS *ārya*-). See *śirka*-.

śśakṣautte 'tossed about', Z 21:11-2 *ggūne...śśakṣautte* 'hairs tossed up', see *śśa*-, and *kṣotta*-.

śaginai 'belonging to the śaga-', II 60:27 *u śe āṣana-śadā damarāṣṇai maistā kaimeja śau u daidā āṣana-śadā śaginai maistā kaimejā śau* 'and secondly one large covering with blue ground for the *dharma-rājika-stūpa* (monument of the king of the *dharma*-doctrine), and thirdly one large covering with blue ground for the *śaga*- (part of the building)'. Elsewhere *śamga*- is from the Prakrit to BS *śankha*- 'couch; bone of forehead'. See SDTV 16.

śacāra 'seductrix', III 38:45 *jasta bayśa ttadī śacāra gū yanīda* 'deva Buddhas alone can escape the seducer', = III 48:67 *gyasta bayśa ttadī śacāra gū yanīdā*. From base *śak*-, *śacāra*- from **śaca-kara*-, as *būśara*- 'jester', *gāyara*- 'magician', for *-c-* note also *khaca* 'food' from *xad*-. Possibly with *ś-* preserved to IE Pok. 522-3 *kāk*- 'jump', Greek κῆκλς, κῶκλς 'anything gushing out, ooze', Lit. *śōkti* 'spring, dance', Celtic Welsh *caseg* 'mare' (**hankstika*-), O.Engl. *hengest* (**hangista*-), O.Norse *hestr* 'horse'. Hence **śakaṣi*-> **śacā*-.

śaci- 'a kind of silk cloth', plur. *śaca*, older *śamci*, II 14b4 *drai chā. śamci 200 mūri* 'three feet of *śamci* cloth, 200 *mūrā*-coins'; II 59:3 *u śaca-praiysge bira jā* 'and one dress with silk covering'; II 60:11; 12 *śaci*; II 124:10 *thaina śaci jsa kaumade* 'trousers from silk cloth', see SDTV 8; 15. Chinese *sien-tṣi* < *sian-tṣie* (K 799:1; 1217:1 and 1212:1 *tṣi* < *tṣie*); see E. G. Pulleyblank, AM, n.s., 9, 1962, 230, and Acta orientalia 30, 1966, 34. Unpublished *śacu* in a Saṃghāta text. Inflexion *-ī* < *-ya*-, plural *-a* < *-yā*, with *-y-* absent after the *-c-*. Loan-word in Chinese; if Iranian it could be traced to *ken*- beside *ken*- 'to cover' (see s.v. *kaṃgā*-).

śajsā 'single', I 145, 54r3 *śajsām paijvām gvahaiye* 'pain in single breasts', BS *pakṣihata*- 'hemiplegia'; II 2:32 *śajsāvā prravajñ nāda* 'they undertook solitary asceticism' (BS *prnvajyā*), see SDTV 25. From *śa*- 'one' with suffix *-cāva*- or *-jāva*-, or with *-āka*-.

śade 'goodness', K 52:7:5 *cu yuḍi pha śade uvāre* 'who did much exalted good', see *śśāde*, *śiḍi*, *śalai*, and adjective *śśāra*-.

śattana- 'of white skin (?)', III 37:22 *tta khu śattanvā pāyvā*, = III 35:26-7 *tta khu śattanvā pāyvā*, = K III 46:39-40 *tta khu śittanvā pāyvā* 'in the white-skinned legs'. See Z 22:154 *śśāttana*-. Possibly *śita*- 'white', *ttani* 'skin', from *śūita*- (O.Ind. *śiti*-) to IE Pok. 628-9 (see *śṣiya*-).

śatcampha 'distressed', III 69:20 *natca-ūṇa hamya śatcampha* 'they became senseless, distraught'; III 38:31 *gege tsīda balryau brrīye jsa śatcapha* 'they go among the

trees in the sky (BS *gagana*-), distracted with love'; I 187, 105v3 *aysmyāja śatcapha* 'disturbed in mind', BS *manasā saṃśrīṣṭa*-. See *tcamph*-, *tciph*-, with preverb *śa*-.

śadā 'ground', K 97:198 *śadā u daśa* (= v 246, 13a1 *diśa*) 'ground and region', BS *prthivī-pradeśaḥ*; oblique *śade*, Manj. 29 *śade hīvi bhūga* 'the element earth'; allative III 69:81 *vahaiṣṭa hā śadyāṣṭā tti* 'then he descended to the ground'. See *śśandā*.

śadāva 'beneficent', for **śaṃdāva*, II 102:30 *śadāva-ttīsa* 'with beneficent (?) splendour' (BS *tejas*-), see SDTV 67. Possibly K 148:62-3 *saddharma ttā dāra-vasthu i śāṣa pajsamada śade raysa sarbi satvām haura hadāra piṇa pyālyai hāṣa tsīde* 'the good *dharma*-doctrine may it be long-lasting, may the honoured beneficent (?) sap (BS *rasa*-) rise, may the favour (dyadic), prosperity (dyadic) increase', = K 100:282-3 *śade ma raysa sarabi satvāma hāmra hadāra piṣa pyālye huṣa tsīde* (*satvāma*=*satvāna*); Z 12:16 *ttu śśandau tsuṇo ku pratābimbā balysi* 'it is necessary to go to the (beneficent) place, where are the Buddha's images' (BS *prati-bimba*-). Here and in *śśandrāmata* (rendering BS *śrī* 'fortune') the archaic religious **śyanta*- (Av. *spānta*-) is preserved; see s.v. *śśandā*.

śana 'group of dwellers', Manj. 444 *gumattira b(i)sa śana jsa js(i)na hūsa ttseya* 'with the inhabitants living in Gumattira (I share, *habrrihū*); may life increase'. A collective noun, uncertain, but possibly **śyana*-> *śana*- to *xṣ*- palatalized *ś-* to *kṣira*- 'country, city', Av. *šōṣra*-, to IE Pok. 626 *kṣei*-, see s.v. *kṣira*-. Note also N.Pers. *āṣyānah* 'nest'. For *ś-* < *śy*- see also s.v. *śśāvānā* 'mustard seed', Sogd. Bud. *šyūšp*-8n. (In v 312:11 *ši khu mahāsā-[īdi] śana ka va|||*.)

śāṃdamā, II 89:51 'south of the mountains', Chinese *šan-nan* < *šan-nām* (K 849:1; 650:1) with NW dialect *nd*-, see KT IV 178.

śśandā 'earth, ground, piece of ground, place', v 341, 80v6 *māju dvīnu hvagṃdānu hīvya śandā ne vāta ttā* 'of us two men there has been no piece of ground our own', BS G 37, 75 bis ba2-3 *asmākaṃ na kiṃ cit prthivī-pradeśaḥ saṃvidyate*; v 222:19:7 *tvā śāṃdā parāti* 'he sold that land'; K 67:157 *śāṃdā u āṣā* 'earth and sky' (BS *ākāśa*-); III 72:158-9 *birīysya śāṃdā mista* 'the great earth shook', K 42:120 *hīya ysāta śāṃdā* 'his own land of birth'; v 69, 8r2 *ysānu śāndo vāstāte* 'he set knees on the ground', BS G 37, 11a5 *jānu-maṇḍalaṃ prthivyām pratiṣṭhāpya*; v 332, 24v2-3 *hamtsa sumirāṇa garna u śāṃdye jsa* 'with Sumeru mountain and the earth', BS G 37, 21b4 *sa-sumeru-sa-prthivī-pradeśaṃ*; SuvO. 56v2 *śśandau vātā jsānā* 'moving on the earth', BS *prthivī-gatāni*; SuvO. 55v5 *kāmo śśando ye* 'in what place he was', BS *yatra... prthivī-pradeśe*; Z 24:414 *pani śāndo* 'every place'; III 15:43 *hāysai śāṃdā añai hime* 'at a distant place for him trouble arises' (improving upon BSOS 8, 1937, 927); Z 12:16 *ttu śśando tsuṇo ku pratābimbā balysi* 'it is necessary to go to the (beneficent?) place where are the Buddha's images' (BS *pratibimba*-); v 329, 13a3-4 *dirau śandā-ysaṃthu* 'the low earth-birth' (in the lower part of the earth), BS G 37, 10b7 *vinipātaṃ*; SuvO. 56r3 *odā vaśirīṃgye śśāṃdye āye* 'up to the base of the vajra-diamantine earth', BS *vajramayaṃ prthivī-talam upādāya*;

Z 22.128 *śāṇḍā binamāte ttātā* 'the earth opens then', II 104.44 *śāḍa ka binamāte*, = III 108.4 *śāṇḍa ka bināmāve* 'if the earth should open'. Adjective, SuvO. 24r7 *śāṇḍeinei ājāvāṣā* 'earth serpent', BS *ksity-uraga-*; compounds, II 60.25 *hainā-śāḍā* 'with red ground (of cloth)'; II 60.26 *āṣana-śāḍā* 'with blue ground'. See below *śāṇḍrāmata*. From **śuantakā-* fem. adjective to **śuanta-* 'beneficent, making to increase and prosper', Av. *spānta-*, Zor.P. *spand* (*amahraspand*), and translated *spēnāk* (to base *sau-* 'increase, have profit', West Iranian month name *sonḍar*, Armen. lw *sandaramet*, *spandaramet*, Zor.P. *spandārmāt*, N.Pers. *isfandārmud*. IE Pok. 592-3 *keu-* 'swell', O.Ind. *śvadyati*, *śund-*, *śūnd-*, *śavas-*, Greek *κόοι* 'boles', *κοῖλος* 'hollow', *κύεω*, *κύριος*; Lat. *cauus* 'hollow'; Lit. *šaunus* 'active', *pašunė* 'strength'. For *śuanta-*, also O.Ind. *śvāntā-*, s.v. *śāṇḍrāmata*.

śaṃdyāna 'plant name, andropogon schoenanthus', Sid. 13v3 *śaṃdyāna*, BS *bhūṣ-ṭṭṇa-*, Tib. *skē-che* (Jäschke Dictionary, 'black mustard'); II 85.22 *tcīmāna haṃga sūtā*, *śaṃdyauṇa śīyi nimva* 'yeast, sour stuff, vinegar, *śaṃdyāna-*, white salt'. Possibly translation of BS *bhūṣ-ṭṭṇa-* as 'earth plant', but the second syllable could contain *-dāna-*.

śāṇḍrāmata 'Buddhist *devatā*-deity', BS *śrī* 'fortune', SuvO. 53v2, BS *śrī*, SuvO. 53v2 *śāṇḍrāmata māstā gyastā* 'the great goddess *Śāṇḍrāmata*', BS *śrī mahā-devi*; SuvO. 53r1 *śāṇḍrāmata*; SuvO. 54r3 *śāṇḍrāmato miṣṭu gyastu*; SuvO. 54v7 *śāṇḍremāte nasā haurāñā*, = I 255, 12v2 (*śaṃdre*) *me nasu haurāñā* 'the portion of *Śāṇḍrāmata* must be given', BS *śrīyā mahādevyā agra-bhāga-pratyamṣaṃ dātavyam*. From **śuantā ārmati-*, Av. *spānta ārmaitiṣ*, Zor.P. *spand(ā)rmāt zamik* 'the earth', Sogd. Man. *z'yy spnd'rmt*, Cborasm. *'sbnd'rmd* 'earth', Sogd. Calendar in Old Letters *'spnt'rmt*, *'sp'nt'rmt*, Man. *spnd'rmt*, *spnd'rmd*, N.Pers. *isfandārmud*. See Festschrift für Wilhelm Eilers, 1967, 136-43. Base *śuan-*, Av. *spanyah-*, *spanah-*, *spēništa-*, *spānta-*, see s.v. *śāṇḍā*.

śaphīḍa 'disturbed', II 99.196 *ca jsā kama-cū bāḍa ṣa jsā śaphīḍa* 'what is the land of Kan-ṭṣou, that is indeed distracted'; to *śaphar-*, II 90.70 *bāḍa-śīpherā hvamḍū* 'men disturbing the land', with *āphār-*, *haphār-*.

śāṣysda- 'snake', K 136.868 *maistyaū śaysdyau* 'by great snakes', parallel BS *mahoraga-*; Z 19.59 *śāṣysdā*, plur. Z 2.45 *śāṣysde*; II 119.167 *śaysda salya* 'the Snake year' year 6 in the twelve animal cycle, gen. plur. K 143.1053 *mistyaū śaysdāna rrumdyau jsa āysdaḍā hime* 'is protected by kings of great snakes', Tib. *lto hphye chen-pohi dhan-po thams-čad-kyis bsams-par gyurto*; the maxim of snake and rope, K 69.220-1 *śaysdā ttiū giskañi gvāna ttrāmā dyāma niṣṭi* 'there is not at all entrance (or) seeing of a snake in this rope'; III 74.199 *śaysdā hanye* 'became a snake'. Epithet replacing older word, from *syazd-* 'to creep', Av. Yasna 34.9 *syazdaṭ yavaṭ ahmaṭ aurunā xrafstrā* 'withdraws as much as the wild *xrafstra*-creatures from us'; *śiṣdra-* 'shy, shrinking away'; verbal *śiṣdyā-* 'drive away; withdraw', M.Parth.T. *syzdyft* (*uḍ pad siṣdyft* (*syazdyft*) *būd āgas ō sātān* 'and in trepidation appeared before Satan'); *syzdyn* (*hwyn wēn syzdyyn* 'their alarming voice'; *syzdyn z'wr'n* 'fearful powers'; *syzdyn pd čylrg*; *pd syzdyft*) translated by 'overwhelming'

presumably more strictly 'repellent'. Tumšūq Saka 1.1. *śaḍdā sālye* 'in the Snake year'. From IE *kei-* 'beside' Pok. 538-9 *kei-* 'move', with increments *kei-es-d-*.

śāra- 'good', *śāra-*, Manj. 75 *śara dī kira* 'good, bad (= *dīra*) *karma*-acts'; Manj. 76 *śara asada* 'good, bad' (BS *asiddha*-). See *śāra-*.

śāragga(ṛa) 'auspicious', v 381, 2v1 *ttātā ttandrāmā śāragga(ṛa)* 'such as these auspicious (signs)', BS *etāni nimittāni*. From *śāra-kara-* (or *karaṇa-*). See also *śararaṇa-*.

śararaṇa- 'doing good', III 99.27 *śararaṇa satva pūñūdā*, *baiysūna-vūysā maista*, *harbiṣa namasū nauda* 'to all the beneficent beings meritorious (BS *puṇya-vant-*) bodhisattvas, great ones, I bow down with reverence', III 52.87-8 *pūñūdā śararaṇa piṣa kaḍāna-mittira namasū* 'I bow down to the meritorious beneficent teachers, kindly friends' (BS *kalyāṇa-mitra-*); K 47.1.5 *śararaṇa harbaṣā satva* 'all beneficent beings', K 146.4 *arahṃgaḍa pūñūdā śararaṇa satva* 'arhant-worthy meritorious beneficent beings'; III 98.24-5 *ci buri ysama-śaṃdyā yūva śararaṇa satta puñāuda baiysūna-vūysā maista harbiṣūni namasūni nauda* 'whoever are in the world as far as the beneficent beings meritorious bodhisattvas, great ones, to all of them I bow down with reverence'; = K 91.22-3 *cū būre ysamā-śadye yūva śararaṇa satva pūñūdā beysūna-vūysā miṣṭa harbaṣe paṣa jsa haṭca* 'whoever are in the world as far as the beneficent beings meritorious great bodhisattvas all with the retinue'. Older form K 8 a6 *biṣṣāni śīraranūṃ satvānā* 'of all beneficent beings'; JS 13r3 *śīraraṇ mistū cu yai deva-riṣgyā* 'the great beneficent one you who were a *deva-ṛṣi-* (god-sage)'. From *śāra-* and *karaṇa-* 'doing good'.

śārā 'fortune', see *śīrā*, K 148.56 *śārā drūnā bemaña hamāve* 'may there be fortune, health, good luck'; K 148.58-9 *harbiṣvā bāḍūā* (so) *śārā drūnā baimaña hamāve* 'at all times may there be fortune, health, good luck'; Manj. 128-9 *ṣa bure mī śārā pacadna* 'all this now by way of fortune'. See *śīrā*.

śārāti 'plant name, asparagus racemosa', v 180.17 *śārāti, gūra* 'asparagus, grapes'; Sid. 9v5 *śārāve*, BS *abhīru-*, Tib. *ñelu sin*; Sid. 18r3 *śārāve*, BS *abheru-*; Sid. 135v2 *śērāta*, BS *śātāvarī*. For the form note *banāte*, *banāve* 'plum-tree' named from the 'blue' fruit, base *vana-* 'blue'. Here also **śīra-* (or **śīru-*) can be traced to a colour name IE Pok. 540-1 *kei-*, O.Slav. *sērū*, Russ. *séryi* 'grey'; O.Slav. *sinī*, Russ. *sinij* 'blue' (from Iranian also Caucasian Čečen *sijna* 'blue, green', Inguš *sijna*, Batsbi *sein*, *seni*; with *-r-*, Čečen *sira* 'grey', *sirla* 'bright', *sirla-sijna* 'light blue'), Armen. lw *sira-* in *sira-marg* 'peacock' (*marg*, North Iranian, as Oss. *marj*). This would give **śīrākā-* 'green or yellow plant', from the stalks. See for the same base below *śāva-* 'copper; red', Av. *syūva-*.

śaraima 'covering' II 77.5.6 *tta śaraima va pvaica tsvāṇḍa tcāṇṇrai* 'so, for covering, the pieces amounted to four'. From base *śar-* 'to cover, conceal', see s.v. *haṣīrma*, and *śārṣtai* with *ś-* retained to IE Pok. 553-4 *kel-*, O.Ind. *śaraṇa-* 'refuge'; protecting', *śārman-* 'protection', *śālā* 'hut', Greek *καλιά* 'hut', Lat. *celō*, *-āre*, *occulō*, color, Celtic O.Ir. *celim*, Welsh *celu* 'conceal', O.Engl.

- helan* 'to conceal', *hulu* 'shell', *helm*. For *-aima-*, note also K 63, 78v3 *puraima*, Z 13.137 *parramā*, II 85.21 *grāhe.mā jsa*. See also *śalaba* 'room (?)' (K 99.255).
śalaba 'room (?)', K 99.255 *bīsa prrūva ysīmā ttalu gaṇḍye śalaba yvīnī nāṃda tye* 'may they have taken charge of the house, strong places, covered places, halls, chambers, rooms', a list of parts of a house. Here *śal-* beside *śar-* 'to cover' (retaining *ś-*, IE *kel-*), to connect with Zor.P. *srāḍa-*, N.Pers. *sarāy* 'dwelling', Armen. lw *srah* 'court' (Greek αὐλή, στοά), *srah*, *srahak* 'curtain', Judaeo-Persian *sr'h* 'court', Arab. *surādiq* 'curtain', Mandaean *sr'dq-*. See also *śārṣṭai*.
śalai 'goodness', II 101.12 *dasau ra maista śalai samādāyī varttām* 'we will practise the ten great adoptions of goodness', beside K 156.12 *dasau ra śā maista śaḍe samādāye parī varttyai* 'deigns to practise', to BS *daśa-kuśala-karmapatha-samādāya-vartin-*. For *-l- < -d-* (from *-rt-*) note also III 40.17 *habāla*, = III 38.42 *habāda* 'filled'. In a foreign word there is the same variation III 38.35 *hūlūka-*, III 47.54 *hūḍūka-* 'drum', O.Ind. *huḍukka-* (with Tamil *uṭukkai*).
śavakṣa- 'dispute', III 69.101 *śavakṣā paṇa* 'dispute arose'. Possibly **adi-ā-vaxśa-* to base *vak-* 'speak' (as O.Ind. *viṇvāda-* from *vad-* 'speak'). Elsewhere *vak-*, *auk-* has been traced in Khotan Saka in *ūvā* 'spoken', to IE Pok. 1135-6 *uek-*. But BS *pakṣa-* may be contained here.
śśaśvānā 'mustard', Z 2.118 *kha ggarā sumūrā śśaśvānā kaṣṭe pata* 'as mount Sumeru appears in comparison with a mustard seed' (the cliché, see also K 109.318); Sid. 151r2 *śī śaśvā* 'white mustard', BS *śveta-sarṣapa-*; I 181, 100v2 *ysidiṃ (-im = -ai) śaśvām*, BS *sarṣapa-*, adjective, Sid. 9r5 *śaśvānīnai rrum* 'mustard oil', BS *kaṭu-tailena*, Tib. *yuns-mar*; Sid. 17v4 *śaśvānīje hvāṣe* 'mustard herbs', Tib. *yuns-kar-gyi la-mas* ('leaf'). From *śśaśva-* and *dānā-* 'grain, seed', to M.Parth.T. *šyṣ-d'n*, N.Pers. *sīpan-dān*, Sogd. Bud. *šywsṣṭōn* with *ḍn-* 'grain'. Possibly cognate with O.Ind. *sarṣapa-*; J. Przyluski, BSOS 8, 1936, 703-6; W. B. Henning, AION 6, 29; 42; M. Mayrhofer, Dictionary (for many etymologies).
śśā 'one' fem., beside acc. sing. fem. *śśau*, III 60.35 *śā śā ge* 'each stage' (BS *gati-*); K 90.750 *śā kanaka* 'one drop'; V 107, 29v6 *śśau sutu vātā* 'on one shoulder'; III 3, 8r5 *śśā śśava śśo haḍā* 'one night, one day'. For *śā-* first component see *śśau* below; and for *śā-*, see above. See *śśau*. With *-u* 'and', III 58.5 *śā-tt-ū*, = II 6.87 *śā-v-ū* (note also K 41.56 *rre-tt-um* = K 44.177 *rre-t-ū*, with *-um*, *-ū* 'them' acc. plur. enclitic masculine).
-śśā- 'put', see *nīśā-*, *paśā-*.
śā 'copper', Sid. 13v2 *śā*, BS *tāmra-*, Tib. *zans*, see *śāvā*, *śśātīṃje*, *śāvī*. From *śāva-* 'dark colour'.
śām 'lying down', IV 23.22 *sama khu ji hvē saṣṭi vī śām ūṣṭā* 'just as a man lying par amours slumbers'; JS 20v4-21r1 *pāyśvīrā śām brīya ysirastā* 'lying on his breast, with heart in love'. Participle present *-āna-* to *śśāte* 'he lies down', base *śai-*, IE Pok. 539-40 *kci-*, see s.v. *śśā*.
śśājsano 'fork', Z 22.149 *bajsu vīti iśā nīṣṭā buṇū vātā ysānā vīri śśājsano vātā huta vīri ggālserai śśūjāte vaṣṭa* 'on the loin there is no whorl of bair, (but) on the member, on the knee, on the fork, on the thigh, on his neck (the whorls) are continuous one with another'. Since *śś-* of

- śimje* 'jujube, BS *badara-*' corresponds to *s-* in Oss. D. *siṇdzā*, I. *syndz* 'thorn', the *śś-* of *śśājsana* can be seen in Oss. DI. *sag-* 'fork', *sag-gam* 'opening between finger and toes' (*kom* 'opening'), D. *sagajnaḡ*, I. *sagoj*, *sagajag* 'fork', *sagajy syg* 'prong of a fork'; adjective *sagelā* 'forked', compound, D. *sagel-duntū* (Pam. 2.146), *sagel-dumāg* 'with forked tails', I. *sadzil fāttā* 'forked arrows', (IAS 1.348), *sadzil arc*, *ārcytā* 'forked spear' (NK 46.373), *sadzil-zārdā* 'with forked heart' = 'hesitant'; *sag-āxtā* 'extremities of the body', loc. plur. *sag-āxti* 'between the legs' (*āx* 'part of foot between heel and toes'). Hence **sācanaka-* to *sāk-*. IE Pok. 523 *kak-*, Lit. *šakē* 'fork', *šakātas* 'forked', parallel to Akkad. *halhu* 'fork'. See s.v. *sacha* 'plant name' for the base, and s.v. *śśāra-* 'good' for the sibilant variation.
śāmāna 'duality', K 55, 17r4 *ttana cu mā dātīnai ttaramdarā*, *śāmāna jsa asaṃkhiṣṭā ṣṭe* 'because here (?) the *dharmakāya* (body of the *dharmadharma*-doctrine) is uncontaminated with duality'; K 58, 29r3 *śā-v-ī samatha cu vara śāmāna na daitṭa* 'that is its quiescence (BS *samatha-*) wherein no duality appears'; K 59.31r3 *ttie herā kāmna cu śāmāna jsa sam gū ṣṭe* 'for the reason that he has escaped from duality'. From *śa-* 'two' < **dvaya-*, with suffix *-āmāna* (= *-auṇa-*) as *śāta-* 'second' from **dviṭa-*. See s.v. *duva*. See *śquṇa* 'duality'.
śāna, read *maśāna*, V 182, 43r4 *(manā)ṃjavo maśāna*, possibly *maśāna* 'measure'.
śāne 'plant name, *solanum nigrum*', Sid. 13v4 *haryāsa śāne* 'black *śānyā-*', BS *kācamāci*, Tib. *kačimači*; adjective, Sid. 9r3 *hvāṣa śānīje* 'herb of *śāne*', BS *kācamāci*, Tib. *ldum-bu kačamača*. The epithet *haryāsa-* 'black' would suggest a colour name *śāva-* 'dark, red' with **śyānyā-> *śānyā-*. See s.v. *śāva-* 'copper' and 'red', to IE Pok. 540-1 *kei-*.
śśāta- 'lying down', Z 13.54 *haṃtsa purātā māye jsa śśātā* 'he lay alone with *Māyā*', participle to *śśā-* 'lie down'. See also *śśāna-*.
śśātīṃje 'made of copper', Z 22.248 *śśātīṃje māje mūre* 'our copper *mūrā*-coins'. See *śāvī*, *śāva-*, *śā*.
śāna- 'lying down', K 136.871 *śānaṃdā śāna* (dyadic) 'lying down', Tib. *ñal*; JS 20v4-21r1 *pāyśvīrā śām* 'lying on his breast (*pāyśa-*)'; IV 23.22 *śām ūṣṭā* 'lying down, he falls asleep'; K 110.338 *ttiṇa beḍa khu śāna rrautte* 'then when lying he is in pain'; K 11r5 *hūsandā śśānye* 'sleeping, lying down', Z 22.129 *varata śśānye mīḍe* 'there lying he dies'. Uncertain context V 21.42.5 *śāna hamā(r)i*. To present 3' sing. *śśātā*, see *śśā-*. See also *śānaṃda-*.
śśānā 'night-watch', K 40.7 *khvai paḍaṇyāś śśānā ṣivī parya*, = K 43.128 *khvai paḍaṇyāś śśānā ṣivī parya* 'when for him the first watch of the night had passed'. Possibly **adi-yāna-* (see above *śa-*) to base *yā-* 'go', as BS *yāma-* 'night-watch'; so rather than Prakrit **śāna-* from **śāma-*, with *y->ś-* as *śāma-* 'Yama'. Note M.Pers.T. 'dyn' 'entrance' (**ady-ayana*).
śānaṃdā 'lying down', K 136.871 *śānaṃdā śāna* 'lying down' (dyadic), Tib. *ñal*; SuvP. 71r2 *śānaṃdā diṣṣā attrāṇa* 'dwelling in the regions without deliverance' (BS *trāṇa-*), BS *nīstrāṇa-bhūtāś ca diśa-diśāsu*; preterite, JS 28r3 *tti śāḍṭi huṣṭi sam pāsere ṣṭāna* 'then you lay, you dried up in the sunshine'. From *śān-* as base to *śśā-* 'lie

down', with present participle *śān-anda-*, preterite *śān-d-*. See also *āna-* 'sitting', present participle *ānanda-*. *śānā* 'consolation (?)', v 65.13a *vye jā ī vīyāi ysira śānai thañjā* 'has there been pain, the heart draws out consolation'; v 65.12-3 *kalyāṇa-mitrā ustāka(ji bisam)gā*, *ttye vīra śānā yāni kṣamauca haṣṭā* 'the kindly friend (spiritual adviser, BS *kalyāṇa-mitra-*) of the Ustāka *bhikṣu-saṃgha* (mendicant community), in him I get consolations, vast favour'. Possibly to base *śā-* to IE *kei-*, *kī-ē-* beside IE Pok. *k^uci-*, *k^ui-ē-*, Khotan Saka *tsā-* 'be quiet, at rest' or dialectal *śā-<ēyā-* as Av. *šyā-*, *śā-*, O.Pers. *šyā-*, Zor.P. *śā-*, see s.v. *tsāta-*, *tsāṣṭa-*. For variation *k^u-* and *k-*, note IE Pok. *g^uei-* and *gei-* 'overpower'. For the meaning note *bītsāṃgya* 'alleviation'. *śśāman-* 'face' (but *tturra-* 'mouth'), v 330, 206 āṣka-raundāna *śśāmanṇa bremāṇḍā* 'weeping with tearful face', BS G 37, 17b1 *aśru-mukhā rudanti*; K 136.865 *śira-śāma* 'good-faced', BS *su-mukha-*; voc. plural K 142.1044 *śirayyau śira-śāmyau*, Tib. *bśin* 'face'; III 52.97 *sa kku āyāṇu śāma* 'as a face in the mirror', Z 22.167 *dvāsu puke śśāmāṇa hvāhā* 'broad twelve cubits in face'; K 1, 135r4 *dāti śāmani* parallel to BS *dharma-mukha-* ('introduction to the dharma-doctrine'); compounds, Manj. 347 *ā kku śā ye hama dva-padya satva saitta śe-śāmai vasve arīma śe-śāme avasve saitta ttu māṇada aysmva prrara* 'or as one and the same two-fold seems to the being to have been one-faced, pure, spotless, the one-faced seems impure, so the nature of thought' (=BS *vijñāna-svabhāva-*); III 69.102 *hama-śāma śtje mṇṇḍāṇḍā* '(the monkeys) having the same face resembled one another'. Uncertain source, if *dīā->śā->śśā-* it is from base *dai:-di-* 'appear, see', to be connected with Av. *daēman-*, Zor.P. *dēm*, Sogd. Man. *šym* 'eye-ball'. If *styā->syā-*, **styāman-* could be connected with Greek στόμα 'mouth'. In use *śśāman-* rendering BS *mukha-* receives the various meanings of *mukha-*. *śāma-* 'entrance (?)', II 2.30 *tcaurruā śāmvā* 'in four entrances', translated SDTV 25. See *śśāman-* 'face'. *śāmāśaumā* 'face to face', II 95.44 *śāṣṭai* 'looked', compound with *-ā-*, as N.Pers. *gōn-ā-gōn* 'various in colours', *bar-ā-bar* 'breast to breast; equal', like O.Ind. *keśakeśi* 'hair to hair'. *śśāraṇa-* 'service, honouring', triadic, v 107, 29r4 *rrundinu rrrndi pajsamā śśāraṇā pārsā kāḍūna* 'for the service of the king of kings', BS *sñtendra-rājasya pūjā-satkāra-*; v 15, 1b2 (*rrundā*)*nu rruṇḍā vāte nu ata śśāraṇā* 'their great service towards the king of kings'; adjective *-ya-*, v 118, 67r4 *rre ttīsaundā śśāraṇi pajsama-jserū hāmāte* 'the king becomes splendid (BS *tejasvant-*) honoured, revered', BS *tejasvī bhavate nṛpaḥ*. From base *śār-*, causative *śār-*, whence *ser-*, adjective, III 128, 29v2 *ce two dāraṇu vātā haspāsāṇḍai hīṭheī hāmāṇu sa-gauravā śerākā* 'who is zealous for this *dharmaṇi*-formula, he must be reverent, servant of truth' (dyadic with BS *sa-gaurava* 'reverent'); nouns *śerāṇa* 'servants', II 445 *hvāṣṭāna cu śerāṇa mīḍāṇi jasti hīya 24* 'twenty-four who are men of the bounteous god (=king), servants of the chiefs (magnates)'. Form *śśāraṇa-* like *tcāraṇa-* 'capable' to base *kar-* 'do'; with *śār-*, *ser-* like *bār-*, *ber-* 'to rain'. Initial *ś-<šy-*, *śi-*, *dī-* and retained *ś-*, possibly *tsi-*; since

'service' may imply 'quick movement', this *śār-* could be traced to *tsjar-* beside *tsar-* in Av. *sar-*, glossed by Zor.P. *ōštāp*, see s.v. *sarau*. *śāranai* 'wanderer (?)', Manj. 321 *h(ā) ttrema nairvāṇa kithe satsera śāranai har(ba)śa* 'may (the Buddha) bring into the nirvāṇa city every migrant in *saṃsāra*-migration'. Possibly *śar-* 'move fast', see s.v. *śśāraṇa-*. *śārāna* 'service (?)', II 87.56 *baīysai ra śārāna īda* 'to the Buddha also he will do service'. Noun of action from *śār-* to serve (like *-āna-* infinitive). *śārṣṭai* 'shrine, hall', *śāṣṭaa-*, II 74.43 *panūḍai pūṣṭye vāṣṭya śau u śau śārṣṭai tsiya* 'everyday he would read in one book and would go to one shrine'; II 74.44 *kaṃṭhā tsve ssa 21 u śārṣṭā* 'he went to the city and to 21 shrines'; II 75.45 *śau śvanakai śārṣṭā tsve* 'the viceroy Śvanakai went to the shrines'; II 75.47 *paḍā-dūsā* (?Tib. *dpal-hdus*) *śārṣṭā tsve* 'Paḍā-dūsā went to the shrines' (these are Caves of the 1000 Buddhas, Chinese *ts'ien-fu-tung*); II 115.23 *jāya-śāṣṭā jśa tsa hāira jśa sja* 'go to the meditation-hall, learn of the *dharma*-elements', parallel to BS *prahāṇa-śālā*. See BSOAS 15, 1953, 532; JRS 1955, 24. From *śar-* 'to cover', see s.v. *śalaba*, *haširma*, IE Pok. 553-4 *kel-* 'cover, conceal', cognates s.v. *śaraima*. *śālanāṣṭā* 'to one side', Sid. 129r2 *cvai bāta ttaurā śālanāṣṭā hālmai padīme* 'which is its wind, it makes the mouth crooked to one side', BS *vakra-ardhaṇ vāyunā vakram tad*, Tib. *rlun-gis kha phyogs gčig-tu yo-bar byaspa yin-par biad-do* (the *ta* of *bāta* is certain but it may stand for *bātāna* or *bāna*=BS *vāyunā*, Tib. *rlun-gis*); Sid. 142r3 *tcinara hame, u śālanāṣṭā haṃbette* 'becomes wrinkled and is drawn to one side', BS *valīmai piṇḍita-ummata-*, Tib. *gñer-ma hdus-sin phyogs gčig-tu mñion-po čog-čog-por lhyun-ba yino*. From *śa-* and *arda-* 'side', see also *kālanāṣṭā*, *ttālanāṣṭā*, and *śālai*. *śālai* 'on one side', II 46.79 *śālai āphāje u śālai jśam va khāysā nīṣṭā* 'on one side troubles and on one side food is lacking'. From *śā-* 'one' and *ardaka-* 'side'; see *ttālai*, *hālai*; translation SDTV 111. *śālākya* 'absorbent', Sid. 144r4 *ysu kṣṣṭā śālākya hā arve pisalyāṇā* 'medicaments absorbent of pus (and) serum are to be smeared on', Tib. *rnag dan, čhu-ser dan ljiḥ-pahi sman-gyis bksus-te*. See *śol-* (here *-ā-<-o-*). *śālya -?*, v 386b2 *grā śālya* uncertain, epithet of messengers (see also s.v. *bijsaurra*). *śāva-* 'copper', adjective 'copper-coloured, red', SuvP. 69r3 *śāvā byāśā-guna* 'red, reddish', BS *tāmra-arūṇa-*, Tib. *skya-ren dmar dan*; Sid. 13v2 *śā* 'copper', BS *tāmraṇ*, Tib. *zans*; Sid. 150r1 *śā hīya hīsuṣka* 'powder of copper', BS *tāmraṇ...cṣṛṇitaṇ*, Tib. *zans...šib-tu btag-pa* ('finely ground'); III 71.151 *saṃgā hīsaṇ ttalau śā* 'stone, iron, tin, copper'; IV 66a2 *hīsaṇ śā...dvi hvadā 1 kiṇa* 'iron (and) copper for two men, 1 kin-pound'; adjective, Sid. 146v2 *hīsaṇya bājinaṇa* (BS *bhājana-*) *ā vā śāvīṇa* 'in a vessel of iron or of copper', BS *āyase tāmra-pātre vā*, Tib. *lčags-sam zans-kyi suod-du*; Sid. 151r3 *śāvīṇeṇ (-eṇ=-ai) bastā bājam haṃḍre vya* 'in a closed copper vessel', Tib. *zans-kyi snod-kyi nan-du*; Sid. 146v2-3 *hīsaṇje ā vā śāvīṇje bājīha* 'in a mortar of iron or copper', Tib. *zans-sam lčags-kyi gtun-gyi nan-du*; III 88.150 *śāvīṇa bājīmaṇā* 'in a copper

small vessel'; of coins, II 9:155 *u ca va haiysda sāvi mūra āra haira ya* 'and what things were present worth a copper coin' (translation SDTV 28), Z 22:248 *kuwā mūrīnā daindā śātīmje māje mūre* 'they see heaps of mūrā-s (precious stones, = BS *ratna-*, or possibly *mūrā-* coins), our copper *mūrā*-coins'. From *syāva-* 'dark in colour', Av. *syāva-*, M.Parth.T. *sy'w*, *sy'wg*, Armen. lw *seau*, gen. *seuoy*, Sogd. Bud. *š'w*, Oss. DI. *sau*, Zor.P. *syāh*, N.Pers. *siyāh*, Sangleči *šui*, Waxi *šiu*, *šū*, *šū*, *xui*, Khovar lw *šā*; also Oss. D. *sajnūg st'alu*, = I. *sau st'ulf* 'dark star', and 'spark'. IE Pok. 540-1 *kei-*, *kī-eu-* 'dark', O.Ind. *śyāvā-*, *śyāmā-*, Lit. *šyvas* 'whitish', *šemas* 'blue'. See also s.v. *sarāti* 'plant name'; also below *sair-chā*.

sāvakhye 'having a fort of copper', II 79:7 *ranijai janavai vi sāva-khye kithe* 'in the city of the Copper Fort in the Land of Jade' (Khotan, *Hvatana*, *Gostana*). A similar city name is II 55:1 *hišanijim (-im = -ai) katha vi* 'in the City of Iron', the first component is *sāva-* 'copper', the second component *-khye* oblique case to *-khiya-* can be traced to older *khata-* (> *-āta-* > *-iya-* > *-ya-*), as the Saka form of *kata-* widely attested for any 'covered place', Av. *kata-* 'room, storeroom', Sogd. Bud. *kt'k* 'room', *ky'k* 'house', Zor.P. *katak* house (whence Armen. lw *k'atak*, Syriac *qdg*, Arab. *qdg*), Waxi *kut* 'roof', *kat-dit* '(roof-smoke =) soot'. With dialectal *-t-* > *-l-*, Zor.P. *kl'k*, *kl'g* **kalāk* is used of a *diz* 'fort', Māzandarānī *kalā* in toponyms, Armen. lw *k'alak* (whence Georgian *k'alak*-i 'Tiflis, Tbilisi', Oss. *kalak*), Pašto *kalai* (**kataka-*) 'village', see AION 1, 1959, 118-20. For *kh-* replacing *k-*, see s.v. *khapa* 'dress', and note also in Oss. D. *xārsun* 'to carry' from *karš-*. Note for a similar name 'Copper Fort' in Ossetic legends D. *ārxiñ māsug* 'copper tower', N.Pers. *rōyēñ diz*, Arab. *madīnat al-šifriyyah* for *Bukhārā*. The Tibetan knew a *mkhar* 'fort' called *Dge-ba-čan* in Khotan.

sāvi 'in one', read *šā vi* K 41:74; K 44:190. See *šsau*.

śāha- 'plant name', Sid. 192 *makala-śāphā*, BS *karamardika*, Tib. *karmardā*; Sid. 14v3 *makala-śāphā*, Tib. *karamardika*; II 36:10:1 *makali-śāhi šau*; adjective, Sid. 18r1 *makala-śāhijā*, BS *kāravallakam*, Tib. *karbelaka*; Sid. 14v3 *makala-śāphā*; BS *karamarda*, -i, -aka- 'cassia carandas'. The *makala-* 'monkey' is BS *markaṭa-*. See *śūha-*.

śāhauja 'umbrella' (dyadic), K 63, 78v1 *ḡṣattrū śāhauja* (BS *chattra-* to base *chad-* 'cover'), II 103:49 *śāhauja dīna* 'under the umbrella' (parallel to BS *chattra-*); K 48:3:2 *ḡṣamḡḡ ysarnū ḡṣattrā, śāhaujā pale wvāre* 'revolving golden parasols, umbrellas, banners (BS *patākā-*), noble things'; II 53:12 *rre šūkā-śāhaja darye jabvī vi* 'the king in Jambudvīpa (India) under the one umbrella' as sole monarch, parallel to BS *eka-cchattra-*; JS 13v4 *šīya viysa būta klu baurīnai garā drrāma śāhauja cu tvī beda buḡādā* 'white lotus root, like snowy mountain, such the umbrella which they carried over you'. From base *sai-* 'to shade, shadow', Av. *asaya-* 'without shadow', Zor.P. *sāyak*, N.Pers. *sāyah*, Sogd. Bud. *sy'kh* 'shadow' rendering BS *chāyā* (Vajracchedikā 64; Soghdische Texte II, 46); and 'canopy' parallel to BS *vitāna-*, Yidya *sāyo*, *sayo*, Mlunjānī *sāgo*, *sāga* 'shade' (**sayākā-*, **sāyākā-*) Oss. DI. *satāg* 'shade, shadow' (thence

'coolness; cool'), *satāg-sau* 'very black' (**sāyāda-*). Hence *sūha-* < **sāyāda-*, with suffix *-aiju-* (< *-auca-*) or second component *-a-vinā-* 'hanging down' to Oss. D. *aiindzun*, I. *aiyndzun*, *aiyndzān* 'to hang (trans.)', D. *aiindzān*, I. *aiyndzān* 'gallows; clothesrack', *xurx-aiyndzān* 'bronchial tubes', N.Pers. *āvēz-*, *āvēxtan* 'to hang (trans.)', *āvēng*, *āvēngān* 'hanging (trans.)' to base *vaik-* or *vaig-*. IE Pok. 917-8 *skai-*, O.Ind. *chāyā* 'shining; shadow', Greek σκιά 'shadow', σκίπον 'umbrella', Got. *skeinan*, O.Engl. *scinan*, Let. *seja* 'shadow', O.Slav. *sijati*, *sinoti* 'shine', *seni* 'shadow', Tokhara B *skīyo* 'shadow'.

ši 'one', fem. acc. sing. K 34:65 *tvī nūdai ši jasta* 'he (the bunter) brought her down, one *devī*-goddess (with his noose)'. See *šsau*.

ši- 'one', as first component, III 8, 16v1 *ši-nauhyi aysmūna* 'with concentrated mind'; III 1, 6r1 *šā-nūhyā aysmūna*. See above *ša-*.

ši- 'second, double', as first component, V 246, 11b2 *na mī tte vira ši-nauhyā ā aṣādī na tcerā nāmadaī tta tta*, = K 97, 184-5 *na mī tte vira aṣādī ā ṣa-nauhye tcerā nāmadaī tte* 'about this is not doubt or disbelief (BS *aśrāddha-*) to be made, likewise uncertainty', BS *navatra kāṅkṣū na vicitsū na vimātir utpādayitavyā*. See above *śa* 'second'.

śśā- 'to lie down', Z 24:509 *śśāte śśamdu* 'lies on the ground'; Z 2:44 *ggūne pharu śśāre tcaḡriye* 'hairs, many, lie scattered'; SuvO. 24v4 *upalatāñe ggeiḡa śśāte* 'lies a log in the cemetery', BS *ḡṣiptaḡ śmaśāne yatha kṣṣṡha-bhūtaḡ*; Z 13:54 *hamṡa pūrātā māye jsa śśātā* 'together, alone, he lay with Māyā'; see also participle *śāna-*, *śānaḡḡda-* above. But III 74:204 read *bīraśā* he stretched himself out', not *śā* 'he lies down'. From base *sai-* 'lie down', Av. *saēte*, *sōire*, *sayana-*, *āsita-*, *pairi.sai-* 'to surround', M.Parth.T. *sy-* 'lie', Waxi *nesi-nāst-* 'lie down', Yidya (second component) *alar-sinē* 'threshold' (**adara-sayana-ka-*), *yūvār-sam* 'upper part of door-frame' (**upara-sayana-*); Oss. D. *sājun*, I. *sājyn*, *sadtān*, *ār-sad* 'lie down, lie ill', D. *nissadāncā* 'they lay down'; possibly also D. *sintā* (*mārd-sintā* 'bier'), I. *synt*, *syntāg* 'bed', D. *suntāg* (with secondary *-u-* < *-i-*). The *-s-* of N.Pers. *ā-sāy-*, *āsūdan* is ambiguous (*ś-*, *śu-*). IE Pok. 539-40 *kei-*, O.Ind. *śēte*, *śayānā-*, Greek, κείτα, κοιτή 'camp', Got. *hains* 'home', Lat. *cūis*, O.Slav. *sēmija* 'family'. See also III 44:62 *nīśaidauda*.

ši 'white', see *šita-*, *ššiya-*, *ššī-phisa-*.

śika- 'good' see *šširka-*, *śaka-*.

śikara- 'sugar', see *śšakara-*.

śikāḡmā 'goodness', II 47:103 *ttiyām biśā śikāḡmā jsāve klu jsām paḡda prriḡištā* 'for them all will go well when the road is opened'. Abstract to *šširka-*.

śīgā 'a measure' (in connexion with ox-hides), V 259, 3v3-4 (SDTV 41) *kīrarai se hvamḡḡdye šau śīgā u 4 hvamḡḡdām šau śīgā*. . . *śīgā* 'for each workman one *śīgā* and for four men one *śīgā* each. . . *śīgā*'. With *śaiga* in the miscellany II 5:56-7 *u vaijalaka u śaiga-māṡtai penaka u pathaiyara kharacū* and the youth (prince?) and the tanner (?) *Penaka* and the saddler (?) *Kharacū* (uncertain). Possibly from base *sai-* 'cut' for 'flay' (see also s.v. *kūṡ-*) to IE Pok. 919-22 *skēi-* 'to cut', O.Ind. *chydāti*, *chātā-*, *chitā-*, Av. *sā-* (*frasāna-*), Greek σκάω. Hence *śīgā-* from **śyai-ka-*,

or **śiṃga-* (with retained *ś-*) 'skin, hide'. Possibly *śaiga-māṣṭai* 'concerned with rubbing or treating hides as a tanner'.

śiṃga 'a measure', I 163, 78v2 *haṣṭa śāṃgā* 'eight śiṃga-measures', BS *caturguṇa*=4 *prastha-*; and I 153, 64v4 *śau ṣaṣa* 'one ṣaṣa-measure', BS *prasthaṃ ca caturguṇam* ('4 *prastha-*'). From Chinese *śing*<*śiṃg* (K 873.1) 'litre, pint'.

śīja, *śīṃja*, see *śīṃja* 'jujube', Sid. 13r2 *śīja*, BS *dhavā*, Tib. *śin dha-ba* (*dhavā grisea tomentosa*, *anogeissus latifolia*).

śīji āṣkā 'tears of *śīja*', III 90.189; III 87.113 *śīṃja āṣkā*; III 86.96 *śīṃji āṣkā*.

śīṇa 'in one', loc. sing. to *śśau* 'one'.

śīṃja 'the thorny jujube, zizyphus jujuba', dyadic with *bara-* older *batara-*, BS *badara-*, Sid. 10r4 *bara śīṃja*, BS *badarī*, Tib. *rgya-śug dan*, *badara dan*; Sid. 134v2 *bara śīje*, BS *kola-*, Tib. *rgya-śug-gi hbrum-bu* ('grain, fruit'), Sid. 18v3 *bara śīji hīvi hīyūrā*, BS *badaram*, Tib. *rgya-śug-gi śin-tog* ('fruit'); I 171, 87r4 *barām śīṃjūm hīvi raysma* 'with juice of jujubes', BS *badara-*; III 85.80 *bara śīṃje*, = III 87.131; v 322.134 *śīṃja* (= Sid. 13r3 *śīṃja*). BS *badara-*, *kola-* 'zizyphus jujuba, jujube', Tib. *rgya-śug* 'a kind of jujube' (but also 'juniper'). The older *batara-* occurs in the adjective v 314, 3b3 *batariṅyo*; here *bara* is uninflected as first component, but I 171, 87r4 *barūm śīṃjūm* are in the genitive plural; a short *-i-* is attested in III 90.189 *śīji*. Hence the base may be **śīṃjā-*, from older **śīncatā-*, this can then, since the jujube is thorny, be traced in Oss. D. *sindzā* 'thorn', adjective, *sindzgin*, *sindzāgun*, inflected *sindzāmā*, I. *syndz*, *syndzūtā*, *syndzāṣyn*, N.Pers. *sinjad*, *sinjid* 'jujube tree', Zor.P., Gr.Bd. 118.15 (TD2) *shēt* **śīncat*, Sogd. Bud. *synkt-*, Munjānī *śījiā*, Yidya *śāṣīyo* 'jujube tree', Pašto *sondzala*, O.Ind. plant name *sincitikhā* (*ś-<ś-*), Armen. *sindz* 'sorbus', *sin* (gen. sing. *snoy*) 'sorbus apple' (note also *p'ous* 'thorn', *p'iat* 'jujube tree, zizyphus rubra'), Khovar lw *śīṃjūr*. For Khotan Saka the plant is clearly zizyphus jujuba. From the base *sai-* 'be pointed', Av. *saēna-*, Zor.P. *sēnah*, N.Pers. *sēnah* 'breast', Oss. D. *sināg* 'breast', I. *synāg* 'projection, hen's breast' see BSOAS 20, 1957, 59, O.Ind. *śyenā-* 'breast'. See also *kūra-*.

śīṃ-jūṃ 'at one time', Sid. 147v5 *nūyacā śīṃ-jūṃ tciṃṇā niśāme jsa* 'of one lying down, putting once into the eye', BS *sadyo* *akṣi-kopa-ghnam*, Tib. *ñal-gar-las cig* *rgya mig-tu blugs-pa rcam-gyis*; I 171, 88r5 *śī-jūṃ yauga varāśāmi jsa* 'with employ of the method (BS *yoga-*) once', from *śīṇa* loc. sing. and *jūna-*.

śśāde 'goodness, good acts', Z 22.239 *dasau śśāde yādānda* 'you did the ten good acts'; III 64.14-15 *dasau ra śtām maista śāde samādāye*, = K 156.12 *dasau ra śtā maista śāde samādāye*, = II 101.12 *dasau ra maista śalai samādāyi*, parallel to BS *daśa-kūśala-karmapatha-samādāya* 'adoption of the ten good paths of actions' (see *śalai*); oblique Z 13.145 *śśāde jsa*; v 182, 43v1 *śśāde jsa*, v 108, 30v6 *śāde bāgo* 'root of goodness', BS *kūśala-mūla-*; SuvP. 73v3 *śīdi*, BS *puṇya-*; K 52, 7.4-5 *cu yuḍi pha śāde uvāre* 'who did many exalted good acts'; v 150, 44a *śāde jsa śśāru hāmāte* 'became good through good acts'; III 129.21 *śīde*. Abstract to *śśāra-* 'good' < **śśāratāti-* >

śśādā-, see also v 112, 34v4 *śśāratātā tāda hāmāte* 'it is possible to do good acts'; v 108, 30r7 *śśāratetu*. Note *-l-<-d-* in *śalai*=*śāde*.

śāta- 'second', v 341, 80v4 *śātā naḍe* 'the second man', BS G 37, 75b6 *dvitīyaś ca puruṣo*; v 335, 33r6 *śātāna phārrāna* 'with the second position', BS *sakṛd-āgāmino*; K 5, 143r5 *aysu vā śātye janavati tsutaimā* 'I came to second country' (BS *janapada-*), Tib. *kho-bo rgyal-pohi pho-bran gzan-śig-du son-nas*, translation E. Lamotte, 244 'je me rendais à nouveau dans d'autres capitales'; v 149, 2b7 *śātā* with *-e* added over *ś-* and hook below to indicate *śe*; Sid. 15b1 *piṣkalā śe* 'second chapter', Tib. *lehu-ste gñis-paho*; v 26, 49v2 *tta paḍāna hama u tta śātenu u tta didina* 'so for the first time with word and so for the second and so for the third time', II 102.13-14 *tta paḍāna hvāṃdū tta śena tta daina ūvai* 'so we spoke for the first, so for the second so for the third, to speak'; K 156.3 *śe jūṃ daida jūna*; ibid. 14-5 *tta tta khū paḍāna pastauda pašte tta śrana tta daidana uve* 'so they deigned to order to speak for the first, second and third time'; parallel BS *dvir api trir api vaktavyam*; Tumšūq Saka, BSOAS 13, 1950, 651.5; 19 *vitana dritana hvānāmai* 'we say for the second, for the third time'; loc. plur. v 300, 3v1 *śuvv ysa(mth)vo* 'in second births'. As second component *-jāte*, *śīu-jāte* ('one and the other') 'one another', see below. This *śāta-* (= **śāda-*) < *dvitā-*, to Av. *daibitya-*, *bitya-*, O.Pers. *duvītya*, Tumšūq *śidānā*, Zor.P. *dīt*, *dīt-kar* 'second time', N.Pers. *digar*, M.Parth.T. *byd*, *bydyg*, M.Pers.T. *dydyg*, Sogd. Bud. *δβty*, *δyβty*, Pašto *bəl*, Yidya *loh* 'two'. IE Pok. 228-32 *duō(u)*, O.Ind. *dvitīya-*, Tokhara B *wate*, A *wāt*. See *duva* 'two'.

śśāte 'he lies down', see s.v. *śśā-*.

śśāttana- 'white-skinned', Z 22.154 *ne atā haryāsa u ne atā śśāttana* '(the wife) not too black (dark) and not too white'. See above s.v. *śattana-*, *śittana-*. Possibly from **śīta-tani-* 'with white skin'. This could compare with IE Pok. 540-1 *kei-* of colour 'grey' retaining *ś-*, if not *śīta-* replacing *śīta-*.

śśīta- 'white' (*-t-* in Z 13.55, elsewhere *-y-*), Z 13.55 *śśītā hastaṣṣai* 'white young of an elephant' (BS *hastin-*), v 342, 84v4 *(hā)tanje*, *śīyīnā*, *ttarūne*, *spālyata-gūne*, *āljsā-gūne* 'red, white, reddish, crystal-coloured, silver-coloured (rays of light)', BS *lohita-avādāta-maṃjiṣṭhā-sphaṭika-rajata-varṇāni* (*spālyata-* lw from BS); Z 24.250 *śśīyēni ggūne* 'his hairs (yi) are white'; Z 4.33 *āṣṣeṇā hātenai śśīyā hamā hamau* 'the same cup, blue, red, white'; Sid. 7v4 *chavi jsām śīya hīme* 'his skin becomes white', BS *gaura-*, Tib. *śa-mdog dkar-ba dan*; Sid. 148r4 *śīyi kanā hāmāte* 'a white drop occurs', Tib. *dkar-pohi thig-le byun-ba*; SuvO. 36v2 *śīya śīṣ-phīsa nūvara dhyāna thauma* 'white, white-appearing, new beautiful garments', BS *sarva-śvetāni pāṇḍarāṇi nava-rucira-vastrāṇi*; SuvO. 36v3 *śīyā ro kṣatrā nāsānā* 'a white umbrella also must be taken' (BS *chattra-*), BS *śveta-cchatrāṇi parigṛhitavyāni*; III 81.175 *śīyā tceṃ* 'white part of the eye', gloss to Turkish *yürümā kārakā* (*yörüng qarag*). In short form *śī*, K 63, 79v1 *śī cada hainai* 'white (and) red sandal' (BS *candana-*); III 18.25 *śī pau*, *śī bū* 'white onion, white perfume', beside I 157, 68v3-4 *śīyā pau*, I 147, 57r4-5 *śīya pau* (BS *palāṇḍu-*); v 310, viir4

śī bārai 'white steed'. Compounds, v 42, 87v5 śīya-
orrahauṇā 'white-garbed'; II 118-151 śī-vāsta 'white-
 clad'. From *śvāita-, Av. *spāēta-*, Zor.P. *spēt*, N.Pers.
sapēd, *safēd*, Sogd. Bud. 'sp'yt'k, *spyt*k, Armen. lw *spitak*,
 Georgian lw *sp'et'ak*-i, M.Parth.T. 'spyd, M.Pers.T.
 'spyd, Pašto *spīn*, Orm. *spēw*, *spīu*, Yidya *spī*, Sanglēcī
spēd. IE Pok. 628-9 *kuei-*, *kuei-t*, O.Ind. *śvetā-*, *śvitnā-*,
śvitā-, *śviti-* (*śiti-*), O.Pers. σπιθρα-δάρης, Lit. *šviečiū*,
šviēsti 'to cleanse', *švitū*, *švitēti* 'to shine', O.Slav. *svītiti*
se, *svītēti se* 'to shine', *śvētū* 'light', Got. *hweits*, O.Engl.
hwit. See also śīyaurga-.

śīdi 'food (?)', II 41-111 śīdī *śūñā mau khaṣṭi* 'the (solid)
 food must be prepared, the wine, the beverages'. From as-
 'to eat', ablaut s-, thence *śant->*śind->śid-īya-,
 see as- in *hvaśā* 'broth', BS *māṃsa-rasa-* and *hvaṣṭi* 'food'
 below. To IE Pok. 18 *ak-* 'to eat', O.Ind. *āśnāti*, infinitive
āsitum, *āśa-* 'eating', Greek ἀκοῖος 'a bit', ἀκυλός 'acorn'
 as 'nourishment', O.Norse *æja* 'to let graze' (**ahjan*).

śśāna 'with one', inst. sing. to śśau, v 131-56, 122. śśāna
lakṣaṇa 'with one mark' (BS *lakṣaṇa*-).

śīnvāva 'invalids (?)', I 137, 45r3 *surai-v-i hūstinautta*
hamāna vasvi samūhye, *śīnvāva nāsāñā* 'he must be pure,
 well-washed, pure, concentrated, he must accept the
 invalids (?)' (the character of the *vija-* 'physician'), BS
śūca samāhyina būtvā (*śuci-samāhūtena bhūtvā*). Possibly
 from *śayana- or *śina- with -tāva- suffixes hence
 *śinatāva- to sai- 'lie down' as Oss. D. *sājun* 'lie down,
 lie ill', DI. *sājān* 'sick-bed', DI. *sājāg* 'invalid'. Instead
 of *śinatāva- it may be *śainavāta- (with -vāta- < -dāta-).
 See s.v. śśā-.

śī-phisa 'white', BS *pāṇḍara-*, SuvO. 36v2 śīya śī-
phisa nūvāra dhyāna thauma prohavyāna 'white-showing,
 new beautiful garments must be put on', BS *sarva-*
śvetani pāṇḍarāni nava-rucira-vastrāni pravaritavyāni.
 From śīta- (for absent -ta-, see s.v. *tī-rala*) and phisa-
 to base *pais-* 'to mark, beautify', see cognates s.v. *pīśai*
 'painter'.

śīpher- 'to disturb', causative to śaphar-, II 90-70 *būda-*
śīpherā hwaṇḍā 'men who distract the land' from *śa-
pheraa-, see s.v. śa- preverb, and śaphīḍa- 'distracted'
 and āphōr-, *haphār-*, *phar-*.

śīmuṣai 'spoon', Sid. 103v5-104r1 u *nāṃkalakye hīsanīṇje*
śīmuṣai jśai spāśāñā 'and it must be by him (-i) inspected
 with a smooth iron spoon', BS *eṣaṇā*, Tib. *lēags-kyi*
thur-ma ('spoon') *hjam-pos brtag-pa dan*. For 'spoon',
 N.Persian has the base *čam-*, *čani*, *čamčah* 'wooden spoon
 ladle', hence possible variants *śam-* and *čam-* (as Sogd.
 Chr. *s'pt*, N.Pers. *čap* 'left hand'), the ś- affecting -a- to
 -i-. This leaves a suffix -āśaka- of the tool, see s.v.
raṇūška- 'scrapings', O.Ind. *āśiṣa-* 'devouring (?)' and
pūruṣa- 'nourishing'. There is also for 'spoon' *pīṭītyi*.
 From a base *kap-*, note Zor.P. *kpeḥ* **kafčak*, N.Pers.
kafčah 'spoon, ladle', hence a variant base *kam-* and *kap-*.
 śśīya- 'white', see śīta-.

śīyaurga 'white', Sid. 105r3 *śai śīyaurga hane* '(the
 complexion) becomes white for him', BS *pīta-*, Tib.
dhar-ba; Sid. 136v3 *cha ṣe śīyaurga u heṇja u haryāsa u*
rrūsena rrīma jśa pviṣṭa 'the complexion, that for him
 (ṣa with yi) white and red and dark and shining, covered
 with filth', BS *pāṇḍu-pīta-arūṇa...* *mecakī...* *malīna-*,

Tib. *mdog-dpal skya-śin dmar-ba dan*, *gnag-śin hcher-te*
dri-mas g-yogs-pa; Sid. 133v5 *chavi śīyaurga*, Tib. *mdog-*
dpal skyu-ba. For -aurga- see *ysīdaurga*, *haryōsourga*, BS
kṛṣṇābha-.

śīr- 'be bad', II 27, 12v5 *jastā himi khu salū nā byehi u pē vī*
śīrī pujsā ūm vu aśa vahani(dā) 'is cleaned, so that mud
 does not affect one, but under foot it is bad, seriously
 there the horses sink badly', compared with II 33, 3b2
pē vī tta paṇḍā paskyāṣṭa muttūṇ himye 'underfoot the
 road so again became bad (rotted)'. From base *śyar-*,
śuy-ya->śur-, *śīr-* (*śū->ś-*, as *śū->ś-*) to Av. *zbar-* 'go
 crookedly', *zbaraba-* 'foot', *zbaramna-*, *zbarantam*, Sogd.
 Bud. *zbr'y* 'to go', Cbr. *zbr-*, Yagn. *zūr-*, *zūr-* 'turn',
 Oss. I. *āvzūr* 'bad' (but D. *lōyuz*). See KT IV 65b3;
 SDTV 39.

śśāra- 'good', v 116, 65v6 śśāra *hāna yādāna uysaura*
 'with good thing done, the beings...'. BS *sukṛtena-*
upapadyante sattvūḥ; v 108, 30v3 *śuru ṇu vūtā yanīyā*
 'may be honour them', BS *sat-kuryūt*; SuvO. 54v3-4
tto būso śśuru padamdi tīndā 'he can make this house
 excellent', BS *tad gṛhaṇi saṃcaukṣaṇi kṛtvū*; v 111, 33v7
śśāra tśūmata 'good course', BS *sugati-*; K 2, 137r4
buljāte se, śāru śāru 'he praised him, good, good', Tib.
legs-so śes-bya-ba byin-te; K 142, 1044 *tta-ṇi hve si śīrā*
śīrā 'he said to them, good, good', Tib. *legsu śes-bya-ba*
byin-te (= K 138-942 *sādhlukūrā hauḍi* 'he gave approval');
 K 138-930 *śīryau lakṣaṇyau jśa haṃphve* 'possessed of
 good marks' (BS *lakṣaṇa-*), Tib. *mčhan phun-sum-čhogs-*
par gyur (*čhogs* 'group' = BS *gaṇa-*; *phun-čhogs-pa*
 'complete'); K 46-27-8 *śārye śadā jśa* 'with good faith';
 K 138-928 *śīrānā kīrānā ymūhā hime* 'he is a doer of good
 deeds', Tib. *dge-bahi spyod-pa hgyur-ba dan*; v 339,
 77ar3 *śśāru hāmāte* 'good results', BS G 37, 72 bis a1
svastir bhaviṣyati; K 42-111-2 *śīrye tsāṣṭe drrūne biṣuṇe*
jśa viṣyāmana 'may we see good things, comfort, health
 of all kinds'; III 134b2 *biṣyō śārug gatug yaṣanthu byehu*
 'may I attain birth in all the good stages' (BS *gati-*).
 With suffix -ata-, -aya-, K 141-1002 *sirata mitrai* 'good
 Maitreya' (*sirata* as etymology of *maitreya*), Tib. *byams-*
pa; K 142-1044 *umi śīrayau śīra-śāmyau* 'you good sirs,
 fair-faced ones' (voc. plur.), Tib. *bāin-bzans-dng*; v 52,
 75b2 *tta śīratayyau biṣṣām uḷyauzūm* 'so, good sirs,
 of all beings'; v 331, 21v2-3 *ysyūma śśāratyau dukhā*
 'birth, good sirs, is misery', = v 133, 2b1 *ysyāmata*
śīratyau dukhā, BS G 37, 18b5 *jātir mūrṣā dukkham*, Tib.
grogs-po-dag skye-ba ni sdug-bsnal-ba yin-te (*grogs* 'friend,
 companion'); here previously mistaken -ny- for -ty-; clear
 difference in MS 21v3. Compounds, Z 2-91 *śśāroṇḡgāra-*
 'doer of good', v 84, 25v2 *śśāraṅgāre*, from śśāra- and
kāra-; śśāra-karana-, v 114, 63v1 *śśāragaraṇānu*, BS
sukṛta-dharma-kārīn-, III 7, 15r4-5 *biṣṣe ttā śārntarana*
sarvasatva byauja būyūm 'I will devote myself to all these
 beneficent beings'; shorter form, JS 13r3 *śīrarana*, K
 8a6 *biṣṣām śīraranaṇm* 'of all benefactors' (see above s.v.
śārarana-); *śere-tira* 'good work'; Z 5-25 *śśārṇ-śśīko*
 'good fame'. See *śśāratātā*, *śōḍe* and *śīrka-*. From either
 *śīryā- or śī-rā- with retained (dialectal) ś-; for -ira- note
hāra- 'thing' and *mār-*, *mir-*, later *mīr-* 'to die' and
cāro, *cirau* 'lamp'. By comparing IE *ker-:kr-* with
 increment -ei- in Av. *srayah-*, *srī-*, *srīra-*, O.Ind. *śrī-*,

śreṣṭha-, Greek κρείων a good meaning 'good, exalted' is offered. The alternative IE *kei-* 'to lie down' (see above *śā-*) leads only to 'home' or 'civil'. Other Iranian connexions can be sought in Orm. *śir*, *śir* (with variant initial) 'good', Balōčī *śar*, *śarī* 'good, goodness' (also *śarr*), if *-a-* replaced *-i-*, but *mirag* 'to die' retains *-i-* (here Oss. D. *mālun* has kept *-a-*). Sogd. Bud., Man., Chr. *śyr-* with short *-i-* **śir-* has *ś-* which could be normal from a variant IE *kier-* (as IE *geu-* and *gieu-* 'to taste' co-existed; see for *-y-* BSOAS 20, 1957, 58-9). M.Parth.T. *śyr* in *śyr-g'mg* 'friendly, wishing well', may be like *myr-* 'to die' (**mrya-*) and also with initial *ś-* < *śj*. Pašto has *mram* 'I die' < **mrya-*, hence *ś* 'good' may be **śryd-* with *-ə* from *-ya-*, as *zrə* 'heart' from *zrdyd-*. This comparison with *ś* excludes **śira-*.

śśāratātā 'goodness', v 112, 34v4, BS *svasty-ayana-*, v 108, 30r7 *śśāratetu*, BS *svasty-ayana-*; SuvO. 50v5 *śśāratete jsa*, BS *arthāya*; SuvO. 68r4 *tisāna puṇyau śśāratete jsa brūnāndei ysānde* 'appears shining with splendour (BS *tejas-*), merits (BS *puṇya-*), with excellence', BS *tejena lakṣmyā śrīyā jvalantam*; K 3, 139r3 *śśāratete* Tib. *lhag-pa* 'superior'; K 2, 137r3 *śśāratātā dyāna* 'goodness is to be seen', Tib. *mthu-nid-du bltaho*; v 77, 145v1 *śśārate kādāna* 'for goodness', Tib. *phan-pahi phyir*. See also *śādye* 'goodness' (**śārtāti-*).

śārā, *śārā* 'good, welfare', SuvP. 69r2 *pūna śārā ttisā u brrūnāma hāyā brrūnāri* 'they shine forth rays the good, splendour and shining of merit', BS *śrī-puṇya-jvalana-ākula-raśmi-jālaih* (with variant *śrī-pūrṇa-teja-jvalana-*) *saṃtiṣṭhate*; Bcd 43v2 *myāṃja śārā* etymology of Manju-śrī; v 77, 45r5 *hamṣa paṇyau u śāre* 'with powers and goodness' Tib. *stobs dan lcas-pa phan-par byas*; III 20, 3a1-2 *huṣa jsāti biśna śārā jsa* 'increases altogether with good'; K 148-56 *śārā drūnā bemaṇa hamāve* 'may there be welfare, health, luck'; ibid. 58-9 *harbīśvā bādūā śārā drūnā baimaṇā hamāve* 'at all times may there be welfare, health, luck', Manj. 128-9 *śa bure mī śārā pacaṇa* 'this, here, welfare in due order'. From **śārākā-* 'goodness', with Sogd. Man. *śyr'q* 'goodness' (different from Bud. *śyr'kk*, Man. *śyrq* 'good', abstract Man. *śyryy*, Chr. *śyry*). Not therefore from Prakrit **śiri-* with *-ā-* replacing *-i-*. To *śāra-* 'good'.

śārāve 'asparagus', see *śārāti*.

śśārka- 'good', Z 22-119 *spāte śśārkn buśśāre* 'the flowers smell excellently', Z 2-49 *biso āysāte śśārku* 'he furnished the house well'; Sid. 155r1 *śārka buśe* 'good scent', Tib. *dri śi-mo čig*; v 166, 107r5 *kiđi śśārka* 'exceedingly good'; comparative, II 114-114 *śārkyerā*, II 124-6 *saikyemrā* (*-em-* = *-ai-*), II 129-74 *śimkyerā* (*im-* = *-ai-*): K 40-132 *heruī śārkye* 'nothing finer', = K 43-150 *heruī śārke*; abstract III 69-103 *śārkaṃnā yanūṃ* 'I do a kindness'; II 47-103 *biśā śikāṃnā jsāve* 'all goes to goodness'. With *-laka-* suffix, Sid. 151r1 *śikalaka*, Tibs. *legs-par* 'well'. From *śāra-* 'good'.

śilakā, *śelakā* 'testicle', Sid. 121r3 *u na śilakā besai vī pūmā-v-i narūjānā* 'and so (read *ta*) the cleft of it at the testicle must be burst open', Tib. *rlig-pahi hog-gi srubs-nas brtol-te* (*srubs* 'cleft, interval'); Sid. 121r2-3 *āśūai śelakā āhāsānānā* 'first the testicle must be made to sweat', Tib. *dan-por rlig-pa dugs byas-pa* (*dugs* 'heat').

Sid. 121r2 *dānām nirāme hivi āchai* 'disease of issue of testicles', Tib. *rlig-rlugs-kyi nad-lu* (*rlugs* 'purge, cast out'). In meaning Av. *ərəzi-* glossed by Zor.P. *gund*, N.Pers. *xāyagūn*, IE Pok. 782 *rǵhi-*, Armen. *ordzi-k'*, Greek *ῥῥῥῥ*, Lit. *erzilas* 'stallion'; see C. Watkins, BSL 70, 1975, 11-25. A (dialectal) connexion could be made from **rzi-* > *zi-* > *si-*, *se-* with suffix *-laka-* (see *śā-* preverb for *z-* > *ś-*); possibly the subscript hook *ś-* was dropped (= *si*). A derivation from *śāis-:śis-* (see *śes-* 'be enamoured') could give *śi-* with *-laka-* suffix, with O.Ind. *śisna-*.

śivāva- 'two-footed', SuvP. 63r1 *śivāvām hastama*, 'best of bipeds', BS *dvipada-uttama-*; Z 22-257 *balya śivānu hastama* (voc. sing.) 'Buddha best of bipeds', parallel BS *dvipadānām agryam*. Here *śi-*, *śi-* (= *zi-*) < *dyi-*, see *sūta-* 'second' < *dyi-*, with *pāda-* > *vāva-* > *vā-*.

śīspaka- 'enamoured, lascivious', II 85-16 *baga-lagvū śīspaka-jsiṃma* (*-im-* = *-ai-*, *-e-*) 'true heroes, with amorous eyes'. To *śāis-*, *śes-* below, with suffix *-pa-* like Zor.P. *rōspik* 'courtesan', from *raus(a)-pa-*, to *raus-* 'desire' (see Studi linguistici in onore di V. Pisani, 93-6).

śū 'only, alone', II 71-12 *u vara śū sam tta biśa ādari yaṃ* 'and there alone so take precise care in all', SDTV 74. See *śūka-*, *śūlaka-*, *śūma-*.

śśūka- 'alone', K 51-68 *ttika yinimā ttamdi śūka* 'those (acts) I do alone, solitary'; v 147, 127b4 *ttamdi śśūkā* (no context); v 81, 171r1 *ttye śśūkye pūrātā ānā aysinya vitarkā panatū* 'in his mind being there alone solitary, doubt (BS *vitarka-*) arose', E. Lamotte, translation, 377 's'étant retiré dans la solitude' (*ekākt raho-gataḥ*); Z 2-20 *muhu sarvaṇa mā śśūka* 'we, Omniscient one, are alone'; Z 24-251 *samu śśūkāye ttīyā* 'only to him'; III 128-2-3 *nivā hīye śūkye ahvyāne saṃtsārū bāṃdani-sāl(e) guchāme udiśūyī* 'for the deliverance from the prison of *saṃsāra*-migration, unique non-produced, of the lowly ones'; K 28-171 *uttarye diśa jsa paṣṭ(ā)nā hama śūka* 'from the northern (BS *uttara*; *diśā*) he must set out himself alone', = K 20-259-60 *uttarye diśa jsa paṣṭ(ā)nā hamā śūkā*, = K 37-114 *uttarye diśi jsai paṣṭāni hame śūka*; K 29-189 *śūka narada* 'he went away alone'; K 29-197 *śūka vara naista* 'he sat there alone'; v 64-2 *paṣṭi śūka hamdaṇa ysitha* 'he sets out alone to another birth'; v 267, 43a6 *āta thu śūka* 'you came alone'; v 295, 435v4 *aysu śśūkā parrātemā* 'I alone escaped'; III 66-19 *śūka ye brraṃma ysāḍā* 'the brāhmaṇa was there alone, aged one'; K 76-207 *śūka rūjā* 'Roca alone'; K 11v6 *vina jaḍi aysmū śśūkā* 'without ignorance (BS *jaḍa-*) the mind alone'; Manj. 106 *śa sa jaḍa aysmva śūka* 'that is just ignorant mind alone'; Manj. 226-7 *sa jaḍa aysmva śūka*; JS 22v4 *thu-aṃ śūka ttrāste* 'you alone saved them'; JS 30r2 *myāna simāṃdrre ttramdi śūka* 'into the sea you entered alone (BS *samudra-*)'. As second component, Z 16-26 *śśo-śśūke*; Z 19-85 *śśo-śśūku* 'separately'. From *śśū-* 'one' by adjective suffix *-ka-*, as in *śśārka-* 'good'. See *śū*, *śūma*, cognates s.v. *śśau*.

śśū-jāta- 'one and the second' = 'one another', v 111, 33v2 *śūjātu vātā* (absent from BS); v 115, 63v6 *śśūjātu* BS *parasparam*; v 111, 33r4 *śśūjātāna*, BS *parasparam*; v 295, 435r1 *śśūjātēna*, ibid. 2 *śśūjētāna*; v 111, 33r4 *ko ne śūjīye vihitlo yanāro* 'they may not do injury to one

another', BS *na ca parasparam viheṭhaṃ janayeyuh*; Z 24:499 *śūjātēye vaska ākṣuvindā jvāre* 'with one another they begin, they fight'; V 170:302, 211 *śūjātēye śūjātu va(śka)*; V 139, 91b1 *śūjyēt(ā)*; SuvP. 72v1 *śūje vira*, BS *parasparam*; K 36:102 *śūjye pyatsa* 'before one another'; III 89:173 *śi biśā śūjina haṃbrrihānā* 'all this must be mixed one with another'; V 115, 64v2 *śūjīye*, BS *parasparam*. From *śū-* 'one' (see s.v. *śāu*) with *-jāta-* 'second', for *śāta-* 'second', from *dyāta-*; Sogd. Bud. *yw ZKñ dyḅty* 'one and the second, one another', M.Parth.T. *yw byd'n* 'one (and) seconds', M.Pers.T. *yk 'w yk* 'one to one', Zor.P. *ēvak ō diṭ*, N.Pers. *yak dīgar*.

śuḍa 'pain, trouble', II 130:7-8 *ca śtā vā brrīyā tta ysaīya śuḍa śuḍa*, = III 101:24-5 *ca śtā brrīyā tta tta ysaīya śuḍa śuḍa* 'for whom so passion is produced, various pains (arise)'; III 52:95 *kūra kāma u rraṣṭa ṣa śā ttadi prrara śuḍa aysinya gu(n)e ca śtām kaumi ṣyānīda* 'thought false and true, that one nature alone is pain, in the mind the qualities (BS *guṇa-*) which cause *kāma-* desire (BS *kāma-*) to be born' (compound *kāma-guṇa-* analysed). From **śur-ta-*, see *śuḍvāṃde*, *śūrūm*. (Instead of *śu-* possibly *śū* is intended but the lower stroke is separated and has been taken as the subscript hook.)

śuḍvāṃde 'they troubled, tormented', JS 28r2 *śuḍvāṃde kuṣṭāde kaṃge pajsye lobhena* 'they tormented, they flayed off the skin (of the *godhā* lizard), filled with greed' (BS *lobha-*). From *śuḍa-* with intrusive *-v-* (see *bāysu-*: *bvāysve* 'arm'; *pyāṣi* 'autumnal', *huṣv-* 'grow'). See *śuḍa-* 'trouble, pain', *śūr-* to grieve'.

śūdasa 'eleven', *śūdasama-* 'eleventh', see s.v. *śāu*.

śūba 'times', Sid. 151v2 *dva śūba* 'twice' Tib. *ñis-gyur*, Sid. 130r4 *tcau śūba* 'four times', Tib. *bzi-hgyur*, Sid. 130v2 *tcau śūba*; Sid. 101v5 *drrai śūba*, 'three times', BS *tri-guṇaṃ*, Tib. *sum-hgyur*. See *śūmba*.

śūma-, *śūma-* 'solitary, only; as soon as', Sid. 20r4 *śūma jeṣṭa aysdauda* '(water) as soon as boiled, chilled', BS *śṛta-śītaṃ*, Tib. *chu skolte bsgrans-pas ni* ('water as soon as boiled, chilled'), parallel to BS participle with second component *mātra-* 'only, immediately after', as *bhukta-mātre* 'immediately after eating'; Sid. 131r2 *śūnyē beta vaska* 'for wind only', BS *sadāgati-gada-*, Tib. *rhun ñi-ḥe nad-la ni* (ñi-ḥe 'single, simple, duration of one'); Sid. 124v5 *khu ri va śūma rūm harṣṭā* 'so that only oil remains', Tib. *mar ñi-ḥe hus-pa*; II 12b12 *ttyai pā drayau śūma kenau* 'of him then for three only'; II 15:2-6 *tṭi śūmā gausā hauridā biśna-m gausā himi 83 kūsa 3 ṣaṃga* 'they give only *gāvarsā*-millet; their total in millet amounts to 83 *kūsa*-measures, 3 *ṣaṃga*-measures'; Manj. 10 *beśa vira ttādā śūma* 'over all darkness only' (for the blind); Manj. 19 *dukkhina haje śūma* 'only a painful dwelling (?)'; Manj. 75 *jeḍi ṣe cu śūma śara dī kīra abvāṣṭa* 'ignorance, that is what is only inexperienced good (and) bad *karma*-acts'; Manj. 196 *betcapha aysnva śūma* 'only disturbed mind (in dreams)'. With negative, II 34:5-2 *pīḍakā hauḍe se aśūma pastādā gārye* 'he gave a letter stating, they deigned to buy not one only' (like BS *aneka-* 'not one, many'). See *śū-* s.v. *śāu*; *śū*, *śūka-*, *śūlaka-*, *śaula-*.

śūmba 'times', Sid. 105v3 *tcau śūmba* 'four times', BS

catur-guṇa, Tīo. *bzi-hgyur*; Sid. 101v5 *drrai śūba itāka* 'three times are necessary', Tib. *gsum-hgyur*, I 145, 53v4 *utca dva śūmba dva ṣaṃga* 'water twice two *ṣaṃga*-measures', BS *prasthaṃ jalaṃ draye*. See also *śūba*, *śūmbākā*.

śūmbākā 'in number of times, in multiplication', Z 10:5 *śūmbākā haṃ vāte māstā biśā hālā vasutā* 'always in multiplying great to all sides pure'; Z 3:95 *māstara śūmbāku panāna satvāna biśā* 'all greater by factors than any being'. With *-ka-* suffix to long *-ā* as *mājsā* 'marrow', *mījsāka* 'kernel'. Derivative of *śū-* 'one', as 'adding ones', = 'multiplying'.

śūsuru, *śuru* 'good', acc. sing., see *śāra-*.

śūr- 'to pain, torment, trouble; be pained, grieve', III 75:236 *rrāmā tta hve a dīda śūrūm* 'Rāma said, I am so grieved' after the death of Sījsa (Sītā); preterite JS *śuḍvāṃde* 'they tormented (the *godhā* lizard)'; nominal, *śuḍa* 'pain' see above. From base *śaur-*: *śūr-*, **śurta-* > *śuḍa*, with N.Pers. *śōr* 'agitation', *śōridan* 'be disturbed, grow mad', *śōridah* 'sad'. *śōrī* 'confusion'; possibly Armen. lw *vat-souēr* 'unfortunate' < **vata-švarya-*. For *ś-*, Pers. *š-*, see above s.v. *śāra-*, Orm. *šir*, *sir*. For IE, *kuer-* could stand beside *kuer-* in Oss. D. *k'ūārun*, *k'ūārt* 'strike against, thrust', I. *k'ūryn*, *k'ūrd* with Greek *κῦρω*, *κῦπέω* 'thrust, reach, strike upon' (see Zoroastrian Problems, ed. 2, xxviii). For *-uḍ-* see also *phuḍa-*.

śūla 'only, alone', III 43:30-1 *hiya ṣahq śūla arvātāra* 'they experience only their own saliva'; from *śū-* 'one', see *śūlaka-*, *śaulaka-*.

śūlaka- 'alone', III 44:48 *davaḥ śūlakā asthaṃjai* 'alone sbe takes up the mantle (to keep an assignation, like the O.Ind. *abhisāriṇi*)', see s.v. *dava-* (or *davaṃ*). From *śū-* 'one', *śūma-*, *śaula-*, *śūla*.

śūvātā 'diminishes', Z 273:27 *pārḥāna-dharma ṣṣu hvīnde*, *kau śūvātā phāta pharā(ka)* 'the *parihāṇa-dharma* is indeed (so) called if he withdraws from many pleasures', hence *śūvātā* is for BS *parihīyate* 'loses, diminishes'. From base *vā-*: *ñ-* (see s.v. *vāra-*, *vanda-*) with *ś-* < (a) *dī-*, hence (a) *dī-uv-* > **śuv-* > *śūv-* (see also *śāpreverb*).

śūṣvare- 'one beyond' with the tens from 20 to 90, see s.v. *śāu*, *śūṣvare-bāstā* '21'.

śūṣvānā 'dogs', see s.v. *śve*.

śuvṛ 'half, middle', Z 24:255 *śuvṛ ṣṣavo* 'midnight', Z 4:10 *śuvṛ haḍā* 'midday'; Sid. 134v4 *mau u ṣva utca* 'liquor and half water', Tib. *chan dan chu phyed*; II 115:28 *śva ṣava karavā* 'midnight, early morning'; Sid. 4r2 *śva haḍā u ṣva ṣave* 'midday and midnight', BS *ahar-nīśasya-ardhaṃ*, Tib. *srod dan, sna dan* (*srod* 'twilight', *sna* 'early'); III 26, 28b2-3 *śva haḍā paśārā* 'midday, evening', BS *madhyāhna-kāla-samaye*. . . *śāyāhna-kāla-samaye*; E 357 D. *śva brraṃkhaysji māsti śtāna* 'from the middle of month *Brraṃkhaysja*'; K 19:224 *pīla śva-masai vyache* 'calamity as much as a half ceases'. Possibly formed like O.Persian fractions **āstauva* 'one eighth', **navauva* 'one ninth', **pañcāuva* 'one fifth' hence **śāuva* > *śuvṛ*, *śva* from *dyi* as *śāta-* 'second'. It is less satisfactory to assume **viśva* to *vi-* 'separated' (IE Pok. 1175-6). See *gga* 'division'.

śuvṛ 'second', loc. plur., V 300, 3v1 *śuvṛ ysa(nth)vo narya*

jsina dāryśde u ttiye parstā 'in second births he bolder life in the nāraka-world and then escapes'. See *śāta*.

śūṣṭe 'urge on', II 39:17–8 *viṣṭaka byviri mistai kanūta ā śūṣṭe* 'the youth (prince) urged on the hunters greater and smaller'. Possibly *śūṣ-* in Paśto *sūn* 'hiss, snort' < **suśna-*, O.Ind. RV *śūṣṇa-* 'hisser' as demon's name; with fem. *Śuynī sāy*, Rōṣānī *sāw*, Bartangī *sāw* 'a (folklore) snake', and *Śuynī* of Afghanistan *sāy*d from **suśnā-* (G. Morgenstierne, *Irano-Dardica* 1975, 25–7). See also s.v. *suwā* 'lungs'. To O.Ind. *śūṣ-* (retaining dialectal *ś-*) in RV *śūṣā-* 'epithet of a weapon', *śūṣyā-* 'making strong' from IE Pok. 592–4 *keu-* 'to swell'. See *sūra* (II 127:40) 'strong'.

śūṣta- 'prepared', participle to *śūh-*.

śūh- 'to prepare', once Z 22:96 *śūh-*, SuvO. 5:44 *śūhīmā* 'I prepare' BS *prayojayāmi*, Sid. 122v1 *gūlye śūhyā:nā* 'pills are to be prepared', Tib. *ril-lur byas-pa*; III 75:223 *raysāyāṃ śūhyūm: ttū* 'we prepare this elixir'; K 69:227 *būcāmphe śūhyāki niṣṭi* 'there is not a preparer of troubles'; K 112:363 *baiśa aysurwa śukye cva caitta-mātra pays(ai)da* 'he (Vimalakīrti) prepared the whole mind (= BS *manas* or *viññāna-*) who recognizes mind only (BS *citta-mātra*-doctrine); participle *śūṣta-* Z 6:12 *aruvyau jsa su jivai śūṣte* 'Jivaka prepared it with medicaments'; I sing. K 151:35 *cu rā śūṣtem tvā deśanā* (BS *deśanā*) *aysā vyachīmē* 'may I who have prepared this profession have understanding'; K 151:47 *cā kima-śanā hiye gauttrā aysunā jsa edrai jsa śūṣte u padaidai u pūḍai* 'Čang Kim-śan with his own *gotra*-base, his mind with faculty (BS *indriya-*) prepared and created and wrote'; K 155:54 *cā kima-śanā cu tvā sa deśanā śūṣtā* 'Čang Kim-śan who prepared this *deśanā* profession'; III 138 Dandan-uilik 7 *cu ri ttū śūṣtau pademdi* 'who prepared and created it'; III 75:226 *raysāyāṃ śūṣtāmdā thyaū* 'they prepared the elixir swiftly'; Manj. *striya pīrūna ha(na)gyā śaṇṣṭa* 'prepared equal to a woman's painting' (for **śausta-*); SuvP. 70:3 *lakṣanyau bijsanyau śūṣta* 'adorned with marks' (dyadic), BS *śubha-lakṣaṇa-alaṃkāṣta-*, SuvP. 7:44 *huśṣṣṭā* 'well-prepared', BS *upeta-*; Z 5:34 *aśsa nu uysmalsta huśṣṣṭa* 'their horses groomed, well-prepared'. The forms, present *-ūh-*: preterite *-ūṣta-*, indicate a base ending in a dental *-aud-*, *-aut-*, *-auθ-*; initial *ś-*=*z-* would derive from *zi-* or *zy-* or dialectically from *z-* or (a) *di* (like *zā-* < *dui-* in *śāta-* 'second'). A meaning 'join, put together' (like the medical term *haṇḍbrīh-*) seems best, hence **adi-aud-* > **diūd-* > **zūh-* (written *śūh-*) and participle **diūd-ta-* > *śūṣta-*. For *au-* see IE Pok. 75 *au-* 'to weave', O.Ind. *ōtum*, *ūtā-*; *au-dh-*, Armen. *aud*, *z-aud*, *y-aud* 'put together'.

śūhi 'plant, herb', as second component, in the plant name *makala-śūhi*, *-śūha-*, *-śānha* above; see *śūha*.

śūha 'plant' or 'plant name', Z 22:126 *būśśānai rriyṣṭ rroittā, ttāmu samu kha śūha gyastānā* 'scented rice grows just like the celestial *śūha*-plant'. The same word seems to be the second component in *makala-śūhi*, BS *karamarda*, cassia carandas. If *śūha* is not 'plant' but a particular plant the name of the storax-scented plant Chinese lw *su-xo* < *suo-yāp*, Japanese *sugapu* > *sugō* (K. 823:2; 71:1) from Iranian **suxa-* or **suga-* could be adduced.

śe 'he lies down', III 72:109 *di bahya: pārautta śe* 'supported he lies under a tree', above *śātā* 'he lies down', *śātā* 'he lay down', see s.v. *śā-*.

śe 'second', older *śāta-* < **duīta-*, III 115, 8r2 *śe ysamthāna* 'by a second birth', III 93:249 *tiye śeye haḍai* 'on the 2nd day', V 209, 34:2 *śeye haḍai*; K. 41:65 *śe jūna* 'second time', = K. 44:182 *śe jūni*; V 155, 1a2 *śye jūna u didā jūnai hvūdā* 'a second and a third time they spoke it (-i)'; Manj. 362–3 *sā urva savra nāma... paramārtha hastama śya* 'one medicament by name *samvṛti*-truth... the second the best *paramārtha*-truth'; V 251:813 *śēna ysathāna bāysūṣṭi būtte* 'in a second birth he realizes bodhi-knowledge'; K. 90:733 *śēna ysamthāna*; V 300, 3v1 *śurva ysa(mth)vo* 'in second births'; III 64:17–8 *padāna... śēna... daidana* 'for the first time... the second... the third' (see s.v. *śāta-*); with *-ra-*, K. 35:81 *śeri* 'the second one', K. 156:15 *śerana*, K. 18:201 *śera*.

śe- 'one', Manj. 347 *śe-śamai... śe-śūme* 'one-faced', see s.v. *śāman-* 'face'.

śaikyaira 'better', see s.v. *śirka-*, *śika-*.

śaiga, see *śiga*.

śēna 'with one', inst. sing. to *śāu*, K. 60, 35v1 *harbeṣi śēna kṣaṇaṇa* 'all of it in one moment' (BS *kṣaṇa-*).

śerāṇa- 'benefactor', see *śāra-garaṇa-*.

śerākā 'servant', see s.v. *śār-*.

śerāta 'asparagus', see *śarāti*.

śerka 'good', see *śirka-*.

śair-chā 'dark-coloured', III 40:11 *śair-chā hvū pū u gūṣaṇcā rūsanā dyai* 'dark-coloured, fine-coloured (**hu-gūna-*) feet and whirling, brilliant to see', = III 38:35:6 *cha-hvasta pākū* (-ū 'and') *gesaca rūsanakye* 'coloured-reddened the feet, and dancing, beautiful' = III 47:54 *cha-rrvana pā u gesaca rūsanakye* (see s.v. *cha-hvasta-*). Here **śaira-* from **śera-* or **śira-* to IE Pok. 540–1 *kei-* of dark colours, Greek *kippōs* 'orange-yellow', *kīpā* 'fox'; Celtic Mid.Ir. *ciar* 'dark brown', O.Engl. *hār* 'boar', O.Slav. *śerū*, Russ. *śedoj* 'grey', beside *kei-no-*, and *ki-ē-*, see above *śāva-* 'reddish', Lit. *šyvas* 'whitish'. Note **śēra-* in Armen. lw *sira-marg* 'peacock' (*marg* from North Iranian, Oss. *mary* 'bird').

śelāka, see *śilaka-*.

śaiś-, *śeś-* (with both *ś-* and *s-*) 'to be a lover, be enamoured', III 101:27 *sauha kainū saīśai ysira ysūṣa* 'for your pleasures you make love; the heart is pleased'; with adjective suffix *-āka-*, III 42:3 *śaiśākau sattau pācaryā di* 'in service of the amorous beings' (BS *pāricaryā*); III 46:13 *śeśākūm*; III 34:6, *śeśākā*; III 40:7 *śaiśākau*, III 44:61 *śeśākā*, II 75:63 *śeśākā*, III 44:44 *śeśākā*; noun, III 41:28 *śaiśai vaskā* 'for love'; III 41:28 *śaiśai hīyai* 'of love'. Compound, **śaiśa-kīra-*, III 40:3 *śaiśiryau thyan thyaū vaiṇa spyakau dāśanda*, = III 45:23:9 *śeśiryau thyan puṣa spyakyā dāśāda* 'with acts of love at once (dyadic) they did honour with flowers'. See also II 36:11 *saṣi vi* 'in love'. Connected with the amorous term Yidya *śeśo*. From base *śaiś-*, *śaiś-*, *śeś-*, *śeś-* 'to sport amorously', incremental from *sai-* attested in Oss. D. *semun*, I *simyn*, *simḍton*, D. *sind*, I. *simd* 'dance'; Oss. D. *serum*, I. *siryen*, *sird* 'dance, amble'; Oss. D. *sexun*, I. *sixyn* 'swing to and fro', to O.Ind. *śiśnd-* 'tail, membrum virile', *śiśnd-deva-*,

śaiśnya, *viśiśnya* (etymologies in M. Mayrhofer, Sanskrit etymological dictionary, s.v.; unexplained). See *śilaka*.

śśau 'one', fem. *śśā*, acc. sing. *śśau*, inflexion, *śśiye*, *śśye*, *śśye*, *śśe*, *śśi*, inst. *śśāna*, *śśina*, *śśena*, loc. *śśiñi*, *śśiñe*, *śśāñi*, *śśiñi*, *śśiñi* (-iñ- = -e-), fem. *śśā*, *śśai*, *śśo*, *śśoñi*; acc. sing. K 34.65 *śi jasta* 'one goddess'; III 60.35 *śā śā*; Sid. 12v4 *śā*...*śā*...; III 21, 543 *śau hālā mi nāsta* 'they sat at one side', BS *eka-ante nyaśidan*; Sid. 101r1 *dyāñ am śau* 'one from two', Tib. *gnis-las*; II 127.35 *śū dvi sili* 'one or two years', Sid. 151v4 *śā dva būga* 'one or two parts' (BS *bhāga*- or dialectal, keeping -g-); Sid. 147r4 *śo śo*; Sid. 7r1 *śau salā vī bure*, BS *varṣa*-, Tib. *lo gčig-gi bar-du*; v 333, 27r6 *śau śau*, BS G 37, 24a7 *eka-ekam*. Compounds *śa-* (see s.v. *śa-*), *śā-* (see s.v. *śā-*), *śīm-jum*, *śī-jum* 'at one time', herc *śau-* 'sole, universal', v 62.8 *śau-karānum jsa hvaṃdā drrūnā himāre* 'thereby (-um jsa) may the men of the whole *karūna*-region become healthy'; K 32.28-9 *śau-kṣiri satvū upajīva* 'livelihood of beings of the whole land' (BS *upajīva-*), Sid. 1 bis r1 *yuḍṃdā śau-kṣirā kṛra* 'they made treatment of the whole land'; K 63, 79v3 *śau-gūnasthānyau spyau jsa* 'with flowers of all colours'; v 252.845 *hāysi naysdi śau-gūttirā hvārakyūm brrātārūm jsa hambrrihūm* 'I share with sisters (and) brothers of the one family far and near' (BS *gotra-*); II 19, 9a3 *śau-haḍājsya* 'of one day'; v 68.16 (*ś*)*au-nauhāna aysmūna* 'with concentrated mind'; Z 2.180 *pūru śśau-ysātu* 'only-born son'; II 7.110a *śau-ysā pūra māñada* 'like an only-born son' (= II 7.114); Manj. 3 *śau-raysa* 'having one taste', parallel BS *eka-rasa-*; v 217, 2a4 *śau masi* 'only one', Manj. 50 *śau mase*; Manj. 347 *śā ye hama* 'was one (and) the same'; Manj. 325 *śā hama prrara* 'one (and) the same nature'; Manj. 331 *śā hama* Manj. 346 *śā aysmva hama* 'one (and) the same mind'; Z 9.24 *śśa śśau balyai*, = Manj. 403 *śā śā baysā*; v 62.7 *śā-bisa hvaṃdā* 'men of one house'; K 46.25 *śau haḍā salya* 'one day a year'; K 68.217 *cu śau piysimdi* (-iñ- = -e-) 'who recognizes (that it is) one'; II 116.39-40 *śau-v-a aśa panaṣṭa* 'one horse of theirs (-am) lost'; K 45.20-2 *śau am*...*u śe am*... 'the one... and the other'; III 67.49 *śau*...*śgra jsām* 'the one... the other'; compounds with *śā-*, Sid. 132r3 *śā-saluñ hvaḍām khaṣṭā jsa* 'with food (and) drink for one year', Tib. *lo gčig čhun-čhad lon-pa ni kha-zas dan*; JS 37v3 *śā-thāñi* 'of one subject' (BS *sthāna-*); II 89.53 *śā-māstāñjsye* 'for one month'; v 215.70.2 *śā-salvūñjsa* 'for one year', above v 62.7 *śā-bisa hvaṃdā* 'men of one house'; Manj. 153 *śā-nūha aysmva* 'mind on one point'; Manj. 322 *śā-najsaḍa bvāma* 'knowledge of one kind'; with *śauva-*, II 104.72 *śauva-hamara aika-raysa* 'having the one taste', BS *eka-rasa-*, dyadic; see also first component *śa-* above. Before numbers 20-90 *śśūvare-*, Z 13.102 *śśūvarināutamā* '91st'; v 88, 50v2 *śśūvarebāstā* '21', v 160, 203a3 *satā śśūvarebāstā jñ(ūna)* '121 times'; II 20, 12a6 *śśūvarabistāmye haḍai* '21st day'; III 12, 22r1 *śśūvarabistā grañthā* '21 knots'; ibid. 21v5 *śśūvarebistā jūna* '21 times'; Sid. 1 bis v4 *śśiridirsā* '31', Sid. 133v1 *śśiribestām* '21st'. For 'eleven', II 91.92 *śśūmdasā hvaṃdā* '11 men', I 171, 86r5 *śśūmdasā gūnā* '11 forms', BS *ekādaśa rūpa-*; II 27.34.8 *haḍā śśūmdasi* 'day eleven'; v 10.2.5 *śśūmdasa-čhāya* 'of eleven feet'; ordinal,

N 166.14 *śśūdasam* '11th'; IV 10.1 *haṃdyaji* 11 *śśūdasamye haḍai* 'month *haṃdyaji* (first summer month) 11, eleventh day'; K 57, 25v1 *śśūmdasama*. See also *śū*, *śūka-*, *śūma*, *śūma*, *śūla*, *śūlaka-*, *śaula* 'alone'; *śśū-jāte* 'one another', separately. From *aiva-* 'one' > **yūva-* > **śū* > *śśū*, with *śśau* < **śśāva-*, inflected from *śśa*-, fem. *śśā*, *śśau* (**śśām*). See also *śśa*- < *adīā-* beside *śāta-* (ś- = ś-) < **duita-*. Tumšūq Saka *śo* 'one', *śowarsana* 'eleven', inflected *śe*, *śa*; Parācī *śū* < **yau* < *aiva-*, Orm. *śē*, *śə*; Av. *aēva-*, O.Pers. *aiva-*, Av. acc. sing. *ōyūm*, Zor.P. *ēw*, *ēwak*, N.Pers. *yak*, Sogd. Bud. 'yw, 'yw-znk 'of one kind', 'yw 'a', Man. 'yw, Chr. yw; M.Parth.Pers. 'yw, Oss. D. *jeu*, *jeūū*, I. *iū*, Balōči *ēyōk* 'single', *evak* 'ā' alone'; Pašto *yau*, Yidya *yū*, Sanglēcī *wok*, *yak*, Waxi *tu*, Šuynī *yīw*, *yī*, Sarikolī *i(w)*, Yazg. *wū*, *wūg*. IE Pok. 286 *oi-* (to *ei-* 'this'), Greek *olos*, Cypriot *olfos*.

śśūnā 'duality', Manj. 345 *cu ā marai hvāñūda śauñi śā jaḍi bvāma śā* 'what herc they name duality, that is, ignorancce's knowledge'. See *śāñi* 'duality', to *śāta-* 'second' < **duita-*, hence **duiaumi-*.

śśauda 'rod, staff', III 44.54 *dastā dastā baistā tčūra-śśauda palyadā* 'hand bound to hand, attendants having four rods' (in *Kinnara-dvipa-*) like III 42.1-2 *diṣṭā gatcastā śakāle tčūrampḥā* '(men of the troupe, BS *gulmaka-*) in hand broken dry sticks'. Note *-auda-* from *-afta-* in *hauda* 'seven', *ttauda-* heated (**tafta-*), hence **tafta-* possibly with Waxi *šōpk*, *šipk* 'rod, twig', Sarikolī *šēib*, *šāib* 'twig' (for ś-:š- see s.v. *śśāra-* 'good'). See also *paśauda-* 'mouth' (**pati-zafta-*).

śśau-nau(ha) 'concentrated', II 49.11, see s.v. *śśau* 'one'.

śśauma 'face', II 103.68 (triadic) *śśauma tčūra parbira*, see *śśāman-*.

śśol-, *śśaul-*, *śśaul-*, *śśāl-* 'suck, absorb', Sid. 142v5 *śśolākyū arvām jsai ysu u kṣaustā pverāme vā* 'for removing pus and serum of it by absorptive medicaments', Tib. *ljib-pahi sman-gyis rnag dan*, *čhu-ser bsal-bahi thabs ni*; Sid. 142r5 *tī nirūjāñā u śśaulāñā arvām jsaysu kṣaustā vasujāñā piṣkalyāñā* 'then it must be opened and be absorbed with medicaments, pus (and) serum must be cleaned and separated', Tib. *brtol-te ljib-pahi sman-gyis rnag dan čhu-ser dag-par bsal-nas*; Sid. 144r4 *ysu kṣaustā śśālākyi hā arve pisalyāñā* 'medicaments absorptive of pus (and) serum must be smeared on'; III 90.181 *ysū śśaule, u hambrraūne* '(of itch and wounds) it absorbs pus and makes it grow together'. For 'lick, suck', BS *leh-* 'to lick, suck', *lehya-* 'lectuary'. With increment -l- (as *hamjsūl-* 'to kindle') to base *śaup-*, Yidya *šuv-*:*šūvd*, *šūvd* 'to suck'; *fšūv*:*fšūvd*, Waxi *šāp*, Parācī *šup-* (G. Morgenstierne, IIFL 2, 209; 542 *šāp-*, but Khotan Saka favours *šaup-*, ś-:ś- see s.v. *śśāra-* 'good').

śśaula 'alone', II 95.56 *śśaula au narādā* 'they went out alone', = II 98.144 *śśaulakā au narāda*. See *śśau* 'one', *śūka-*. But II 80.12 *asgūlaka* 'unharmed (?)'.

śśauvāṃde 'they stung, bit', JS 28r2 *pha drruane prāñā ca śśauvāṃde* 'the many scorpion, breathing beings who stung'. From preterite *śauva-* < **śautā-* to a base *śau-*, variant to *jau-* to chew, bite' see *hamjvāme* 'chewing', to Zor.P. *śau*:-*šūt* *zwytyt* **šōyēt*, *šūtan* gloss to Av. *gah-* 'eat' (written with y-sign), N.Pers. *šāvidan*, *jāvidan*, Balōči *jāyag*, Pašto *šōwul*, *šōyal*, *šōyam* 'chew, bite,

gnaw', dialectal *šew-*, *jūw-*, M.Pers.T. *zw-*, IE Pok. 400 *geu-*, *geu-*, *giēu-*, *giēu-*, O.Engl. *cēowan* 'chew', OHG *hiurwan*; *kewa* 'jaw', Lit. *šiūnos* (plur.) 'jaw', O.Slav. *žuju*, *šivq*, *šivati*, Russ. *ževati*, *žuju*. Khotan Saka *šau-* < *šiau-* (IE *giēu-*) and *hamjva-* < *jau-* (IE *geu-* or *giēu-*); and Balōči *jāyag*, *jāy*, *jāta-*, *jāida* 'chew, bite to pieces' with *-āy-* < *-āvy-*.

šauve 'plant name', Sid. 14v3 BS *hulā*, Tib. *ha-la*; Sid. 13v4, BS *kulahala*, Tib. *kolahala*. O.Ind. *hulā* 'methonica superba', *kurala-*, *kola-* 'jujube tree' (see s.v. *šimja*). Possibly *šauv-* beside *šauv-*, O.Ind. *kṣupaka-* 'bush' (see *ś-*:*ś-* s.v. *śāra-*, *śauda-*).

šauva- 'one', first component, II 104.72 *šauva-hamara aika-raysa* 'having one taste' dyadic, BS *eka-rasa-*, see s.v. *śsau*.

šauvai 'alone', III 100.11 *caigvā au tsai šauvai* 'you go alone among the Chinese (*ciŋga-*)'. See *śsau* 'one'.

ška 'perhaps; even', v 67, 252 *marāṇa burai šku* 'even to death'; Manj. 12.4-5 *cu bure i hvān(d)vā sāha cakravarttauṇa bure ška* 'whatever may be among men pleasure, even up to the imperial stage' (BS *cakravartin-* with abstract *-auṇa*). To *aška* (**aštā ka*), v 339, 77r3 *tta hvāṇidā aška aušte gyasta* 'so they say, perhaps the goddess is angry', BG G 37, 72b7 *vadet putra deva-krodham hi te bhavet*; like v 333, 27r3 *kuṇjsatu kerā aštā ko se kuṇjsati ttina pharakā hāmāta* 'he may sow sesame; will (is it if=) in any place this sesame seed multiply?', BS G 37, 24a3-4 *tilaṇ vāpayet tat kiṃ manyase sarvaśūra baliṇi tasya biṇāny utpadyeran*.

ścāka 'necessary', see *štā*, *štāka*.

ścāna 'necessary', II 52.9 *śi jśām āṇ vā ścāna sambhavana biḍa* 'he indeed takes (the tax) with the necessary decision (?)' (BS *sambhava-* 'to produce'). See *štā*, *ścāka* 'necessary', and SDTV 104.

ścimṇa 'eye', Sid. 145v1 *ścimṇa bisai āchai* 'eye-disease', Tib. *mig-nad*; Sid. 145r1 *tcimṇa* 'in the eye', see *tciman-*.

štā, *štāka*, *ścāka*, *štāka* 'necessary', III 24, 20a2-3 *ttie kiṇa subhūta baudhīsattva avārauttā aysmā štāka ni rūvā vira pārauttā* 'therefore, Subhūti, the Bodhisattva must have an unbiased mind, not based upon forms' (BS *rūpa-*), BS *tasmāt tarhi subhūte bodhīsattvau mahā-sattvena evam apratiṣṭhitam cittam utpādayitavyam*; Sid. 6r3 *śi drrūṃ štāka cu sāstrā u drrīṣṭa-karma bautte* 'he is such necessarily one who understands the technical treatise and factual knowledge', BS *sāstra-artha-karma-jñāh*, Tib. *smān-dpyad-kyi yi-ge kha-ton-du bslabs-sin don ses-pa dan*; Sid. 101v5 *gulā hā drrai šūba štāka* 'molasses three times is necessary'; BS *tri-guṇaṃ guḍaṃ*, Tib. *bu-ram snan spyir bsdoms-pali sum-hgyur dan* ('molasses medicament three times as generally decided'); III 91.209 *hamamgā štākā* 'the same amount is necessary'; Z 23.133 *ttū cu štā samai yidānda* 'you who necessarily made this agreement' (BS *samaya-*); Z 11.54 *ko ni hamatā štā štā balyisštā* 'if for us of itself the bodhi-knowledge is necessary'; K 112.381 *ttiyā va štāka* 'necessary for them'; III 105.10-11 *khū ścāka aidrrau jsa brra vī bure cha ttarū vaiysua hamaga* 'as necessary with (all) faculties (BS *indriya-*), as far as a beloved, skin reddish, equal to a lotus' (description of the lover, the *daka pūra* 'male child'); abstract, IV 7.8 *štye kiṇa ma ttā*

haštānda 'for my necessity you provided'; from **staya-* > *stya-* > *štu-* with *-ā*, *-āku-* suffix of adjective; and *štye* oblique to *štā*.

šti 'being', see *āsti*, II 40.37-8 *khū štī jsa hamāri* 'when they arise out of being', see SDTV 121 (doubtful text).

šti 'is', Sid. 131v1 *ttie padā hva štī* 'there is mention of this before', Tib. *de-la ni thog-mar* with certain *-i*, possibly *šti* with *yi* 'it is to it', but perhaps scribal slip for *-i*.

štye 'necessity', see s.v. *štā*.

šyā 'second', see s.v. *śg*, *sāta-*.

śšye 'one', see s.v. *śsau*.

švā 'middle, half', see *šuvq*; III 14.10 *paryai šva-haḍū* 'mid-day past' two-hour (Chinese) period 1-3 p.m.; K 45.18 *švām šavai* 'mid-night', *-ām* < *-o*; v 252, 848 *švi haḍū sarvakārū dāse* 'at midday all the work (BS *sarva-kāra-*) was finished'; v 154, 184a5 *ce švq buḍuru* (lost context).

švakyaina 'times', II 100.232 *ttiyai rruṭ vī varāṣṭa drai švakyaina japha yai* 'of him towards the court three times there was discussion'. See also *gūkyaina*. To *šūma* 'alone'.

švāṇa gūra 'a kind of grapes', I 141, 49r1-2 *halirā dva, vthilā, aumalai, švāṇu gūra kašmīrya*, 'the three myrobalans, the three grapes', BS *triphala* 'the two groups of three'; see also Sid. 19r1 *kašmīrye*, BS *kāśmaryaḥ*, Tib. *tri-bal* (=BS *triphala-*); III 17.11 *švāṇa gūra, huškyi ttrahe* 'švāṇa grapes, dry radishes'. Hence an epithet of grapes, possibly an ethnic like *kašmīrya-* or O.Ind. *gostanī* 'of Khotan'. Hardly adjective to *švān-* 'dog', but possibly a variant of the name *Saka*, *Saga*: **šava-* with adjective suffix *-ārya-*. It could be from the old name of Yarkand; hence suffix **švānya-* > *švāṇa-*, or a place name.

šve 'dog', v 30, 73v2 *šve hāmāte vātco se nasphūstai ošku* 'becomes a dog, he is then driven out for ever'; III 14.13 period of two hours 7-9 p.m., presided over by the Dog |||ri hime ttā šve (*pašāri?*, 'evening'); II 116.35 *švai au bāstai haḍū* 'the day presided over by the Dog'; III 45.12-3 *šva tcāma šalarbe* 'dogs, locusts', dyadic (BS *śalabha-*, with III 15.53 *šalarbi*); II 103.45 *švq tcāma šalarba*, K 100.278 *švq tcāma šalarba*; III 15.51 *švā sahya* 'in the year of the Dog'; plural Z 2.46 *švānū*, Z 20.30 *ššvānā*; gen. plur. Z 19.44 *švānānu*. Compound, Z 24.170 *švāna-vrata* 'with dog's vow' (BS *vrata-*), parallel to BS *kukkura-vrata-*, Pali *kukkura-vatika-*. Adjective, *švaiṇa*, II 50.48 *švaiṇa kaga* 'dog's skin'. From base *švan-*, *ššvān-* (retaining both *ś-* and *-v-*, dialectal from IE *kuon-*, IE Pok. 632-3 *kuon-*, *kun-*. To Av. *spā*, *spānam*, *sūnam*, Median *σπακα*, Zor.P. *sak*, N.Pers. *sag*, M.Parth. T. *spg*, M.Pers.T. *sg*, Wanetsi *spā*, Pašto *spai*, Orm. *spuk*, *əspuk*, Parāči *espō*, *espay*, Waxi *šac* (Sogd. *'kwt-*, *kwt-* and Pamir dialects, Oss. D. *kuj*, I. *kūd-*). IE Pok. 632-3, O.Ind. *švā*, *śinaḥ*, *śvaka-* 'wolf', Armen. *šoun*, *šan*, Greek *κύων*, *κύως*, Celtic O.Ir. *cū*, *con*; Welsh *ci*, *cwn*, Got. *hunds*, Lit. *šuo*, *šūis*, Tokhara A *ku*, *kon*, B *ku*. *sver-* 'speak, tell', II 89.42 *ṇaišū bisai hā tta hveṇi si šveri tta šacū bišū saḥava* 'I the humble servant said to him, Tell the talk of Ša-tšou' (BS *samlāpa-* 'talk together'); III 73.180 *švera mira* 'speak (and) die', =III 73.188 *švera mira*; III 74.196 *švera dyū* 'tell; he beats you', K 100.291 *švera mī ma yai* (and 296, 298), unclear. From **vāraya-* with

preverb *ś-* < *śā-* < *adj-*, see s.v. *śā-* preverb and *śūh-* 'prepare', to IE *yer-* 'assert', cognates s.v. *vauḍā*.

śvīrai 'sūtra-text (?)', III 100·8–10 (a list of studies) *arrayvā pilyā artha ausairma bāyāka tī jām būvūvā avaṣṭa śiya haḍāya śvīrai u mālai śtika tī jā jāvā tīyau ysyai hūrāka sa khā ācārī prabhā* 'controlling the vital meaning in the three basic texts, then also studying in the philosophical books night and day, the sūtra-collection and the formula-collection, the commentary, then also in the prayers, giving the taste of them, just like the teacher (BS *ācārya-*) Prabha'. For these Buddhist technical terms the following commentary is necessary. The *pīla-* from Prakrit *pela-* of the collection of sacred texts (see KT VI 108, and 195), Pali *piṭaka-*; *bāvāva-* may be *bhāva-vāda-* 'discussion of being', hence 'philosophy' (see also KT IV 83); *śvīrai* may be Prakrit from **surta-* for older *sūtra-*, with *-rr-* replacing *-rt-* as in the lw *parramā-* 'image' from **partimā-* older BS *pratimā-*, and also with *śv-* in place of *sv-* as in Kroraina *śvasti* beside *svasti* 'welfare', *śvasu* 'sister'. The word *mālai* contains a form of *mantra-* through **mānla-* (as a dialectal Iranian **māhra-*, which also became *mahr* and *mār-*; see s.v. *mātrvālai*, BS *devapālaka-*). The *śtika* is BS *ṭikā* 'commentary'; *jāva-* is older BS *jāpa-* from *japati* 'to murmur prayers'. For *ācārī Prabhā*, note the similar JS 2r3 *ācārī Devā*. In Khotan Saka *avaṣṭa* 'studying' may occur **abiṣṭa-* 'occupied in' from **abi-ṣta-* to base *ah-*, Av. *aiwi-ṣti-* 'study', Orm. *aw-*, *haw-:hiṣtak* 'to read' (from *abi-ah-* and *abi-ṣta-*). The word *ysyai* 'savours' is the older *ysyē*, base *ysūṣ-* 'to taste', hence used for BS *rasa-*, like the cliché *eka-rasa-* of the one taste of the *dharma*-doctrine (Khotan Saka *śau-raysa-*). The text is the description of a beloved person who has gone to China.

ś- 'to prepare', see *śāna-*, s.v. *śā-*.

śa- 'this', nom. sing. V 70, 8v2 *tta uspūstā rro... śā aysnorā hānūte* 'so this person is restored (to health)', BS G 37, 12a6 *śakyam sa satvaḥ punar apy utthāpayitum*; later *śā*, *śi*; with pronoun *yi*, *śai*, *śei*, *śe*, *śai*, *śe*; with *-ta-*, *śātā*, *śāte*; *śā śāra-*, *śāra-*, fem. *śā*, *śā*, *śa*, with pronoun *yi*, *śai*; with *-ka-* *śika*; III 39, 43b4 *śi baudhisatvā* = Manj. 277 *śi śābaudhasatva*. Inflected with *ta-* (after nom. sing.), Av. *aēša-*, O.Ind. *eša*. IE Pok. 286 *e-*, *ei-*, *i-*. Gen. plur. Sid. 142r4 *ttikyām ttikyām hīyām gūnām jsa* 'with these various marks'. Late *śa* without hook in K 111·355 *śa akhaṣṭai jsa dharma-kāya* 'this dharma-body with motionlessness', and 349 *śa dā* 'this dharma-doctrine'. *śā* 'indeed', older *śsu*, *śu*, K 40·32 *u tīye hīye śā cimeñi hervi śirkye* = K 43·150 *u tīye hīya śi tciṇaṇa hervi śirke* 'and indeed that his eye nothing is finer'.

śakala- 'dry', see *śkala-*.

śakye 'ladder', III 81·177, gloss to Turkish *cattā* (= *catu*, *śatu* 'ladder') and ibid. 177 *cattākīrā* 'rung of ladder' from Iranian, see s.v. *būṣṣāta* 'stairway', with *-kīrā*, Iranian *kiḍū*, *kīra-* (see above) as 'rod' for the rungs. Here *śakye* can be traced to **śatukā-*, from **śritu-kā-*, base *śrai-* *śri-* 'lean on', see cognates s.v. *būṣṣāta*.

śakṣāvi 'commandment', V 63·28 *śakṣāvi nāsāni* 'the commandment is to be obeyed'; III 71·146 *tta vartitāna tcaura śakṣāte* 'so the four commandments must be

practised' (BS *vartaya-*), rather from BS *śikṣāpada-* with *i-* replaced by *ś-* and *-āpada-* become *-āvā-*, than Iranian to base *sak-*, *saxs-* in *śaj-:sita-* 'to learn'.

śsaṃga 'a measure for grain', for *rrusa* 'barley', *gausā* 'millet', *jsārā* 'corn', II 15·4 *śaṃga rrusa*; inst. sing. IV 4·4 *śsaṃga*, V 222·9·4 *śaṃgāna*; IV 26·4 *śaṃgana*, see SDTV 37. The *śaṃga* is 4 BS *prastha-*, and 8 *śiṃga* (see *śiṃga*). Tokhara B *śank* see IV 77. Gloss III 124·86 *śaga* to BS *aṇḍa* = *ādḥaka* = 4 *prastha*. In the case of *śśāra-* 'good', three initial sounds are attested (Saka *śś-*, Sogd. *śyr*, Orm. *śir* and *sir* 'good'), hence one could expect Saka *śaṃg-* 'to weigh' to correspond to Zor.P. *saxtan sanjēt* 'to weigh', N.Pers. *sanj* 'weight, measure', *sang* 'a weight', *sanjīdan*, *saxtan* 'to weigh', *sanjah* 'scales, a weight', *dīram-sang* 'of the weight of a *drakhmē*', Zor.P. *dram-sang* of a measure (in medicine), but here Sogd. Bud. *drymōnk* suggests **draxma-ṭanga-* to the base *ṭang-* 'draw' (see *ṭaṃga-* above). For the variation Iranian *s-*, *ś-*, *ś-* (if inherited) it could indicate IE *k-*, *k̑-*, *k̑s-*, but the variants may be of middle Iranian age. The alternative to seek a Chinese source has not succeeded.

śsaṃgila 'part of man's body', IV 17·1 *sa(ttaṃ) śsaṃgila jīy(e)*, 'seventh, this part fails (becomes diseased)', hence either like Waxi *śangər* 'intestines', Khovar lw *śangūr*, or Pašto *śangarai* 'cloven hoof; ankle'. Possibly from *śrang-*, but initial *śs-* is ambiguous in origin.

śsaṇīrā 'give', V 26, 49r3 *uvārna aysmūna vā āysda yanīrā muhu śsaṇīrā u|||* 'may they guard us with exalted mind may they give us and...'. Here only, possibly *śran-* 'to bestow', to Pašto *śandəl*, present *śandəm* 'to give', Waziri Pašto *śandəl* 'to spend'; O.Ind. Dhātupāṭha *śraṇati* 'give', attested in causative *vi-śraṇayati*.

śṣānā 'noise', I 179, 98v4 *kāryi gva prrahāji gvaṇa śṣānā rāhā jīṇḍa* 'opens deaf ears, removes pain of ear-noise', BS *bādḥaryam karṇa-nādaś ca*. From *śr-* > *ś-*, base *śran-* 'to sound', incremental to *zar-* 'make noise', see above *ysār-* (of birds), Oss. D. *zarun* 'to sing', with *zār-* Oss. D. *azālun* 'to echo'. IE Pok. 352 *ǵar-*, Pašto *śāy* from **śrāga-* 'noise'. Hence three forms *zar-*, *zran-*, *zrā-*.

śṣanau 'favour', see *śṣānaumā*.

śapā 'broth', Sid. 9r5 *priyaṃḡinai kākā jsa saṃkhaista aṃgā, śṣāna śapā ni hverai* 'the body smeared with paste from *priyangu*-millet, the rice broth must not be eaten'. BS *priyangu-kalka-digdhāhvam pāyasam na samācāret*, Tib. *priyankuhi lde-gus lus bskus bzin-du, hbras-kyi ho-thug mi bzah*; Sid. 9v1 *u mo u rīysvanai śapā hamtsa ni khāṣṣānā* 'and liquor and rice broth together must not be drunk', BS *surā-kṛsara-pāyasān na-āśniyāt* ('he should not consume together *surā*-liquor and rice broth'), Tib. *chan hbras-kyi ho-thug rnamś lhan-čig mi bzah*. From dyadic **srata-pāka-* 'baking-cooking', *-p-* retained from secondary contact *-t-p-*, O.Ind. RV *śṛta-pāka-*, to base *śar-* 'mix, cook, prepare'. IE Pok. 582 *kera-*, O.Ind. *śrīṇāti*, *śrāyati* 'cooks', participle *śrītā-*, *śīrtā-*; *śrāta-*, *śīrtā-*, Av. *sar-* 'to join', Greek κίρνωμι, κεράωμι, κερῶς, O.Engl. *hrēran* 'stir', O.Saxon *hrōra* 'movement', see TPS 1954, 129–32. Connected here is Šuynī, Sarikoli *šipik* 'bread, food'. See also *śapāna*; *nāṃji*.

śapā 'bare-footed (?)', II 130, 2b2 *khvāi śapā ma kaiṇa dvīda vīnai na hamai* 'if because of me they beat him the

bare-foot one, he has no pain'. To 'bare-footed', note Balōči *šafād*, *šawād*, Brāhūi lw *šapād*, Waxi *špuāk*, from **fša*- 'naked, bare', to IE Pok. 163 *bhes-:bhs-*, *bhoso-*, OHG *bar* (**baza-*), O.Engl. *bær* 'bare', Lit. *bāsas*, O.Slav. *bosū* 'bare-footed', Armen. *bok* (**bhaso-go-*), Greek ψ- in ψιλόσ 'bare' to *bhes-* 'rub off'. Note also Balōči *p'āš*, *p'āšpād* 'bare-footed' (from **fš*- > **fāš*- > *p'āš*-, *p'āš*-).

šapāna 'cook', conjectured from contexts, IV 11:3 *a mara šapāna kaštūm būki ān ni byehi* 'I am here attached as a cook; I was not getting the food'; plural *šapānara*, II 28:35:9 *jsārā thyaū vā šapānara haysa* 'convey the corn at once here to the cooks'. Passages are cited to IV 11:3 (pp. 100-1). Possibly *šapā* 'broth' as a major product of cooks has given the word by suffix -*ānya*- and -*kara*- 'maker of broths', similar to N.Pers. *āš* 'soup', *āš-paz* 'cooking soup, cook' (Turkish *āšā*), with *āš-xānah* 'kitchen', see also below JS 8r3 *hurāšāna* 'in the kitchen'. Kroraina *šitga-potgeya*, from **šrita-puxta*- from the same bases as *šapā* and O.Ind. *šrita-pāka*-, is also connected with the commissariat. See TPS 1954, 129-32. Cooks are mentioned in parallel Tibetan and Chinese documents.

šabajsyau 'with claws', JS 22r3, see *šambajsa*-.

šamār- 'to count', see *šumār*-.

šambajsa- 'claw', JS 7v3 *šambajsyau rrijsyau hīstānde aga* 'with sharp claws they pierced your limbs (*amga*)'; JS 22r3 *šabajsyau rrijsyau twi baistāda ttāra* 'with sharp claws they pierced your forehead'. With variant *š*- and *č*- **šam-bajsa*- could contain *čanga*- 'claw' as in Zor.P. *panč-čang* 'five-clawed' (animals), or **čamba*-, in Oss. I. *kārd-dzām*=D. *kārd-badzā* 'knife-edge'. (See s.v. *cam-buva*-.) The second component may be traced to *vah*- 'be crooked' (with the *badzā* of Oss. D. *kārd-badzā*), to Zor.P. *w'hr* **vahr*, **vaxr* 'crooked', Pāzand **avāhar* for **huvahr*, **huvaxr*, M.Pers.T. *xwhr* 'crooked', Pahlavī Psalter *hwhly*. IE Pok. 34 *uek*-, *uek*-, 1148 *ueng*-, and 1120 *uāg*- 'bend', O.Ind. *vancati*, *vakra*, *vānkri*- 'rib'; with *uek*, Av. *nūvastakō*, *sva*- 'with bent horns'. For the absence of conjunct vowel note *duṃ-berra*- 'tail feather' and *biš-paḍā* 'first of all'.

šara 'nut, seed', III 86:104-5 *ttira ahādā hiya šara* 'seeds of the bitter gourd'; III 88:153 *ttirā ahaudā hiya šarā* like III 92:241 *ttirā ahaudā hiye ttime*, hence *šara* variant *ttima*. From **šsara*- Oss. D. *āxsārā*, I. *āxsār*, plur. *āxsārtā* 'nut', D. *āxsār-bun*, I. *āxsār-byu* 'nut-wood', adjective D. *āxsārgun*, I. *āxsārdžyn*; with -*aka*- suffix DI. *āxsārāg* 'squirrel' (see BSOAS 20, 1957, 58). Waxi *fōr* 'walnut' has *ʃ*- (initial only in this word) for *š*-; like the later Khotan Saka *ʃh* in *thra* 'six', in Tibetan script (v 382 no. 340; 424), *thras* 'sixteen' (no. 425) *threr-hbes* '26' with *thr*=*hš*- (no. 423), the Tibetan indicates retroflex sounds by -*r*- so that *thr*=*ʃh*-. Within Khotan Saka -*ʃh*- of the older language was in latest text often written -*hš*- (*haʃhthā*- 'truth', *hakšā*-). From **axšar-ta*- came also Indo-Aryan, O.Ind. *akṣoṣa*- 'walnut', beside *ākṣoṣa*-, *ākhoṣa*, Prakrit *akkhoda*-, *akkhula*-, Romani *akhor*, Hindi *akhrot*, *akrot*, Iranian Orm. *waʃk* might derive from **axšarka*-. Note also Khotan Saka *tharka* 'walnut', Tibetan *star-ka*, *star-ga*, *star-kha*, *dar-ga* which could also be traced to **axšarka*-. The base will therefore be Iranian *axšar*- (or possibly *fšar*-), IE *kser*- or *kʰer*-.

šarr-, *šsar*-, 'be exhilarated', with negative K 3, 139v1 *ašarrāmata* 'indolence, despondency', Tib. *sum-pa*, Chinese *hūe-tai-sin* (K 366:3; 184:10; 801:1); Z 7:24 *suhāna šsarri klaiša* 'with pleasure exhilarates the *kleša*-afflictions'; participle, Z 20:8 *āšṣuḍa tsindā bāysaṇuwo murka date* 'the excited birds (and) beasts roam in the groves', parallel BS *mada-mudita-vihaṅga*- 'birds delighted in exhilaration'. See also *hašūḍū* (III 79:12). From *axšar*- or *fšar*-, Sogd. Bud. *š'r*- 'tremble'; possibly with O.Ind. *psar*- parallel to *mad*-, see BSOAS 21, 1958, 543. To IE *kser*- or *pser*-.

šsavā- 'night', Z 4:111 *šsava*, Z 4:9 *šsavo*, Z 2:30 *ššive*; Sid. 146v3 *šau haḍā šā šave* 'one day one night', Tib. *šag* ('day and night'); Sid. 20r4 *šā šava trvāyīye* 'one night was passing', Tib. *šag lon-par*; gen. sing. K 18:214 *ttīye šīye*, = K 26:141 *ttīye šīya*, = K 35:86 *ttīye šīve*; II 130b6 *pharāka ya hvaṇḍa ttakyai janavai vira na šava-basta aysamū ha-būḍa šā šavai aysmū va twi baida basta* 'many were the men in that land the mind not night-bound, (but) one night his mind there was bound (intent) upon you' (*šavai*, *šava* with *yi*). Compounds, Z 24:197 *mu-šsuvē* 'this night', Z 23:43 (with *yi*) *mu-švāi*; IV 20:4 *mu-šve*; first component, v 154, 184b2 *ttārāna šsava-mārā* 'by darkness, the division of the night'; loc. sing. Z 24:178 *šsava-mera* 'in the division of the night'; parallel to Pali *ratti-bhāga*, from *šsavā*- and *māra*- 'measure'; JS 7r1 *šava-tsūkām* 'of night-roamers', parallel BS *nakta-ga*-. From *xšapā*-, Av. *xšap*-, *xšapā*-, *xšapan*-, *xšapar*-, O.Pers. *xšap*-, Zor.P. *šap*, *šapik* 'shirt', *špastān* 'inner chamber', N.Pers. *šab*, *šabistān*, *šabēxōn* 'night bloodshed' (from **xšapas-haumi*-), Sogd. Bud. *ʃšph*, Man. *xšp*, *xšp*, Yāyn. *xšap*, M.Parth.Pers.T. *šb*, Balōči *šap*, *šaf*, Oss. D. *āxsāvā*, *āxsāvār* 'supper', *āxsāvēlat* 'night camp', I. *āxsāv*, *āxsāvār*, *āxsāvēlat*, Armen. lw *šapik* 'shirt', *šapstan*, Pašto *špa*, Orm. *šō*, *šyōu*, Yidya *xšovo*, Munjāni *xšava*, Yazg. *šāb*, *šāw*, Šuyni *šāb*, Waxi *šāp* 'night's halt' (but *nayd* 'night'). IE Pok. 649 *kʰsep*- 'dark' (with various initials), O.Ind. *kšāp*-, *kšapā*-, Greek κῆπος, κνέπος, δνόςπος, ξόπος 'dark'.

šavā- 'property', II 1:17 *mūja šava ya pariyaštā haudyām* 'our property was of the seven *ārya*-monks'; II 5:67:8 *rrvīyām šavām jsa harašta mvešda ūvaṭṭ māṇada* 'from the royal possessions he presented favour (= donations) as (vast as) the sky'. From *xšau*:-*xšū*- 'to possess', the -*eu*- form beside *xšai*- 'to possess' (see s.v. *šsau*) to IE Pok. 626 *kʰpē(ī)*-, Greek κτάομαι, O.Ind. Vedic *kṣo*:-*kṣū*- 'property' (not from *ps*-). Note variation of *kṣ*- and *š*- also in *kṣustā* 'serum', *šaukala* 'rheum', *pašoj*- 'to wash'.

šavara- 'green plant (tree, bush)', III 85:73 *bāṇva šavarā*, *dva bāga* 'the *bāṇva* plant, two portions'; III 86:85-6 *huškyi ttrahe*, *bāṇva šavarā*, *bāhauya* 'dry radishes, *bāṇva* plant, *bāhauya* plant'; III 70:115-6 *sīnahā*: *biṇḍā*, *auska-v-i šavarakā ye*, *še šāṇda hīw tīt* 'on the *sīnahā*-tree; there was her abode, a green (cover), the nest (?) of one raven'. Possibly, by noting the variations *s*-, *š*-, *ṣ*- (see s.v. *šsāra*- and *šamga*), the base of *šavara*- may be *sap*- 'green stuff', Pašto *sābah* 'grass, vegetables', *sābū* 'grass, panicum colonum', Yidya *sawt* 'vegetables', Yazg. *swz* 'green, blue', *swza* 'green plant', *swziš* 'green stuff', Šuyni *sāpc* (*c*=*ts*), Rōšāni *šēpc* 'cultivated

field' (**sāpačī-*), Zor.P. *spz* **saβz*, *spz* **saβzak* 'green'; perhaps with Greek *καπνός*, *κῆπος* (IE Pok. 529). Note also Pašto *wuršō* 'meadow' < **fra-xšaya-*. See *sapala*. For O.Indian, T. Burrow, JRAS 1969, 112-7 proposed O.Ind. *śaṣpa-* 'grass' < **śap-ṣa-* to *śap-*, with Iranian *sap-*. *ṣaṣ-* 'to adhere', see *ṣiṣ-* < *sraṣ-*. *ṣaṣa*, III 35-23, see *ṣiṣa*. *ṣasta-* 'prepared', III 66-32-3 *ṣasta paraṣā* 'be prepared an axe'; III 75-215 *gviḥā: rrūm ṣastāmdā tte* 'they for him (yi) prepared cow's oil (=butter)'. See *ṣāñā-* s.v. *ṣā-*. *ṣahā-* 'spittle, saliva', Sid. 122v5 *ṣaha nūrame* 'saliva issues', Tib. *kha-nas ḥhu lhyun-bar byed-do*; plural, Sid. 134r3 *ṣahe nerāmdā*, Tib. *kha-nas ḥhu lhyun-ba dan*, =v 317-45 *ṣihe nūramāmdā*; Sid. 156v2 *ṣaha*, Tib. *khu-ba* ('liquid'); Sid. 8v4 *ttira ṣahe* 'sourspittles', BS *āmīla-rasa-*, Tib. *kha-ḥhu skyur-ba*; gen. plur. Sid. 8v1 *ttirām ṣahāṇi*. From *ṣah-* older **śraθ-*, *ṣahā-* < *śraθā-*, with Oss. D. *sātā*, I. *sāt*, adjective I. *sāty* 'spittle, sap, slime', to Waxī *ṣāč-*, *ṣāčū-* 'to filter', Pašto *ṣālūna* 'boil, sore' (**śratānā-*); Caucasian Čečen *šet*, Ingush *šod*, Batsbi *s'at* 'mucus' lw from Alanian. IE Pok. 607 *kel-* of dripping liquid, with increments *kl-ek-*, *kl-ep-*, *kl-eg(h)-*, *kl-eu-*, Iranian Waxī *šilāp-* 'splash, slop, surge', *ašlop-*; *čilap-* 'spill, slop'; Balōči *šlap-*, Iškāšmī *šalapas* 'splashing', N.Pers. *šalap* 'splashing', Sarikolī *wašlop-*, *wašlipt-* 'splash, spill'. IE Pok. 607, Lit. *šlakū*, *šlakēti* 'to drip', *šlėkti*, *šlėknōti*, Pok. 603 Greek *κλέπτα* 'moist, muddy', Celtic O.Ir. *cluain* 'meadow', Lit. *šlampū*, *šlāpti* 'become moist', O.Slav. *slīza*, Russ. *slezd* 'tears'; Greek *κλύδ-*, *κλύζω* 'spill', *κλύδα* (acc. sing.) 'wave', O.Lat. *cluō* 'purgāre', Celtic Welsh *clir* 'clear', Got. *hlutrs*, O.Engl. *hlūtor* 'clear', Lit. *šluoju*, *šlaviau*, *šluoti* 'sweep'. Here too, Sarikolī *šawul* 'saliva' < **śrap-*. *ṣahānā-* 'quality, virtue', BS *guṇa-*, SuvP. 70r3 *ṣahānyau bṛjṣyau ṣve ja* 'with good qualities, virtues, fame', BS *guṇena varṇena yaṣena*; v 118, 67r2 *ce ṣahānyau āysāta lāysgūrya* 'who is adorned with virtues', BS *yo guṇaiḥ samalamkṛtaḥ* (dyadic); K 38-143 *gūṇā ṣahāne* 'virtues'; III 101-6 *tā bvaṛṣai gūṇa ṣahāna byāva yanūryāṇi* 'may you remember virtues' (triadic); plural, v 67v5 *balysi bulje pyūṣṭe ṣahāne* 'he heard of the Buddha's virtues (dyadic)', BS *buddha-guṇān śruṇitvā*; K 138-930 *ṣahauṇi ja haṇpluve hūmi* 'becomes possessed of virtue', Tib. (differt) *mi hjiṣ-par hgyur-ba dan* (*hjiṣ* 'fear'); Z 11-5 *balysūṇi ṣahāne*, Z 14-6 *pīsaina sīye daṣṭate ṣahānā* 'he learnt from the teacher skill, virtue'; Z 23-31 *bvenete ja ṣahāṇi* 'with knowledge, virtue'; adjective, III 22, 13b2-3 *ṣahāntya haṇva*, 'virtuous, wise', BS *guṇavantaḥ prajñāvantaś ca*; Z 24-51 *ṣahāntya haṇva dātya hṇandi* 'virtuous, wise, religious men'; K 51-7-1 *ṣahauṇi drūnai śairkā* 'virtuous, healthy, good'. From *ṣah-* < **śrag-* 'to prefer, please', Pašto *ṣāyal* 'please, prefer'; O.Ind. *ślāgh-* 'praise, trust' to IE *kel-*: *kl-* with increments *kl-egh-*, not in IE Pok. Index; to base IE Pok. 548-9 *kel-* 'call', as *kel-* beside *kel-*. *ṣā* 'this', see *ṣa-*, K 61, 39v4 *ṣā-v-i prratenjāna* (-*em* = -*ai*-) *phīsūm* 'this is the seal of his promise'; K 58, 29r3 *ṣā-v-i samathā* 'this is his quiescence' (BS *samathā*); ibid. 3 *ṣā-v-i vapaṣana* 'this is his insight' (BS *vipaṣyanā*); JS 1v4 *ṣā jātaka-stavā* 'this praise of the *jātaka*-births';

Sid. 2v3 *ṣā biysānāme udiṣyā* 'this is for awakening', BS *prabodhāya*, Tib. *ḥhud-par bya-baḥi phiyir* (*ḥhud* 'enter'); Sid. 6r5 *ṣā śira ṣaṇḍai ysāta śtāka* 'that must be produced in good soil', BS *viparītāny asiddhaye* ('reverse to badness'), Tib. *sa bzav-po-nas skyes-pa dan*; Sid. 140r3 *dva-v-i pā hasvīmdā ṣā pā drrayā dūṣā ja* 'his two feet swell, that is from the three *doṣa*-states', Tib. *rkaṇ-pa gñis bun-pa ludra-bar skraṇ-ba yin* (*bun-pa* 'bottle'). See also *ṣāra-* 'that'.

ṣāka- 'this', II 98-165 *ṣāka vā vaṇa phurā na ra hūṣṭa* 'this report now does not arrive here'; II 113-102 *cu imānām va ṣaṇḍā ṣāka* [*ttaka*] *śtāka ṣṭe khu mājā gara ṣṭāre* 'what is land for your men, that is necessary as our *Gara* are concerned', translation AM, n.s., II, 1964, 5. See *ṣa-*, *ṣā*, *ṣāra-*.

ṣāñā- 'to be prepared' (as medicaments), base *ṣad-*, participle *ṣasta-*, present *ṣya-*, *ṣa-* (the hook indicating recent presence of -y- < -d-) K 19-223 *hujine tē padīmauṇa usphīradai ṣyaṇiṇa vara ysīndhauṇa* 'a pool of blood must be made; it must be prepared overflowing; there it is necessary to bathe', =K 27-146-7 *hujine tē padīmauṇa usphīradai ṣāñā vara ysānāhāna*, =K 35-91 *hujinai maistā tē padīmañā uphīvīraṇḍai ṣāñā, varī ysīndhāñā*; I 173, 91r4 *ṣā mūcāṅga būḥaṇi ṣāñā* 'one *mūcāṅga*-measure of cyperus rotundus must be prepared'; I 137, 45r1 *tcaṇṇa tta arvi ṣāñā u ṣā agada* 'with which these medicaments must be prepared and this antidote' (BS *agada*); v 40, 63a2 *cu vā uīra rrāḥa hime gviḥa bṛysma ṣāñā* 'what is the pain in the belly (*ūra-*), cow's urine must be prepared'; v 40, 63b1 (*kumṣa*) *tīnyā rrūṇa pāchā nau jūna ṣāñā* 'it is to be cooked in sesame oil, it is to be nine times prepared'; II 41-11 *śīdī ṣāñā mau khaṣṭi* 'food must be prepared, wine, beverages'; I 175, 92r2 *khu ṣā rrūm pahā hami tīyī maṇḍrana 7 jūna nūṇga ṣāñā* 'when this oil has been cooked, with this formula (BS *mantra-*) the beans must be seven times prepared'. Preterite, III 66-32-3 *ṣasta paraṣā* 'he prepared an axe'; III 75-215 *gviḥā: rrūm ṣastāmdā* 'they prepared cow's oil (butter)'. From base *śad-*, older *xśad-*, for present *ṣya-* *ṣa-* note also *pajad-* 'to request, beg' present *pajya-*, *paja-*; Oss. D. *āxsādum*, *āxsaston*, I. *āxsādyn*, *āxsāst* 'prepare' (in various specific ways), renders Georgian *dak'azmva* in the Georgian-Ossetic dictionary. To O.Ind. AV 10-6-5 *ānnam-annam kṣadāmahe* 'we prepare food'; RV 6-13-2 *kṣattā vāmdsya* 'preparer of wealth', Pali *khattar-* 'chamberlain'. See TPS 1959, 86-7. *ṣāñīndi* 'are shaken down', Z 4-62 *asā-patra cūḍe ni ṣāñīndi* 'why are not the sword-leaves shaken down?' (BS *asi-pattra-*), parallel text BS *patanti*. Here *ṣ-* = *ṣṣ-*, that is, *ṣ-*, not *ś-*, to base Av. *šan-* (*šanmaoyō*), Sogd. Bud. *šn-* 'shake', VJ 999 *z'yh wγwsw znk'n šn* 'the earth shook in six ways' (see s.v. *rrīys-*), Man. '*ṣnylḥ* 'scatter', Chr. *šut't* (intr.) 'shook'; causative, Bud. *ṣ'yn'ynḥi* 'ague'. *z'y-šnyy* 'earthquake'; Zor.P. *aḥšan-*, *aḥṣān-*, *aḥṣatan* 'scatter', N.Pers. *aḥšandan*, Pašto *šanal*, *šanal* 'scatter', *šanēdal* 'shake, tremble', Yidya *fīrōn-*, *fīrāy-* 'shake (trees)', *uṣan-*, *uṣad-* 'to churn'; Māzandarāni *šanne* 'he shakes', pret. *da-šandī* 'poured down' (=N.Pers. *mīrīxtī*), infinitive *dašenīān*, Balōči *šānk dayag* 'to sow broadcast'. Not O.Indian, but Prakrit (*kṣ-* > *ch-*) *chāṇana*

'sifting', Khowar *chomik* (*ch-* retroflex *ch- < kṣ-*) 'shake down', *chanik* 'throw down (fruit)', Kāśmīrī *channu* 'be sifted', Hindī *channā* 'be strained', Romani *uchan-* 'sift', Hence IE *ksen-* or *kʷen-*.

śāmd- 'raven', see *śsund-*, III 70:115-6 *śe śāmda lūvī ttī* 'the (covered place=) nest of one raven' (*śāmda* gen. sing. **śsundā*); II 47:53 *śāmdakyi*, = II 35:35 *śādakye*, = II 38:34 *śaudakye*, with suffix *-kya-*, III 70:116 *śāmdā tsvā* 'the raven (fem.) went away'; ibid. *bināsā śāmdala śika* 'hungry young ravens' with suffix *-la-*; gen. plur. III 70:112 *śāmdāṇṇ*.

śāra 'this', Z 4:22 masc. *śārā*, fem. Z 4:80 *śāra*; fem. acc. Z 5:71 *ttāru*, gen. sing. Z 19:15 *ttārye*, loc. sing. Z 5:80 *ttārā*, plur. Z 14:65 *ttāri*, plural fem. Z 11:17 *ttāre*, Z 11:33 *ttāri*. Later *śūra-*, *ttūra-*, III 69:85 *śūrā jām samvarā nāte* 'he took the restriction', III 71:134-5 *varai nāsta śūrā parye* 'there he placed her, he crossed over'; III 71:129 *śūrā ttramdā* 'he crossed'; K 36:110 *śūra*, = K 28:166 *śvāra*; II 100:228 *śūra*; K 36:110 *tturye*; II 126:16 *ttūryūṇ*. See *śa-*, *śā*.

śāha 'desirable (?)', v 58, 129b1 *biśi kīre sāhā śāha* 'all acts desirable (?)'. Dyadic *sāha-* and *śāha-*, with *śā-* < IE *kṣē-* beside *sā-* < IE *kē-* see s.v. *sāha-*.

śāhai 'stiffness', K 36:97 *ttye rrundi aḡi śāhai nāve*, = K 27:151-2 *rāida ttañā baḡa aḡa śāhai nāvai*, = K 19:229-30 *rri ttañā biḡa rauda aḡa śāhai nāvai* 'at that time stiffness seized the king's limbs'. From *śax-* 'hard, stiff', Sogd. Man. *śx-* 'hard' Pašto *śax*. Note the similar phrase Z 2:57 *rrīysai nāve* 'trembling seized him' (see BSOAS 29, 1966, 527). Note N.Pers. *saxt* 'hard' which could correspond here if the variant initials were *s-*, *ś-*, see s.v. *śamga*.

śī 'this', nom. sing. III 128v3 *cāndāki ye vātā śīaru yindū* *śī brāñā* 'how much one does good to him, that must be known'; K 11r3 *śī tta hva(ṭe)* 'he so spoke'; Z 5:13 *śī lūvīyā ysamṭhu sārā māstā* 'this human birth is a great basis' (BS *sāra-*); Z 11:18 *cu balysūste hātāyi panūdai haḡai ttādārā horānā śī samvara-śīlā* 'what for the sake of bodhi-knowledge we give so much every day, that is the moral duty (BS *śīla-*) of restraint' (BS *samvara-*). From *śā* and *ī* 'indeed', gloss to BS *eva*, see *varī* BS *tatraeva*. It has not been noted in the later texts.

śīka 'small', I 173, 91v2 *śika*, BS *dāraka-* 'boy'; I 175, 91v5 *śika*, BS *suta-* 'child'; II 107:170 *valakām śikalakau lūyai rū* 'form of young boys'; I 139, 47r6 *śikalakām*, BS *bālānāṇ*; N 169:3 *ttatara-śīkā* 'young partridge', = JS 29v2 *ttēre śike*, parallel to BS *titira-*; III 135, 11r-2 *matrranaṇḍi nūma susi rūna śīkā biḡṭ thamje u eha khavā narāme* 'Matrranandī by name (the *graha*-demon) in form of a cat (with picture of a demon with cat's head) pulls the child's tongue and in the mouth (locative=ablative) foam issues'; JS 24v1 *dva makala śika* 'two young monkeys' (BS *markaṭa*); III 70:116 *śāmdala śika* 'young ravens'; III 69:96-7 *dvāsamye salye tta śika* 'in the twelfth year so the boys'; III 88:136 *mīstye kvāṇḍe, ā valakāyā śīkā* 'of adult or child' v 312:24 *jsahira jsa śikalaka āsti* 'with the womb the child dwells'; K 46:52 *saṃ klu śī śikalakā nista hamye* 'just when the child grew adult'; K 46:32 *klū śī śikalakā ysā lūmye* 'when this child was born'; III 66:30 *vistā śīkā aysmya vīra* 'enmity (BS

vaira-) stayed in the boy's mind'; III 67:48 *dvāsamye salye tta śika* 'in the twelfth year so the boys (came out)'; comparative, Manj. 99 *uca khuyismvale śikarai pharāka-gūttarū* 'in the water smaller bubbles of many sources' (BS *gotra*), parallel to Manj. 104 *uca khuyismvale śika tta lv(ā)ṇ(ī)da spālyā śīāre* 'in the water small bubbles, so they say, they are crystals'; III 92:237 *drāma śkā* 'small things=) seeds of pomegranate', parallel *drāma ttīma* 'pomegranate seed' (Sid. 9v1 and often), Tib. *bal-pohi sehu* (so 'tooth', *sehu* 'small tooth'). Older *śīrka-* 'small', with cognates.

śīmgya 'shoot, bud', v 340, 80r3-4 *varī ttie haḡai hārstā śīmgya yide māsta* 'at once on that day the stalk could grow large', BS G 37, 75a4-5 *tatraiva divase ankuram viruhyeta*, Tib. *de-nīd-kyi nūn-mo śin delū rca-ba zug-nas* (*rca-ba-* 'stalk, root'). From **śīngya-* 'branch', Yazg. *šang*, *šank* 'branch', Waxī *šung*, *šung* 'wood, stick', connected with words for 'horn', O.Ind. *śynga-*, Khowar *srung* 'horn', like Oss. D. *sug*, I. *syg* 'horn, branch', D. *sād-sugon* 'with 100 horns, or branches'; N.Pers. *šax* 'branch', Parācī *šr* 'branch, horn'. IE Pok. 574-7 *ker-* 'highest part of body or hill', **kṛ-n-go-*. See also *śaica*.

śītha, III 137:14, read *śī tham*, see s.v. *pinapaka-*.

-śīḍi 'attached', III 39:52-3 *ami byamḡi na tsūiva śkaujīnai saulā bida pājsa naḡīḍi* 'do not become confused (parallel BS *pramatta-*), intent greatly upon the pleasure (BS *sukha-*) of *saṃskāra*-acts', = III 43:32-3 *ama byeda na tsūva, saṃsārū sauha baida pājsa naḡaiḡ(ṭ)a* (uncertain syllable for *ṣṭa* or *ṣṭa*). From *nīḡ-* (> *na-*) and **śīḡata-* > **śīḡa-*, *śīḡa-*, and *śīḡa-* > **śaiḡta* or **śaiḡḡa*.

śānaumā 'favour', with *yan-* 'to make favour, supplicate', Z 3:14 *mulḡde śānaumā cu tā nāstā jinga kari* 'favour (dyadic) which never fails in you', E 359a4 *muḡda śānoma*, Z 11:3 *mulysdā śānaumā*; Z 293:18 *śānomu butte* 'he knows favour'; III 11, 20r2 *śānaumā bve* 'I know favour'; v 38, 33a3 *śānaumā*; ibid. 34 *māstā śānaumā*; v 28r4 *śānaumā*; III 135a3 *śānaumā* 'I make supplication'; K 24:85 *śānaumā*; JS 15v4 *śānaumā*; III 75:234 *śānaumā yuḡa vara ślām ttī, na ma jsanyarā* 'then he made supplication, do not slay me'; Manj. 269 *ḡāya śānaumā* 'magic, favour'; III 75:220 *śānaumā yuḡāṇḍā* 'they supplicated'; III 71:148 *mānavām śānaumā yuḡem* 'I supplicated the young Brāhmaṇas' (BS *mānavaka-*), III 71:150 *ttai mānavā śānaumā yuḡāṇḍā* 'so to him the young Brāhmaṇa made favour'. Adjective, JS 24v4 *balḡ lū laiḡṭai ttīyām vaska uysgrī śānaumāyā khue jsā ttā paskyāḡṣṭā luḡe* 'a sacrifice (BS *bali-*) you gave for them, ransom to propitiate, so that he gave them back to you'. From *śānaum-* 'to favour', Av. *śānaoma-*, *śānauman-*, *śānaoθra-*, Zor.P. *śānūn*, *śānūr*, Armen. lw *śnorl*, *śnom* (*Hrev-śnom-šapoult*, ruler of *Harēv*); M.Parth.T. *śnūhrḡ*, *śnūhrēn*, *brerdysnūhr*. 'thankful'; N.Pers. *xušnūd* 'content'; O.Pers. *xšnuta-* 'heard', hence the base *xšnau-* beside *xšnā-*, as *bhā-*, Av. *bā-* 'shine' beside Greek *φαυ-*.

śātā 'this', see *śa-*, v 298, d v 4.

śside (uncertain context), v 394, 2893 v, see *śśaida*.

śīna-śīka- 'fecund', I 145, 54r3-4 *na śīna-śīkām na maista-ujām maijśyām* 'not of fecund, not of large-wombed women', BS *vadhyānām ca alpā-garbhānām*. Hence *śīma-śīka-* 'producing children', with first component participle

śīna-, possibly to base *śai-*, from *śrai-* 'be attached', see s.v. *būṣṣāta* 'stairs' from **abi-śritā-*, and with increment *-ṣ-*, see *sis-* from **śrai-ṣ-*.

ssinaumā, see *ssānaumā*.

šīmai 'he gnaws', III 43:30 *sa khu jā švai magāri hauskā āstai šīmai* 'as a dog gnaws an old dry bone'. From base *xšai-*:*xšī-* with increment *-m-* (see *khā-*, *khūm-*, 'open'; *phūm-* 'blow'; *tsūm-* 'go'), to *Yayn. xšoy-* 'to chew, gnaw', Oss. D. *ārsinun*, *ārsidton* (Pam 2:66), I. *ārsynyn ārsyd* 'gnaw, comb (wool)'. For 'gnaw' see also *hanjvāme*, *šavvūmde*, and *bunaj-*.

sīve, *sīve* 'at night', see *ssava*

řirka 'young', K. 47.55 *tī ři avijsyade řirka hūmye mīra ja*
pyāste 'then the blind child woke up'. From řsar- 'to
 press' (possibly base IE Pok. 145-6 *bhes-*, *bhs-er-*, whence
 Greek $\psi\acute{\alpha}\omega$ 'rub'), Zor.P. *fšūr-*, *fšūr-* in *pařšūr-* 'press
 away, repel, refute', *pařšūr-* (intr.), N.Pers. *ařšurdan*,
 'press', *ařšarah*, *ařšūrdan*, Armen. lw *ōřarak* 'expressed
 juice'. Hence řirka- < *řsar-ya- (with -ka-) as řira-
 'work' < *karya-; like O.Ind. *křudrā-* 'small' from
křod- 'press, crush'. Not to be connected with řřira-
 'milk'.

ʃāṣ-, ʃiṣ- 'adhere', Sid. 136r4 *hā ttavai ʃiṣḍā* 'fewer attaches to him', BS *jvara-*, Tib. *rims hdebs-pa yin-na*; Sid. 136v1 *ttavai hā ʃiṣḍā*, Tib. *rims bdo-bar byed-pa* (*bdo* 'exceed, harm'); prterite, III 39:50 *kidaṣqu ja ʃiṣṭi* 'attached by *kleṣa*-afflictions', = III 48:77 *ʃaiṣṭa*, = III 43:36 *basta*; JS 18v4 *ʃiṣṭa-biṣḡ* 'tongue-tied': *mukāpaṃka nāma himyai ʃiṣṭa-biṣḡ* 'you were Mukapaṃka by name, tongue-tied', as etymology to BS *muka-* 'dumb'; Z 2:225 *nāṣṭa-* 'attached', see also *naṣṭi*. Nouns, *ʃṣāṣje* 'service, attachment', Z 23:28 *cvi rriṇe ʃṣāṣje yaṇindā* 'to whom the queens do service'; K 4, 142r4 *ṣāṣgye yādāṇdā* 'they did service', Tib. *rim-gro bskyed-nas*; Sid. 5v4 *ʃaṣāme, ja*, BS *saṃśleṣāt*, Tib. *ldan-par yod-pas-na*; adjective, Sid. 145v2 *ṣemāṃgye* 'sticky', BS *piccha-*, Tib. *lhyar-lhyar-pa* (*lhyor* 'stick'). See also IV 71b1 *ṣema* 'clay (?)'; III 43:33 *naṣaima* 'attachment' (**ni-śraīṣma-*). From base *śraiṣ-*: *śriṣ-* 'adhere', Av. *sraēṣ-*, present *sriṣa-*, M.Parth. T. *sryṣyūn*, Pahlavi Psalter *slēt*, Zor.P. *sreṣtan*, *sriṣtan*, *sreṣēt* 'mix', N.Pers. *siriṣtan*, *siriṣtaḥ* 'mix, create', *sirēṣ*, *siriṣ* 'glue', Pašto *nṣatəl* 'cling', *enxata*, *nxatē* 'sticking'; present *nṣaləm* (**ni-ṣad-ē*), Oss. D. *sans*, I. *sasm* 'glue' (**śraīṣma-*). O.Ind. *śreṣ-*, *śleṣ-*, *śliṣṭa-*, from base *śrai-* with increment *-ṣ-*. See *srai-* in *bṣṣātā-* 'stairs' (**abi-śritā-*), and *ṣaide* Sid. 131r3 *perā āchā ṣaide* 'epidemic diseases attach themselves', Tib. *bla-gñan-gyis thebs-pa-la* (*thebs* 'be thrown, be afflicted with diseases'); note above *ʃiṣḍā*=Tib. *hdebs-pa* 'scizes'. Hence *ṣaide* < **ṣrayantai*. Possibly *śraid-* in Pašto present *nṣaləm* 'cling' above; Waxī *ṣiṣ* 'ncar'.

šīša 'dress (?)', III 46:34-5 *hadāra ysānāra khu šīša brre hala-beškū* 'others are conspicuous (beautiful) like the *šīša*-dress on the beloved one's loins', = III 35:23 *hadara ys(ā)nāra šaša brre hala-beškū*, = III 37:18 *khu hadara ysāmāra khu šamša brre hala-baišakū*, parallel to III 46:32-3 *khu hala-beškū tsambe*. Possibly base *čai-* 'to cut out' with increment *-š-*, replaced by *šaiš-šiš-*, whence *šīša-* 'cut out, tailored, dress', and *šīša-* > *šaša-*, *šamša-* (see s.v. *tsambe* for *čai-* 'cut'). An alternative is

**xšai-s-* from IE *ksai-* replacing *kai-*, *skai-* (as *kseu-*, *skeu-* in IE Pok. 585-6 Greek *ξύω* 'shave', Lit. *skutiù*, Let. *skuvu* 'shave') from IE Pok. 917 *skai-* 'to cut'. The word **šiša-*, **šišaha-* exists in Armen. lw *šiš* 'small vessel, flask', Syriac *šyš-*, N.Pers. *šīšah*, Balōčī *šīšug*, Georgian lw *šīšag-i* 'flask', possibly as a thing 'cut out'. Further N.Pers. *šīšah*, *šīšāk*, Armen. lw *šīšak*, Georgian lw *šīšag-i* 'a yearling lamb fed for slaughter' (*sak/lavi*) would also suit the basic 'cut, kill' like Lat. *caedō*, *occidō*.

sihe 'spittle', see *ṣahā*-.

šu, ššu particle, Z frequently, 6-13 *šai ššu hastania pūšu* 'that is for him (*ša* with *yi*) the truly best worship' (BS *pūjā*); later K 40-32 *šā*, = K 43-150 *šī*. Possibly *š* from a preceding -i, generalized for *šu* beside O.Ind. *su* (like Avestan *hē, hōi, šē*, O.Pers. *šayī* 'his').

šū 'horn', Sid. 109v1 *gviṭka šū* 'cow's horn', BS *go-viṣūṇa*, Tib. *ba-lap-gi rva*; III 85-76 *būysiṇā padī šū hiya ranūṣkā* 'scrapings of burnt goat's horn'; III 93-258 *gviḥā: šū ranānū* 'cow's horn is to be ground'; plural, Manj. 284 *sahaica hai šve* 'hare's horns' (as impossible); III 72-156-s *padāmdāmdā būysa šve saṅga* 'they blew on goat horns, conchs' (**padaunda*-); adjective, *ṣvinaa*-, Sid. 102r7 *ā vā ṣvinai ā vā hiṣanai yaṃdrā* (BS *yantra*-) *padimānā* 'a tool of horn or iron must be made', BS *yantra*-, Tib. *rva-ham*, *léags-kyi sbubs hjam-po* (*sbubs* 'hollow', *hjam* 'soft'); II 129-71 *u ṣvinā-daṣṭānya byaṣṭi-lika mārsalā šā* 'and one hammer (BS *musala*-) fitted with horn handle'. From base *ker*- IE Pok. 574-7 (see *ṣṣiṅgya*), with increment -*u*-, Av. *srū*-, *srūā*- 'nail, horn', adjective *srvaēna*-, *srvara*-, *nivaṣṭakō*. *srva*- 'with crooked horn', Zor.P. *srūw*, *sruv*, *sruvēn*, N.Pers. *surū*, *sarū*, *sarūn*, Balōči *surum*, *srumbē*, *srō*, Yidya *šū*, *šūū*, plur. *šūwi*, Parāčī *šī*, Sangleči *šōu*, Waxī *šou*, Yazg. *šow*, Sarikolī *šaw*, Oss. D. *siūā*, adjective *siūgin*, *siūon* 'with horn, horned', I. *siū*, *sy*, *syk'a*, *sk'a*, *sydžyn*, *siūdžyn*, *syon*, *āstdā-sion* 'with eighteen horns'; also D. *sug* 'branch', I. *syg*; and D. *siūoi*, DI. *sik'o* 'hornless'. But Pašto *škar*, Wanctsi *šukar* 'horn'.

šū 'son (i)', II 26·32·8 *šaniraki spāta šū* parallel to II 26·31·6 *šaniraki spūta pūri* 'son of the official Šaniraka'. This *šū* from **šūta-* has *f-* either from *šuta-* developed after *i-* (*abi-*, *vi-*) and then separated or direct from **višūta-* after loss of first syllable vowel (as *prūva* 'fort', Kroraina *pirova*) from *višūta-* attested in Zor.P. *višūtak* 'progeny', to Av. *hau-* 'bear children'. See also s.v. *ahryāñe*. For *visai-* > *se-* see s.v. *bisvīraa-*, and *smā* 'sons'.

sū-karasa, see s.v. *suva* 'fame'.

ššūni 'loins', plural Z 20-45, to a sing. *ššūni-, in a list pālsuve ššūni pātīve rrimā hurā 'ribs, loins, legs, fances, thigh'; I 147, 56v4 ššūvā (loc. plur.), BS kaḥi-, III 92-245 ššūyū banānā 'to be tied on the loins', III 92-245 mamgārā ššūnā rrāḥi: jemdā 'it removes chronic pain of the loin'; I 183 101r5 ššūnā rāhā. From *šrauni-, Av. sraoni-, Sogd. šwn, Zor.P. srēnak (au¹ > ē, or read *srōnak), N.Pers. surān, Šuyni šūn 'bip', Waxī šūnj (*šrauničt), Sanglečt šinj 'thigh, hip', Orm. suno, Pašto šna 'hip-bone', Balōč srēn. IE Pok. 607 klou-ni-, Lat. clūnis, Celtic Welsh chun 'hip', O.Norse hlaim, Lit. šlaunis, possibly base IE Pok. kel- 'bend'.

sumca 'beak (of bird)', *ṣumcha*, v 34I, 83v2 *kūla kṛiga*

vaśarā mānuṣāṇāna ṣuṃcāna bīnāna paśasabirivāndā 'millions of cocks with diamond-like (BS *vajra-*) beak were beating out music', BS G 37, 77b6 *paśiṇa kukkuṭa-kotyo vajra-tuṇḍena tūryāni parāhananti sma*; v 342, 83v4 *kṛṇḡa cira hāmāta ysarnnaina ṣuṃcā(ṇa)///* 'cocks appeared with golden beak'; BS G 37, 78a3 *paśiṇa kukkuṭāḥ prādur-bhūtāni suvarṇa-tuṇḍāni*; v 263, 89r4 *kūla kṛṇḡga kyāra hāmāta ysarnnaina ṣuṃcā(ṇa)*, BS G 37, 76b5-6 *paśiṇaḥ kutkuṭāḥ prādur-bhūtāni suvarṇa-tuṇḍāni*; Tib. *mchu*; *gser-gyi mchu-čan*; *rdo-rjeḥi mchu* (*mchu* 'beak'). If *ṣ-* is from *č-* one could compare O.Ind. *cancu-* 'beak', to IE 523 *kank-*, 537-8 *kenk-* (of hooks), O.Ind. *śanku-* 'peg', N.Pers. *čang* 'claw', O.Engl. *hōc* 'hook', Lit. *kėngė* 'hook'. See above *tcamjsa-* 'hair'. In *ṣuṃca-*, *ṣuṃcha-* one could see **śundaci-* with Parāči *śuṇḍ* 'lip'; O.Ind. *śuṇḍa-* 'tusk', Tokhara B *šunk-* 'belly'. See also s.v. *šambajsa-*.

-*šūda-*, see *hasūda-*, III 7a12 *jāphau jsa hašūdā* 'stirred (?) from the depths'.

-*ššūda-*, see s.v. *āššūda*, *ššar-*.

šūḍātā 'salinity', v 132-58, 1b1 *ttiḍātā o šūḍātā* 'sourness or saltiness', abstract to *šūra-* 'saline'.

šunauṃā, v 28r4, see *ššānaumā* 'favour'.

šun-, *šva-* 'place, insert', Sid. 153v4 *balohaṇa ṇuṣṭāṇa, kuṣṣaviṇa rriṇa ṣunāṇa u padajsaṇa* 'it must be rolled in a cloth; it must be placed in sesame oil and it must be burnt (heated by fire)', BS *pradīpya caila-tailāt*, Tib. *ras-kyis dkris-te, til-mar-gyi naḡ-du smyugs-la bsregs-te* (*dkris* 'wrap', *smyugs* 'put in, insert'=*bčug*); Sid. 155r1 *basta-likaṇa padānaṇa ṣyanāṇa padajsaṇa* 'it must be put in a closed vessel, it must be burnt' (here *ṣadānaṇa* is written with *ṣa-* for *pa-*; note also I 159, 72v3 *padānaṇa pyanāṇa* 'to be covered in a vessel'), Tib. *snod-kha sbyar-gyi naḡ-du bsregs-pa*; Sid. 155r5 *ššāṇāṇa khu re va rru harṣṭa, haysgvā ṣyanāṇa* 'to be boiled so that only oil remains, to be put into the ears', Tib. *bskol-te, til-mar ṇi-che* ('only') *lus-pa smar blugs-na*; III 86-98 *nīyakā, ahaḍi-vārrjā bīṃdā bīṣvāṇa u bidai hā hamaysā śikarā parkināṇa* 'butter, it is to be placed upon the leaf of a gourd and, on it, is to be sprinkled powdered sugar'; preterite, **šuta-*, *šva-* II 77-18-9 *śai pvaica jsa jsām drraijsai švādū* 'from one piece of covering (cloth) we put one *draijsaa*-garment'; II 78-46 *u šā jsā pvaica pihaja hūdāṃdū cū miṣaka va yaragaka švauda* 'and one covering (piece of cloth) of value we gave which they put on *yargaq* pelts for dress' (*yargaq* Turkish). From *šau-*, *šuta-* present *šu-n-*, and *šya-* < **švya-*, *bīṣva-* < **abi-šva-* (see *bū-* in *būṣṭātā-* 'stairs'). Hence base *šau:šu-* with ambiguous initial *ṣ-* (IE *ks-*, *ks-*, *kr-*, *kl-*, *ps-*), but the meaning 'put in', indicates IE *kseu-* beside IE *skeu-*, Pok. 955, *skeu-d-*, 954 *skeu-*, *skeu-* 'throw, put', to Av. *šau-*, *šva-*, Yasna 9-32 *vātō.šūta-* 'wind-driven', Vid. 2-10 *aiwišvat* 'he drove on', Yašt. 19-84 *daēvaṇ apa ašavaṇ* 'they drove the *daēva*-demons away'; this *vātō.šūta-* is glossed by Parsi-Sanskrit *vāta-prasārīta-*, and by Zor.P. *aβr kē vāt šwnkyn/šwukyn* **šōnakēn*, **šavakēn*. M.Parth.T. *fršwān* 'send', present *frašāv-*, preterite *frašūḍ* suits this *šau-*, rather than *šau-* 'to go' (*čy-* and *š-* have coalesced in Avestan and Parthian, but are distinct in Khotan Saka and Ossetic). See BSOAS 23, 1960, 36-7; 24, 1961

470; Oss. D. *ānsonun*, I. *ānsonyn* 'to send' may contain this same *šau-*.

ššund- 'raven', plural Z 2-48 *ššundā*, fem. sing. II 70-116 *šāmdā tsvā* 'the female raven went', gen. plur. Z 4-59 *ššundānu*, III 70-112 *šāmdām*; gen. sing. III 70-116 *še šāmda hīvi tti* 'the nest (?) of one raven'; with *-kya-* suffix, III 47-53 *šāmdakyi*, = III 38-34 *šaudakye*, = III 35-35 *šādakye*, = III 40-10 *šaudakya*; with *-la-* suffix, III 70-116 *šāmdala*. To Waxī *šend*, *šōnd* 'raven, Khovar lw *šonthu*; Oss. D. *sunt*, I. *synt*, plur. *synlytā* 'raven, corvus corax'. From **šuvant-* 'swooping' to base *šau-*: *šu-* 'go swiftly', IE Pok. 954 *skeu-*, *kseu-*.

šumār-, *šamār-* 'to count', v 333, 27r5-6 *šā ju hvē ttu kuṃjsatu šau šau dāna šumārā* 'this man counts the sesame seed by seed', BS G 37, 24a7 *anyatarah puruṣas tatas tila-phalaka-rāser ekaikaṃ tila-phalakaṃ grhya*, Tib. *gšan-šig-gis til-gyi hbruhi phuo-po de-las hbru re-re-nas blans-te*; 3 sing. K 70, 2v3 *tta khu šīya ttāra vi hve*, *pūša ttrāmi kiṣāṇa bāṣa, baḥyauna pera šūmeda* 'so as at night in darkness a man enters at once into the thick grove, he counts the leaves of the trees', = K 66-139-40 *tta khu šīvi ttāri vi hvē puša ttrāme kiṣiṇa bāṣa, baḥyāni peri šūmedī*; Manj. 59 *tta khu šīya šamāra jsāve* 'just as he goes at night to count'; K 67-151 *šī ttāde vi ššāṃ sam puša ttrāme šamāri nīyāṇa* 'he being in darkness at once enters, he counts in the midst'; K 143, 1r1 *tti au šāvāṇi nva yāṇq ttuṣāttā šamaridq* 'then they count the void (=BS *śūnyatā*) according to the listeners' vehicle' (BS *śrāvaka-yāna-*); K 154-37 *vīna jaḍi šamāre yāda para-šāmdha ime* 'without the counting of ignorance, may I ever be pure' (BS *parisuddha-*); preterite, participle with negative, SuvO. 5r4 *puṇīṇau haṃbīsā avamātā ašumuḍā atāṣṭā* 'heap of merit immeasurable, uncounted, inconceivable', BS *puṇya-skandham aparyantam asaṃkhyeyam acintiyam*; II 93-45-4 *kṣaṣṭi šamāḍḍā jsā* 'with count of sixty'; noun, N 75-18 (*śu*) *murjo ve luṣīyu* 'well instructed in calculation', BS *saṃkhyā-gaṇanā śikṣito babhūva*. See also *rraukyo*. From base *mar-* 'to count', see above *patāmar-*; Sogd. *šm'r-* 'to think', *pīšm'r-* 'to count', M.Parth.T. *šm'r* 'number', Zor.P. *ōšmurtan*, N.Pers. *šumār*, *šumurdan*, Pašto *šmēral* 'to count'. IE Pok. 969 (*s*) *mer* 'to observe', Greek μεμεριπρω 'care for', Lat. *memor*, O.Engl. *mimorian* 'remember', Lit. *merėti* 'care for'.

šūra- 'saline, salty', Sid. 4v3 *šūra*, BS *lavaṇa-*, Tib. *lan-čhwaḥi ro bro-ba dan*; Sid. 104v4 *ttāra u šura* 'sour and saline', BS *amla-lavaṇa-*, Tib. *skyur-ba dan, lan-čhwa dan*; III 79-12 *šūrā utcā ttaudā* 'salty hot water (met on a journey)'; Z 16-55 *šūra* (MS *pūra*): *ūtca samudru eka-raysa šūra biṣṭā* 'water in the sea, of one taste, wholly saline' (*ṣ* certain), parallel to *eka-raso bhavati yad uta lavaṇa-rasaḥ*, Pali *eka-raso loṇa-raso*. Abstract **šauratāti-*, v 132-58 1b1 *ttiḍātā o šūḍātā* 'sourness (bitterness) or salinity'. From **šaura-*, Zor.P. *sōr*, N.Pers. *šōr* 'salty', but Oss. D. *sor*, I. *sur* 'dry' (see BSOAS 13, 1949, 136-8). O.Ind. *kṣāra-* 'salty taste' from *kṣā-*, beside *kṣau-*.

šūra- 'this', see *šāra-*.

ššuva 'fame', Z 5-23 *ka hā ššuva hārthunu āta* 'when the report suddenly came'; Z 2-3 *ššuvaḥ bulysuburo tsutātā* 'his fame has gone far'; Z 22-333 *ku ššai ššuvo baḥysā ne*

pyūṣḍe 'where even the report of the Buddha he does not hear', Z 23.122 *ttu ṣṣuṣḍ biṣṣu cīrā biraṣṭe* 'he has spread that report everywhere'; K 5, 143r4 *pajṣama ṣṣva-karaṇa yādāndā* 'they made honour, celebration of fame', Tib *mchad-pahi las byed-de*; v 38, 128v4 *ṣṣu-karaṇāna* 'of makings of fame'; SuvP. 70r3 *ṣṣve*, BS *yaṣena kīrtiyā* (dyadie); v 94, 17v7 *pajṣama ṣṣvattetā jṣa* 'with worship (and) fame' (**śraukatātā*-); IV 23.3 *dyāma ṣṣva arṃyāya* 'sight (and) fame of Amityus'; JS 15v4 *ṣṣva nōma ni hūṇa* 'do not speak fame (and) name'; From **śraukā* > *ṣṣuvā*-, thence a second *-kā*-, in Z 5.25 *ṣṣāra ṣṣūko hūṇe* 'to speak the good news'. To Av *sravah*-, Sogd. Man. *srug* 'speech', Pahlavi Psalter *ṣṣwk* 'song' (Syriac *zmyrt*); Sogd. Bud. *ptsr*'w- 'to consecrate', *ptsrwm* 'formula, sayings', *psrwyk* 'female musicians', Zor.P. *srāyitan*, N.Pers. *sarāy*- 'to sing' *surōd* 'song', Balōči *sun*- 'to hear'. IE Pok. 605-7 *kleu*- 'hear', O.Ind. *śṛṇōti*, *śṛutā*-, Av. *surunaoiti*, *srūta*-, Greek κλέω, ἐκλυον, κλυτός, Lat. *clueō* 'be named', Celtic O.Ir. *cloth* 'fame', Welsh *clod* 'fame', *clyw*- 'to hear', O.Engl. *hlēodor* 'sound, melody', Lit. *šlovė* 'pomp', O.Slav. *slovō*, *sluti* 'be called, famed', *slava* 'fame'.

ṣṣai 'even', I 137, 44v2 *vyāghra-naka ṣṣai*, 'even the plant *vyāghra-nakha*- ('tiger's nail')', BS *vyāghra-nakhasya* *api*; v 14, 10v2 *khvī ṣṣai biṣṣa jṣina jya tya* 'even when his life has wholly ceased'. From **fṣāi* oblique to **fṣa*- < **afṣa* < **apiṣa*- to O.Pers. *apiy*, Av. *api*, Greek ἐπι, ἐπι, ὀπισθεν, ὀψέ, Lat. *ops*- > *os*- (*ostendo*); like *tca*- < **ftṣa*- < **paiṣa*- (Av. *paitiṣa*-), Sogd. *pē*- (*pēkwyē*- 'to fear'), Yānābī *ču*- (*čukēr*-), Pašto *ca*- (*c=ts*, *camlāstāl* 'lie down'), Oss. *dzu*- (*dzubandi* 'talk').

ṣṣai, *ṣṣei* 'this of his', later *ṣṣai*, *ṣṣe* from *ṣa*- 'this' and *yī* pronoun.

ṣṣaikā 'this', Sid. 138v4 and frequent, see *ṣṣāka*, inflected with *itaka*-, *ttika*-.

ṣṣaica 'branch (?)', III 96.8 *aṣvagarbinaṣ bagala yṣaranā ṣṣaica* 'tree-trunk made of *aṣvagarbha*-emerald stone, branches of gold'. Here BS *aṣvagarbha* variant with *aṣma-garbha*- is probably 'emerald'. In *ṣṣaica* from **ṣinca*- can be found a cognate of *ṣṣingyā*- 'shoot, stalk' (from the base IE *ker*-, *kr*-), hence *ṣin*- with *-ga*- to *ṣinga*- and then suffix *-či* **ṣingaci*- > **ṣincū*- (for *-či* note Šuynī *sāpc* (*c=ts*) from **sapači*-, quoted to *ṣavara*-). The association of 'tree-trunk' and 'shoot, branch' is shown in Z 2.114 *skandha ṣṣāgya*; Z 7.20 *skandhā u ṣṣimgya*; Z 13.153 *skandhā*...*ṣṣimgya*, with BS lw *skandha*- 'trunk', see s.v. *bagala*-.

ṣṣaidā 'adheres, attaches', III 84, 44-5 *tcimañi garkhyā hamāre u kyahāre, hawvi-v-i ṣṣaidā* 'his eyes become heavy and they iteh, its strength is affected'; III 85.65 *khū tcimañia ṣṣaidā* 'when eyes are affected'; III 93.266 *tcimeña ṣṣaidū* 'the eyes are affected'; Sid. 131r3 *perā āchā ṣṣaide* 'epidemic diseases attack', Tib. *bla-gñan-gyis thebs-pa-la* (*hdebs* 'be afflicted'); uncertain context v 394.2893v *ṣṣide*. From base *śrai*:-*śri*- 'eling, rest upon', *ṣṣaidā*, *ṣṣaide* < **śrayatai* and **śrayantai*, to Av. *śray*-, *śrita*-, O.Ind. *śrayati*, *śritā*-, see s.v. *būṣṣātā*- 'stairs' (**abi-śritā*-). IE Pok. 600-2 *klei*-, Greek κλίω, κλίωω, κλιτός, Lat. *clinō*-, *-āre* 'bend, incline', *cliens*, *clemens*; Celtic Mid.Ir. *clē*, Welsh *cledd* 'left, unlucky', *gogledd*

'north', O.Saxon *hlinōn*, O.Engl. *hlinian* 'lean', Lit. *šliejū*, *šliėti* 'lean on', Slav. Russ. *sloj* 'layer'. IE *kl-ei*- to *kel* 'incline', with *-s*-, see above *ṣās*-, *ṣīs*- < *śraiṣ*-, Av. *śraiṣ*-. *ṣṣema* 'elay (?)' as 'sticky stuff' (as Zor.P. *dōsēn* 'elay'), IV 71b1 *ṣṣema i kiṇa* 'one *kin*-measure of clay'. See above s.v. *ṣās*- 'adhere', *ṣemāṃgye* 'sticky', BS *piccha*-, Oss. D. *sans*, I. *sasm* 'glue'.

ṣemāṃgye 'sticky', fem. plural, Sid. 145v2 *āṣkyi ṣṣye, u ṣemāṃgye u kahaitte u hasu* 'tears white, and sticky; and itches; and swelling', BS *ṣita-apadeha-piccha-aśra-kaṇḍā-sopha*-, Tib. *mchi-ma hbyar-hbyar-po dap g-yah-ziṣ skraṇ-ba rnanis yino*. From **śraiṣma*-, **śraiṣmāna*-, participle to *śas*- < *śriṣ*- 'adhere', with *-ka*-, fem. *-jā*-.

ṣer- 'move', Z 13.111 *kho bātāna ṣerāte bina kho ju ye ggari iñi pātāyā* 'as the lute moves in the wind, as it echoes from a mountain', parallel to Tib. *rluṣ bskyod* ('moved by wind'). From **śārāya*- 'move quickly', Av. *γṣar*-, *ṣgar*-, *γṣād*- 'move, flow', Sogd. Bud. *ṣy'rt* 'ṣy'rt' 'swift', *ṣy'rtr* 'swifter', Man. *ṣyrt*. Chr. *ṣyrt*, *ṣyrt*, Bud. *ṣy'rt'k*, Pašto *ṣyard*, Wanetsi *ṣyarda*, *ṣyard* 'haste', *ṣyar*, *ṣyarda* 'quick'; Oss. D. *zyorum*, I. *zyoryn*, *zyord* 'run' (**zyar-μ*-). IE Pok. 487-8 *gʰhder*-, O.Ind. *kṣārati* 'runs, flows, streams, vanishes', Greek φθέρω, φθέρωω 'make perish', φθορά 'destruction', O.Ind. *nirjhara*- 'waterfall' (dialectal *jh*-).

ṣer- 'play music', III 46.13 *māgadha* (BS) *māsta ṣṣākāṇi va ṣṣrida* 'the exhilarated bards play music for the lovers'; = III 34.6 *māgadha māsta ṣṣākāṇi va ṣṣrida*; III 35.38 *ṣṣrida jūhe jṣa khu ranija bina ṣṣkū* 'they play with love as one touches a jewelled lute'; III 38.37-8 *ṣṣrida jūhaunai hva biṣṣāka* 'they play music; the talk of love is spoken'. From base **śārāya*- 'to sound', Sogd. Bud. *ṣy'yr*- 'to call', Man. *ṣy'r* 'cry', Bud. *pṣyrr*- 'be named', Man. *ṣyrrtyy* 'named', Chr. *ṣyrr*- 'to call, name', perfect *ṣyrrd't*; *pṣyrry* 'eries', perfect *pṣyrrd'rt*, N.Pers. *ṣayār* 'ery'. IE possibly *zger*-, *gzer*-.

ṣṣeṣā 'this', III 132, 543 *ṣṣeṣā karmā* 'this *karma*-act', = III 132.5b1 *ṣṣṣā karmā*. See *ṣa*-.

**ṣṣeṣte* 'adhered, attacked', JS 27v3 *veysvā ṣṣā drronve ṣṣve tvī bede pajse* 'among the lotuses the scorpions upon you attacked strongly' (written *ṣve* for *ṣṣe*), from base *ṣās*- < *śraiṣ*-, see above *ṣās*-, *ṣīs*-, participle *ṣṣiṣta*-.

ṣṣaiṣṣai 'adhered, attacked', II 121.218 *daukha ma ttadī ṣṣaiṣṣai* 'trouble attacked me only so far', translation BSOAS 30, 1967, 98. To base *ṣās*- *ṣṣiṣta*- 'adhere, attack, afflict'.

ṣṣau, *ṣau* 'official title', without inflexion, only in official documents, by which an eponymous year is named (but without number, seemingly therefore a yearly change), in place of *ṣau*, there occurs also II 33, 3b8 *ṣalya-bāyai pharṣa ṣāṇḍara* 'year-presiding *pharṣa*-official (judge?) *Ṣāṇḍara*'. The title *ṣau* is found before the following names: *kharaṣana*, *kharaṣau*, *painakā*, *vādyadattā*, *viṣa*, *viṣarakā*, *viṣarakamitta*, *viṣnadattā*, *ṣāṇḍatti*, *ṣūresa*, *ṣvānakai*, *ṣacū*, *ṣanūrā*, *ṣanīrakā*, *ṣāṇḍū*, *ṣarṇadattā*, *ṣilā*, *ṣaihyi*; Tib. *khraṣisā* (*bkra-ṣis*), *khri dārrjai* (*khri rdo-rje*), Chinese *kīma tcūna*, *kīma tsūna*, *phwai huihi*. The title follows other titles: MT 0489b1 (SDTV 80) *āmācā ṣṣau vāṣṇadattā*; II 72.8.2 *tcz-ṣi āmācā ṣṣau viṣaraka* v 218b1 *hiyande ṣṣau viṣa*; II 62 *Ačma i hiyaudā āmācā*

-škar- 'draw', see *haškarā* 'pincers'; *kār-*.

-škal- 'cut, cut out, off', with preverbs *ni-*, *pā-*, *va-*, *ha-*, III 137-17-8 *cū būra caidā* (BS *cintā-*) *nva kšame ttā naiškālida* 'whatever thoughts they separate out at will'; II 59, 322 *niškalyāme hiya padaja* 'custom of analysis'; participle III 137-12 *naiškaista ja*; infinitive, II 12110 *pastauda naiškešce*, II 100-230 *pastauda naiškaistai*; noun, K 58, 26v2 *niškici ja*, Sid. 19r3 *niškeca*, Tib. *bye-brag* ('distinction' = BS *višeša-*); *pā-*, *pi-*, *pe-* Z 14-36 *kyai paškalindā* 'some analyse him'; Sid. 140v5 *hva hva dušā ja peškalyānā* 'severally with the *doša*-states it must be distinguished', Tib. *nad-gzi so-sohi sman-gyi sde-chan-gyis dugs bya-bu dan* (dugs 'warm'); Sid. 134v2 *mau ja āchai, piškelyāme va* 'to remove the disease from liquor', Tib. *chan-nad bsal-bahi phyir*; noun, Sid. I bis v3 *piškālā*, 'chapter', Tib. *lehu*; Sid. 121r5 *peškala*; SuvO. 55v7 *šamdye paškalyau* 'parts of the land', BS *prthivi-pradeše*; Z 5-56 *bišā dvāsu paškala kāna* 'all twelve sections are to be thought of'; III 24, 21b3 *šadyi paškala vīra* 'on the piece of earth' BS *prthivi-pradeša-*; v 332, 24v1 *hiyaušca-paškālā* 'having form as desired', BS *kāma-rūpiṇaḥ*, Tib. *hdod-pahi gzugs-čan*; preterite, participle Z 2-105 *kanyau samudru paškalstu yindā bišū* 'be can analyse all the sea by drops'; with negative Z 6-34 *hāra aviškālsta* 'things (elements) are not distinct'; III 24, 20a1-2 *avyūhā aviškastā* (dyadic) 'without display', BS *avyūha-*; with *va-*, Sid. 133v2 *vaškala* 'chapter', Tib. *lehu* (not III 69-93 *vaškaista haudva pasta* 'thrown, both fell down'); with *-s-*, Sid. 3r4 *vaškalyā-mata mase* 'only a moment', BS *nimeša-*, Tib. *mig hdsam-bahi yud-čam-la*. With preverb *ha-*, Sid. 146r5 *haškakālā ja*, Tib. *ras* 'cloth'; SuvP. 61r4 *dr-haškālā*, BS *tri-loke*; III 4, 10v3 *drā-haškālī ysama-šamḍai* 'the triple world'. From base *skard-* (*-d-* increment to *skar-*) 'to cut', Sogd. Bud. *synkt-škrδ'k* ('jujube-cutter') the mainah bird'; *wyškrδ-* 'to break up', *wškrδ* 'needle', *ptškrδ*; Man. *nškr* 'explanation'; N.Pers. *nišgardah*, *nišgirdah* 'cobbler's knife', Oss. D. *k'ardeū*, I. *k'ardiū* 'cleft' (see above *keca* 'cleft'); Orm. *parčar-* 'to cut' (**pari-sčard-*). IE Pok. 938-47 *sker-*, *sker-d-* 'cut', Celtic O.Ir. *scerdi* 'snatches off', O.Engl. *scort* 'short', Lit. *skardūs* 'steep', *skerdsiū*, *skersti* 'kill', O.Slav. *o-krūdū* 'tool to cut stone', Russ. *oskord* 'large axe'. See also *škālā*.

škala 'dry places', Z 22-116 *dara škala hvetā* 'ravines, dry places, clefts'; adjective, *škala-*, *šakaln-*, *šakālā-* 'dry', III 59-20 *vira šakaln brrinji* 'there dry places' (dyadic), BS *ujiangala-*, III 59-23 *šakala brrinjavā* 'in dry places'; III 42-1-2 *šakālā tcāranphñ* 'dry sticks, rods'; K 47-57 *dištā hā šakale vištā* 'she placed the stick in his hand'. From *hišku->ška-* (as *hištn->šta-* present to base *stā-* 'stand'), Av. *hišku-* 'dry' Sogd. Man. *šqwy* 'dry' (**hiškuvaka-*), *šwkc* 'dry', *pr'šwkc* 'dry', Turk. *qurnq*. See also *škūi*. IE Pok. 894-5 *sek-* 'to exhaust', Celtic O.Ir. *sesc*, Welsh *hysp*, Breton *hesp*, *hesk* 'dry'.

škālā 'sound, noise', Z 4-410 *šklā pātūsāmu* 'noise of drums', Z 23-160 *kāsa-škalu* 'noise of drum', I 171, 87r4 *gvañā škala u pañāyāma* 'noise and sound in the ear', BS *dhvani-*; III 72-162 *nndān škālā šamḍā tsau* 'noise of the leaders (?) came to the ground'; JS 7v1

ysirūm uštāmdī škālām davām puṇma 'they began to make noise loud to frighten the wild animals' (*škālām* infinitive in *-ānā*); K 33-56 *ysirā uštāmdā škālām jūhai gvāysāna* 'bitterly they began to cry out for separation of their dear one'. See also *paškāl-* 'to clap, snap (fingers)'. To base *skal-*, IE Pok. 550 *skel-* 'to sound', O.Engl. *sciellan* 'to sound', O.Norse *skjalla*, OHG *skal* 'noise', Lit. *skālijn*, *skālyti* 'bark continuously, howl' (from Polish *skolić*); *paskalā* 'rumour, ill report', Let. *skal's* 'sounding; loud'.

škāmakañā 'covering' (*ā < au*), Sid. 152r1 *u tteña škāma-kañā hā tvū arva vištānā* 'and in that skin is to be put that medicament', Tib. *skyin-par khon-du bčug-la* (*skyin-pa* = *skyi-ba* 'outside of a skin'). See *škauma*.

škālśa- 'pride', Z 2-71 *māniya škālśa* (dyadic) 'pride', (BS *māna-*); v 125, 7b2 *kādā škālśā* 'greatly, pride'; SuvP. 65r1 *cu škāši prracai mānā* 'what because of pride (dyadic)', BS *māna-darpa-āvṛta-*; III 1, 6r2 *škālśina* 'through pride', III 8, 16v2 *škālśina*; Z 19-80 *škālśi*. Abstract, SuvO. 36r2 *škālśatete ja bārrāštattete ja pāhāštāna aysmūna* 'with mind cleared of pride, exalting', BS *māna-mada-darpa-vivarjītena cittaena*; Z 22-242 *puṣṣo škālśatetu paśānda tharggu ysurre hiṣu aretu* 'you renounced at once pride, pain, anger, greed, envy'; Z 2-72 *bišū nā škālśetu mānā irdyau ja buhu hatacānāmā* 'all their pride (dyadic) we destroy by *rddhi*-powers'. From *skals-*, IE *skal-k-* or *skal-sk-*, with different *-s-* (IE *s*), Lit. *skalsėti*, *skalsėju*, *skalsiū*, 3 sing. *skalsi* 'be more liberal', *skalsis* 'prosperous, satisfying', *skalduti*, *skalioti* 'spill over'.

škālā 'piece of wood', Z 23-44 *henei candanā škālā* 'piece of sandal-wood' (BS *candana-*), Chinese *mu* 'wood' (K 643-1), like Tokhara A 15a6 *candaṃṣim* or (or 'wood'). From **skṛdo-* *-rd->-āl-*, base *skal-* 'cut'.

škū 'touch', 3 sing. K 21-5 = K 28-180 *bīna škū* 'he touches the lute', K 37-120 *bīnā škū* 'let him touch (play) the lute'; 3 plural, III 106-32-3 *bīnauna škūida* 'they touch the musical instruments'; optative 3 sing. III 47-57 *khu ranjñ bīna škūvī*, = III 35-39 *khu ranjñ bīna škūi* 'as one touches a jewelled lute', see s.v. *šer-* 'to sound'. Participle Z 13-114 *cu vara bīnāna aškusta adaunda štāna akrīya* 'what music there was untouched, unblown, unstruck'; Manj. 414 *bīnāna aškūstai štāna pāhyāda ramnñi hunra* 'delightful, sweet music they may play, though untouched'. See cognates s.v. *skau-:sku-* 'to touch', with *-šk-*, see **buškuta-*, v 155a4 *buškve* 'covered', and *škaumaka* 'skin'.

škūi 'relic', III 107-8 *ca būrā tta baiśyūnyai škūi vīrā* 'what is so over the Buddha's relic'; parallel to BS *śarīra-* (improving on BSOAS 10, 1942, 894; 905). From *škuwa-*, to Av. *hišku-* 'dry', see s.v. *škala-* 'dry', Sogd. Man. *šqwy*.

-*škūj-* 'stir, blow up', see *paškūj-:paškauta-*.

škūta 'in the throat' from **skautiā* (see *-t-* in *rraute* 'desire'), Sid. 100v5 *biji kūtāñq škūta sapala naṣphaštāñq* 'the sparrow (*bīñja-*) must be pounded, the green stuff in the crop must be removed'; I 159, 73v1 *kriṅga šau pāra u škūta pā jsahira biśā hira tta biśā hāysā dištāna* 'of the cock one wing and the things in the crop and in the belly, those are to be all thrown away'; III 73-171 *khvaṃ na hama*

ṣkūṭa ragai 'how shall I not have liquor in my throat?'. From **skauxti-* (or **skauti*) base *skauk-* to Sogd. Bud. ZK 'škwēh ZY ZK *prst ptw'st* 'throat and lips dried up'; 'škwēh *ptr'xwst* 'throat-obstructed', to base *skau-*, *skau-k-*; possibly 'hollow, tube', see *kau-* in *kuṣṣa-* 'hole'. The *hira* 'things' in the crop seem to be the *sapala* of Sid. 100v3, that is, undigested 'green stuff'. *ṣkūmāya*, see *naṣkūmāya* (II 60·29), possibly base *skau-* 'to prepare, fit, ornament'. *ṣkauṅgyā-* rendering BS *samskāra-* and *vyūha-*, see s.v. *ṣkam-* from **skāmanaka-*, fem. **skūmanijā-*. *ṣkaumaka* 'covering', II 60·17 *kagija ṣkaumaka* 'covering made of skin', see also *ṣkāmaka*. This meaning 'covering' suits the use with *kagija* to base IE (s)*keu-* (see s.v. *khoca*), but *skeu-* 'to flay' (Oss. D. *āsk'ujun*, I. *sk'uijyn*, *sk'ūd* 'tear to piece, burst') would yield a similar form. -*ṣkos-* 'swell', see *paṣkos-*. *ṣkv-* 'touch', III 106·33 *ṣkvida* 'they touch', see *ṣkū*. *ṣga* 'division of month, monthly quarter', V 243·37 *ṣga-v-a(m) dīda māsta ṣga khaiṇḍā habaḍa* 'this of them is full like the month's third quarter'. From **viṣukā-* > **uṣugā-* > *ṣga*. To Av. *viṣvank-*, *viṣpaṭha*. IE Pok. 1175-6 O.Ind. *viṣu-* 'in both ways', *viṣuva-* 'equinox', *viṣvank-* 'to both or all ways'. But *suvo* 'half' with suffix *-auva-*. *ṣta-*, present base to *stā* 'be'. *ṣtakulā-* 'abuse', Z 2·98 *ṣā ṣtakula muho vāte nasta* 'this abuse has settled on me'; Z 12·113 *tīyā ṣtakule yande haṇḍaru* 'then he abuses another'; Z 12·112 *ṣtakulce yande* 'he abuses'; Z 12·11 *ka ne baṭysānā ggūtrā ṣtakula-jsera hūnāte* 'if the family (BS *gotra-*) of Buddha may not be worthy of abuse'; V 111, 33v1 *aṣṭakulcu*, BS *abhaṇḍana-* 'non-abuse'; V 62·9 *apahāysīye-t-ī ṣtakūlai yanāti* 'he attacks it, may abuse it (yi)'; K 41·64 *ṣṭikulyāṇi jsai tta tta hūñiri* 'they were speaking to him with abuse' = K 44·181 *ṣṭikalyo jsai tta tta hūñiri*, parallel Sūtrā-lampkāra 91 'injuriērent'; K 40·51 *ṣṭikulaviyi*, = K 43·168 *ṣṭikūlavīyi*; dyadic, III 61·46 *cu mi ahamāñāṇḍā satva ṣṭikūla puḍāṇḍā* 'what beings despised me, abused me', with Prakrit *ahamānya-*, BS *adhimānya-* 'to despise', see JS 8v4 *ahamāne ysire hve ttrikṣa salāta* 'he spoke contemptuous harsh, sharp words' (BS *tikṣa-*, *samlāpa-*). From *stak-* 'resist, oppose', Av. *staxra-*, *staxta-* 'firm, severe', Zor.P. *staxm*, N.Pers. *ṣitam* 'violent', possibly Paṣto *stay* (**staka-*) 'sordid, astringent, binding', M.Parth.T. *stg-čšm* 'rigorous' (**staka-čšaṣma-*). IE Pok. 1011 *stāk-*, *stek-*, O.Ind. *stākati*, Umbrian *stakaz* 'statūtus', OHG *stahal* 'steel', O.Engl. *stiele*; O.Engl. *stæg*, O.Norse *stag* 'rope'. See also JS 29v2 *āstīye* 'you resisted' (**ā-staxta-*). -*ṣtar-* 'spread', see *āṣṭāre*, *biṣṭara-*. -*ṣtarr-* 'strew, spread', see *baṣṭarr-*, *paṣṭarda-*. *ṣtāma-* 'staying', II 76·72 *erākaṇa ṣtāmā*, adjective *-āma-* to base present *ṣta-* (< *hūṣta-*), see s.v. *ārā-*. *ṣpaṭa-* 'round (?)', II 85·16 (miscellany) *ṣpaṭa-garba kusijsihāru* (dyadic) 'with round belly'. Here *kusa-* 'round', to Av. *kusra-* 'bent, vaulted', N.Pers. *kus*, as gloss to *ṣpaṭa-* 'round', to be placed with Waxī *peṭ*, *puṭ*, Sarikolī *peṭ*, *puṭ*; *peṭ* 'round'; *garba-* may be BS loan-word *garbha-*, but note also Av. *garəwa-*, *garəbuš-*, Zor.P. *gaṣr*, M.Parth.T. *gr'b*; see *garba-*. Note also BS Mahāvīyutpatti

Ṣ889 *gilla-peṭṭa-* = *lamba-udara-* 'with hanging belly'; also *gilla-peṭṭha-*. See below *ṣvakā-* '(round) pill'. For *ṣp-* beside *p-*, note also *ṣṭika* 'commentary', BS *ṣikā* (III 100·10), quoted s.v. *ṣvrrai*. *ṣparggā* 'noise, twang', Z 24·410 *durnānu ṣparggā* 'twang of bows'. Base *sparg-*, *sprag-*, see s.v. *haṣpalgy-*, to IE Pok. 996-7 O.Ind. *sphūrjati*, Greek σφραγίζομαι, Lit. *spargēti*, *sprōgti*, O.Engl. *sprecan*. *ṣpuljei* 'spleen', Z 20·55 *ṣpuljei rrūva ṣṭi jatārrā bilga ysārā* 'spleen, intestines, lungs, liver, kidney, heart'; I 167, 82v4 *ṣpūmjā*, BS *plūhan-*; Sid. 100r1 *ṣpaijai*, I 167, 83v1 *ṣpūmjim* (-im-, -im= -ai-), I 151, 61v3 *ṣpaijā-rāḥi* 'pain of the spleen'. From **spzya-*, to Av. *spāzsa-*, Pāzand *spāz*, Zor.P. *spul*, *spuhl*, N.Pers. *supurz*, *uspurz*, Sogd. Man. *sp(rzy)li*, gloss to M.Pers.T. [*sp*](w)*rzyqyn* (**spurzikhēn*), Kāšāni *espūl*, Orm. *spuṣak*, Yidya *spāzsa*, Sanglečī *spāz*, Waxī *spurz*, Balōčī *isp'ulk*, Yazdī *siwarz*. IE Pok. 987 *sp(h)elgh-*, O.Ind. *plūhan-*, Armen. *paicaln*, Greek σπλήν, Lat. *liēn*, Celtic O.Ir. *selg*, Breton *felc'h*, O.Slav. *slēzena*. *ṣper-* 'flow, splash', III 80·31 *baṣṣga aysbānā saginā ṣperidā pūṣtyūṇi* 'the many stone channels pour out alarmingly'. With *va-*, K 60, 37r4 *utca vaṣperi* 'water splashes'. See *uṣpūr-*. IE Pok. 993-4 *ṣper-* 'strew, besprinkle, flow'. -*ṣprīs-*, see *haṣpalgy-*, *ṣparggā*. *ṣmā* 'sons (?)', II 86·48-9 *ṣajāta* (BS *sajāta-*) *divya ṣmā* 'kindred sons of the devatā', like *gyastaṣṣaa-* 'deva-putra, son of the deva-god'. From **viṣumaka-* > **vṣma-* > *ṣmaa-*, see *ṣū* 'son' < **viṣūta-*, to base *hau-*: *hu-*. IE Pok. 913-4 *seu-*, O.Ind. *savati*, *sūte* 'bear young', *sūmī-* 'son', Av. *hau-*, *hunāmī*, *hunu-*, *haota-*, Greek υἱός, υἱός 'son', Celtic Welsh *hag-en* 'girl' (**sukā-*). See also *ahvyāñe*. *ṣyan-*, see *ṣun-* 'to put'. *ṣyauñā* 'to be prepared', *ṣāñā-*, see *ṣy-*, *ṣ-*, *ṣṣta-*. *ṣva* 'fame', see *ṣṣuva*. *ṣva-* 'put', participle to *ṣun-*. *ṣvaka* 'pill', Sid. 121v4 *arvijai hā ṣvaka* 'medicinal pill', BS *varti-*, Tib. *ri-lu*; Sid. 122r3 *ṣvaka*, Tib. *ren-bu* ('pastil'), gen. sing. Sid. 121v5 *ṣvakye hiye krre vi* 'in treatment by pill', Tib. *ren-bu mas btan-bahi čho-ga*; plur. Sid. 151r2 *ṣvakye padimāñā* 'pills are to be made', Tib. *ri-lur byas-pas*; Sid. 149v5 *ṣvakyi padimāñā*, Tib. *ri-lur byas-la*. Note Tokhara *ṣpakīye*, *ṣpakaiṇi*. From **ṣapaḥā-* to base *sap-* 'be round', see *savū* 'box, basket', N.Pers. *sabad* (**sapatā-*) with *ṣ-* variant to *s-*, *ṣ-* (see s.v. *ṣāra-*); meaning like BS *varti-* to *vart-* 'turn round'; Tib. *ril-ba* 'round', *ril-bu*, *ri-lu* 'pill'. See also *ṣpaṭa*. *ṣvāra* 'this', see *ṣūra-*, *ṣūra-*. *ṣvā* 'report', K 38·145 *varai neṣṭāṇḍi kūṣṭai ṣvā na nirāme* 'there they placed him whence a report does not go out of him'. See *ṣṣuva*. *ṣvida-* 'milk', Sid. 156r4 *ṣvidā*, BS *kṣira-*, Tib. *ho-ma*; III 91·214 *ṣvida jsā*; V 296, 123 *ṣvidu*... *kho nuhu pādāṇḍā* 'milk... when they nourished me'; adjectives, I 181, 99v3 *ṣvidanīm* (-im= -ai-) *gūlya* 'pills from milk', Sid. 130v1 *ṣvidinai-v-ī hwaḍa khaṣṭa varāṣṇā* 'for him must be used food (and) drink from milk', Tib. *kha-zas ho-ma dan lian-čig-tu zos-na*; V 42, 87r5 *ṣvidinā raysa* 'milk liquids'; *ṣvidausta-*, Sid. 143v1 *ṣvidaustāṇ bahyāṇ* 'milk-

gūna cha sakṣā dyena 'to be seen, hairs, complexion, hairs'; Manj. 204-5 *sakṣye u gūnā kheṇḍa naysvāre* *tcemaṃ paḍauysna* 'like hairs and hairs (dyadic) they fall (fall out) beginning with the eye'. From base **safṣa-* to Waxī *śafṣ* 'hair', *śaṣp*, *śafē*, *śāṣ*, N.Pers. *śafṣ* 'thin branch', *śifṣah* 'ringlet', Pahlavi Psalter *špšy* 'rod'. See also *śauda* 'rod', Waxī *šipk*, *šōpk* 'twig, rod'. Note variants *s-ṣ-ṣ-*, see s.v. *śāra-* 'good'. Hence base *kep-* (*kiep-*, *ksep-*) possibly IE Pok. 543 *keipo-*: *kīp-* 'pointed wood, post', O.Ind. *śēpa-*, *śēpha-* 'tail', Lat. *cippus* 'post', and Lat. *scipiō*, Greek σκιπών. Hence **kseps-* > *śafṣ-*.

saṃka 'coral', see *saka*.

saṃkhal- 'smear, defile', Bcd 48v2 *cu āṃ ni saṃkhalāyāre* '(lotus in the water) which are not stained', BS *alīpta-*; Sid. 102v3 *saṃkhalāyānā* 'to be smeared', Tib. *bska-bar byaho*, Sid. 137r1 *sakhalāyānā*, Sid. 133r2 *saṃkhalāyānā*; 3 sing. Z 22-259 *ne saṃkhalāyānā saṃtsera* 'is not defiled in the saṃsāra-migration'; participle, Z 6-22 *asaṃkhalāyānā* 'undefiled'; JS 8v4 *bṇa saṃkhalāyānā* 'smeared with poison'; Sid. 9v1 *saṃkhalāyānā*, Tib. *bskus-te*; III 75-215 *biṇḍa hā saṃkhalāyānā* 'they smeared (butter) there-upon'; nouns, K 9v2 *saṃkhalāyānā*; Sid. 142r5 *saṃkhalāyānā* 'ointment', Tib. *bska-ho*; Bcd 45r2 *saṃkhalāyānā* *jsa*, BS *vilepana-*; Sid. 147v4 *saṃkhalāyānā* *tcīṇṇa hā ni paṣānā* 'it must be smeared on, but must not be put into the eye' (-*āṃ*=*ū* 'and'), Tib. *miḡ-gi pḡyī-rol pags-palī steṇ-du bskula*. From *saṃ-* and base *khal-* (present also *khal-*), participle *khalāyānā* < *xard-*; the *saṃ-* is perhaps rather from *tsam-* beside *ham-* than BS loan-word. To base *xard-*, N.Pers. *xard* 'clay', Chorasm. *xōrk* 'dust', Šuynī *šarθk* 'clay', *šard-*, *šuxt*, Yazg. *xawδ*, *xaxt* 'defecate', Yāyn. *xārd*, Pašto *xarəl*, *xor* 'muddy, dirty brown', *axērl* 'to plaster', *axāra* 'plastering', *waṛa* 'silt', Waxī *xūrdal* 'defecations'. Possibly Av. *xarədayd*, variant *xarδ-* (Yasna 10-15) (but Parsi-Sanskrit gloss *buddhi-*). See also *khārgga-* 'mud'. Possibly IE (s)k(h)er-, or -l-.

saṃgga- 'stone', Z 22-116 *saṃgga gūla* 'stones, clay', Sid. 12v5 *saṃgā*, BS *aṣmari-*, Tib. *rdehu*; JS 25r3 *garyau saṃgyau hvasta* 'struck by stones from mountains'; III 104-41 *saga jsa styudyera hera naiṣṭa* 'than stone there is nothing harder'; III 72-152 *hī nāya sagyau ūca* 'place a bridge with stones in the water'; v 65-8 *raṃna-dvipāna saṃgā* 'stones from Ratna-dvipa'; III 71-151 *ca burā hīra ide garkha, saṃgā, hīsaṃ ttralau sā* 'whatever things are heavy, stone, iron, tin, copper'. Adjective, -*ṇaa-*, III 109-8 *saṃgīnai vuṣki* 'stone tool', v 243-35 *sagīnai ysaira*, = ibid. 38 *saṃgīnai ysairi* 'stony heart'; adjective, -*āda-*, III 79-10 *dūrā tti jsām sagāda* 'hard then also stony'. To Av. *asanga-*, O.Pers. *a θ g* **aṣanga-*, M.Parth.T. 'sug, Zor.P., N.Pers. *sang*, Sogd. Bud. *suk*. IE Pok. 18-22 *ak-* 'sharp', with -*n-*, 19 Greek ἀκραινα 'point', ἀκόνη 'whetstone', ἀκavos 'thorn' Lat. *agna* 'awn', Got. *ahana*, O.Engl. *egenu*, plur. *ægnan* (> *aren*), Lit. *asūls* 'edge'.

saṃgaka 'small stones', I 177, 93v5 *drāma saṃgaka hamāri* 'such small stones occur', BS *aṣmari*. See *saṃgga-*.

saṃgūrūna 'vermillion', III 80-20-1 (the journey) *maṃ haḍa saṃgūrūna sasta hwaṇḍvā āvūṃ* 'conspicuous in my vermillion-coloured mantle I came among the men',

from **sangaura-* to N.Pers. *šangarf*, Armen. lw *sngoyr* 'rouge, paint', *sngourem* 'to paint', O.Pers. *sinkabruš*, Elam.-Pers. *šingabruš*; Kroraina *sānapru*, *sanupru* (see BSOAS 24, 1961, 482 and BSOAS 11, 1946, 781-2). For variant *s-*, *ṣ-* see s.v. *śāra-*. The adjective -*ūna-* suffix is from *-auna-*, see *mānandūna-* 'like', but here -*ūna-* is rather from *gūna* 'colour' as in *dajūna* 'flame-coloured'. See also *siṃjsūrā*. A reading *saṃgū rūna* 'stone and rust' (?; see *rruma-*) has been set aside.

sacha 'plant name', Sid. 9v5 *sachi bāta*, BS *jhaṣā*, Tib. *jhaṣa*, Sid. 106v1 *sicha bāta*, BS *bala-*, Tib. *bala*; Sid. 129v1 *secha bāta*. Three colour names occur with the *sacha* plant: III 96-181 *mijem-jūna sachi perā* 'reddish leaves of the plant'; Sid. 100r4 *dajūna sacha bāva* 'red *sacha* root', Sid. 100r4 *haryāsa sacha bāva* 'black root of *sacha*'. O.Ind. *jhaṣā* is *uraria lagopodioides*, and *bala-crataeva* Roxburghii. The form *sachā-* would show *kh'* or *ēy-*, both from a base IE *kak-* 'bend; branch, fork' O.Ind. *sākhā* 'branch', N.Pers. (with *ṣ*) *ṣāx*, Armen. *c'ax* (**ksākh-*) 'branch', Lit. *šakā* 'branch', *šakē* 'fork', O.Slav. *sokū* 'twig', Russ. *soxa* 'plough', Got. *hōha* 'plough'. See also above *śājsana* 'fork'. Here with *s-* beside *ṣ-*, see *s-ṣ-ṣ-* s.v. *śāra-* 'good'.

saja 'passing of time (?)', K 52-8-3 *ustamausye saja vi ṣāna* 'being at the last passage of time'. Hence from **saā-* to *sak-* 'to pass', see *skyetā* 'time' < **sakati-*, and *sāta-*.

saṇa- 'plan', BS *upāya-*, with *daṣṭa-* 'skilled', Bcd 52r3-4 *hajvattā u daṣṭa saṇā* 'wisdom and skilful planning', BS *prajñā-upāya-*; K 57, 25r2 *daṣṭi saṇe jsa* 'with skill'; adjective, v 164r3 *hajū ggumātā saṇāvā* 'wise, trained, skilful'. With Tokhara B *sān*, plur. *saṇāma* 'plan', to Iranian base *san-*, *san-d-* 'to produce', in form coalescent with BS *saṇjñā*, in the Prakrit *saṇjñā-* 'concept'. See *sand-*, *sasta-*, v 308, 10a1 *sanda-hvāṇānā pra(caina)* (following in the previous clause *pyūvāre* 'they hear').

saṃñyau jsa 'with dungs', see *satāna-*, *saṃna-*.

saṃja 'document', v 273, II 2-9-10 *ṣā saṃja pramāna himā khvī pharṣa maharā pyasā* 'this document becomes authoritative when the *pharṣa*-official Mahara signs it'; ibid. 3 *ṣ(ā) saṃja tṭye pramāna ca phema spāta pakadā piṣkala* 'this document is of that authority which is the section of the *spāta*-official Pakada of Phema'; v 273, II 1, 2 *ṣā saṃ(ja) tṭy(e) pra(c)aina c(a) phema spāta pakadā*; ibid. 6 *ṣā sa(m)ja pramāna himi khvī pharṣa...* *(pya)śdā*. This *saṃja* is parallel to *pīḍakā*, v 1-6392-7-8 *ṣi pīḍaki pramāna himi khu hā puṇārrjāṃ haṃguṣṭi vāṣṭā* 'this document becomes authoritative when Puṇy-arjuna affixes signature', and to *pāda*, II 14, 109 *tṭi rā ṣā pāda pramāna himi kluī pharṣa bara pyasā* 'this document is authoritative when the *pharṣa*-official Bara signs it'. There *pramāna-* is from BS *pramāna-*. From base *saṃh-* 'to command', Av. *sangh-*, *saḥ-*, *saṃh-*, *sangha-* 'public statement', *saṃhū* 'order', *saṃhvant-*, verbal *sānghānti*, participle *sasta-*. To IE Pok. 566 *kens-*, O.Ind. *saṃsati*, *śastā-*, O.Slav. *seṭi* 'he speaks', Alban. *thom* 'I say' (**kēnsmi*). Hence **saṃhačī-* > *saṃjā-* (the usual shift from -*i-*, -*i-* stem to -*ā-* stem); or possibly **sangačī-*, with *sang-* as O.Pers. παρσαγγης, N.Pers. *farsang*, *farsax* 'league'.

-sada- 'satisfied', to base *sar-*, JS 15r1 *ysaujsa hvaḍa khaṣṭa tcaṇṇa āsādā yai* 'savoury food (and) drink where-with you were sated'. From *sar-*, Av. *fsaratu-* 'reward'. IE Pok. 577 *ker-* 'grow, nourish', Greek *kope-*, *ἐκopesca*, *kópos* 'satiating', Lat. *cerer-* nom. sing. *cerēs*, *cerus manus* 'creator bonus', *creō*, *creāre*, Armen. *ser* 'progeny', *serem* 'bear young', Lit. *šeriu*, *šerti* 'to feed'.

sata- 'arisen', see *san-*: *sata-*, with present suppletive *sarb-*.
sata- 'hundred', *satā*, *sate*, *sata*, *ssa*, *sa*, *sā*, *sse*, *se*, inflected, loc. plur. K 3, 139r4 *sitūw yseruwō* '100,000', III 6, 12v1 *siyūā yserūā*, v 49, 66a4 *siyyau yseryau*; SuvP. 66v1 *siyūā kalpūā*, BS *kalpa-sateṣu*; acc. plur. SuvO. 36v7 *satā-yseru*; gen. plur. SuvO. 27v7 *satā-yserānu vadravānu* 'of 100,000 troubles'; Sid. 133r5 *ssīyā papalām vī hiṣṭa* 'comes to the 'hundred peppers', BS *pippalīm vardhamānām*, Tib. *pipilix grāns brgyar phyir-nas* (like Sid. 133r5 *pajā papalā vī hiṣṭa*); I 252, 1r5 *siyau yseryau*, BS *sata-sahasra-*; N 166.18 *<da>sā-seyau* '1000'. Before other numbers, v 160, 203a3 *satū sīvare-bāstā jū<na>* '121 times', Z 11.37 *satā haṣṭa* '108'; Z 14.30 *satā bistā* '120'; Z 19.53 *satā ysāre* '100,000', K 146, 4r1 *ssa haṣṭa* '108'; K 146, 4r3 *ssa haṣṭa*; II 91.115 *ssa paṃjsāsā* '150'; v 244, 2b4-3a1 *ssa haṣṭa juna* '108 times', BS *aṣṭa-uttara-satam*; K 53.10.1 *ssa ysārā*, K 62, 77r3 *sa ysāra*, SuvP. 66r3 *sa-yseryām jsa* BS *sata-sahasraiḥ*; K 59.34r1 *se-yisrūā*, II 107.161 *se-yserye hiṇa jsa* 'with 100,000 troops', II 104.74-5 *sai-yisairvā*. After other numbers, Z 13.39 *paṃjsa sate*, Z 4.50 *paṃjsa se*; II 89.49 and I 195, 116v1 *dvī-ssa*; K 3, 139v1 *dvīsātānu uysmorānu* 'of 200 beings', II 24.23.1 *dvī-sa* '200'; II 56.23 *drai-sse* '300', III 113, 3v4 *tcahause kula* '40 (or 400?) *koṭi*-millions'; II 24.23.4 *dasau ysā ca-sa cāhausā* '10, 440'; K 148.49 *tcause tcaurai hā garkha āchā* '404 severe diseases'; I 175, 92r2 *tcahausi tcaura āchā* '404 diseases'; II 56.24 *pa-sse* '500', v 249.769 *paṃ-se*; III 58.12 *paṃ-sse*; II 91.94 *kṣi-sse* '600'; III 112, 1v4 *kṣi-se*; II 34.4.8 *kṣi-se*; II 34.4.7 *kṣe-se*; v 215.70.2 *kṣe-se*; II 24.23.5 *hauda-se* '700'; III 113, 4r1 *haṣṭa-se* '800'; IV 64b2 *nau-se*, N 166.18 *<da>sā-seyau* 'ten hundreds'; v 243, 1b2 *dvāsse paṃjāsāu* '1250', = K 94.94 *dvāse pajsāṣau*, BS *ardha-trayodaśa*, Tib. *brgya-phrag phyed dan bcu-gsum*. Ordinal, *satama-*, K 2, 137v2 *satanu ysāramu nasu* '100,000th part', Tib. *bye-ba ston-gi čha*; K 2, 137v2 *sata-ysāramu nasu* K 2, 137v3 *sate ysāramu nasu*; III 26, 31a2 *satanī nasā ysāraṃ nasā* '100th part, 1000th part', BS *śatatanīm kalām*; v 280, 5b2 *ysāramu nasu satāmu <nasu>*. Compounds, Sid. 103r2-3 *khaysune tteye nāma si*, *ssa-itturai viraṃ sitta-pāṇakā gūrste* 'the abscess, its name "hundred-orificed" is called *sata-pāṇaka-*', BS *piṭakāḥ sata-pāṇakāḥ*, Tib. *phol-mig-gi min ni rma-kha brgya-pa ṣes-bya-ste* (*phol-mig* 'ulcer, abscess'); Z 22.132 *paṃjsa-satā-sahuvo* '(a woman) of 500 years'; v 244, 2b3 *ssa-saḥi*, BS *varṣa-sata-āyus-* 'of age 100 years'; K 61, 40r1 *ssa-byūryi* 'consisting of 1,000,000 (*śloka*-) units' (-*ya-* of possessive compound); v 110, 32r3 *satā-padyu* 'of 100 sorts'; with -*saya-*, II 65.2.4 *draise paṃ-saya pemīnai-y-ūṃ jsa thau gvaṣceṃ dīrsā chā* 'a woollen cloth of 350 (in value) I distributed, thirty feet'; v 10.2.7 *tāuri-saya* 'worth four hundred'. From *sata-*, Av. *sata-*, *satam*, Tumšūq Saka *sa*, *sada* '100', *sada bista paṃtsi* '125', *dva sade* '200', *xši sade* '600' *paṃ-sade*, *pe-sa*,

pe-sada '500' *na sade* '900' possibly *pañcadanie sede*, Sogd. Bud. *st-*, Man. *st'*, Chr. *stw*; M.Parth.T. *sā*, M.Pers.T. *čh'r sd* '400'; *tylyst* '300'; Zor.P. *sat*, N.Pers. *šad*, Oss. DI. *sādā*, first component *sād-*, *sād-sugon* 'having 100 antlers'; Wanetsi *si*, Pašto *sal*, Orm. *sō*, *sū*, Parāčī *sō*, Yidya *sōr*, Sanglēčī *sād*, Šuyni *isād*, Yazg., Rōšāni, Sarikoli *sad*, Balōčī *sad*. To IE Pok. 191 *dekṃ* 'ten', 192 *kmtōm* '100', O.Ind. *śatām*, Finnish lw *sata*, Greek *ἐκατόν*, Celt. O.Ir. *cét*, Welsh *cant*, Lat. *centum*, Got., O.Engl. *hund*, Lit. *šimtas*, O.Slav. *sūto*, Tokhara B *kānte*, A *kānt*.

satanā 'dung, faeces', SuvO. 54v4 *gvilhā satanā* 'cow-dung', BS *gomaya-*, = I 255r2 *<sa>vāna*; Sid. 8v3 *saṃmā*, BS *viṭ*, Tib. *phyi-sa*; Sid. 140r4 *sani*; v 42, 87r4-5 *gvilhā satāna kārṣa* 'line drawn in cow-dung'; III 89.176 *saṃñyau jsa dai tcerai* 'a fire must be made with pieces of dung'; adjective, III 42b5 *saṃñija kārṣa* 'line drawn in dung' (BS *kārṣi*), parallel to Divyāvadāna 306.23 *gomaya-kārṣi*; III 3, 9r3 *tī gvilhā saṃna kārṣa padīmāna* 'then a circle of cow dung must be made'. From **sakan-* > *satana-*, *savāna-*, *saṃna-*, *sana-*, Orm. *askan*, *skan*, Parāčī *sayōn*, Yidya *yu-skān* (**gau-sakana-*), *xaṣkən*, Waxi *səgin*. IE Pok. 544 *kek-*, O.Ind. *śakṛt*, *śaknāḥ*, Greek *κόππος*, Lit. *šikū*, *šikti* 'to defecate'. Note also Iranian *sak-*, Oss. I. *sāg* 'soot', D. *āsk'orā*, *sk'orā* if from 'dirty'.

satira-, sera- loanword from Greek *στατήρ*, v 132, 1a1 *|||nāsā nāma raysāyanā* (BS *rasāyana-*) *śāna satirna ttāna raysāyanna*||| 'with one *satira*-ounce of the elixir called... *nāsa*, with this elixir'. In the later form frequent in medical prescriptions, Sid. 109v2 *śau sera*, BS *pala-* 'ounce', Tib. *srav gčig*; Sid. 107r2 *kṣiri-nau saira* '96 *sera*-ounces', Tib. *srav dgu-bču-rča-drug dan*, BS *prastha-traya-*; I 141, 49v4 *śau sera paṃākye jsa* 'with measure of one ounce', BS *pala-mātram*; I 147, 56r1 *haṣṭa sera* 'eight ounces', BS *palāny aṣṭau*. Of value, II 60.15 *khaucā pajsāsā sera* 'a *khauca*-hat of 50 *sera* value'; II 60.29 *namaviṇa thavalakaṇa khauca haudāsā sera* 'in a felt bag, a *khauca*-hat of value seventeen *sera*'. From **satīra-*, to Greek *στατήρ*, Kroraina *satera* (of medicines and money value), Sogd. Bud. *st'yr*, Zor.P. *styr* **satēr*, N.Pers. *satēr*, *astēr*, *astār* (*ā=ā=ē*), Uigur Turk. *sitir* (equated in Ming times with 1 *liang* (K 542.1) = 1 *tael* = 1 ounce (see F. W. K. Müller, Hirth Festschrift 1920, 319-20); Tokhara B, W 25b2 *satera* (following a plural) in a medical text.

sataidā 'smooth', Sid. 7v5 *tcaṇjsai sataidā* 'his hair, smooth (fatty)', BS *snigdha-mūrdhaja-*, Tib. *skra snumpā dan*, = v 317.36 *tcaṇjsai sanaidā*. Hence *sanaida* = *snāda*, Prakrit to BS *suigdha-*, with -*t-* for -*n-*.

satharā 'declivity (?)', II 56.22 *tteye dī satharā paḍāmya au ṣṭe* 'below this declivity is the first village' (SDTV 72); III 79.10 *bvaiysā aśājā satharā dūrā tti jśāṃ sagūḍā* (the journey) 'a long flinty declivity (?)', with clods, then also stony'. Possibly from **sata-tara-* 'mounting (and) crossing (?)', with *thar* = *tar-* 'cross'. For 'acclivity', Pašto *pēcūmai* from **pati-škambaka-*, see s.v. *škam-*.

sad-: *sasta-* 'appear, seem', v 112, 34v3 *tta cu te saittā* 'so what does it seem to you?'. BS G 37, 31b3 *tato kiṃ manyase*, = III 22, 11b4 *tta cue saittā*; III 28, 37a4 *tta cue*

sai āsarya subhūta 'so what does seem to you, Teacher Subhūti'; III 28, 384 *tti cve setta*; 1 sing. Z 13.60 *saimā*, 3 sing. Z 4.83 *seittā*, 3 plur. Z 3.116 *saindā*, Z 3.108 *seindā*, optative 3 sing. Z 7.26 *saiyā*; 3 plur. v 162, 224 *stārñe irye ssāre saindā* 'women's wiles seem good'; K 43.154 *ttā ṣṭā saitti* 'it seems to us' = K 40.37 *ttā ṣṭām saittā*. Preterite, *sasta-*, v 332, 2514 *duṣkaru sastu* 'it seemed wonderful', BS G 37, 2226–7 *tatrāhaṃ bhagavann āścarya-prāptaḥ*; v 121, 1014 *atū-duṣkaru sastu* 'it seemed very wonderful'; Z 2.96 *cū bulysā sarvañi sastā* 'what to you the omniscient Buddha seemed'; Manj. 405 *ṣa paḍā sasta jaḍṇa* 'this first seemed through ignorance' (BS *jaḍa-*), = Z 9.26 *samu paḍā sastu gyaḍṇa*; present participle absolute, II 105.103 *khvām tta tta byamā[mā] hamāvai sa saittai au va prravāraṇa jsa cī ṣai hāva hamai* 'if for you (-ām = -ū) there is any uncertainty (as to) what advantage arises from the *pravāraṇa*-invitation when it occurs'. Noun, Z 4.85 *syāmata kūra* 'false seeming', Z 9.10 *syemāte jsa*, III 111, 512 *syāma*; K 56, 2113 *syāuma*. See also *pusasta-*. From *sand-*, *sad-*, *sasta-*, Av. *saḍya-*, *sadaya-*, *sadaya-*, *sandaya-*, O.Pers. *ṭadaya* (or *ṭandaya-*), Av. *sadā-* 'appearance', *sade* 'contentment' (glossed *hursandih*), Kroraina lw *sasteya-* 'day', M.Pers.T. *sh-*, *shyd* 'appear', Zor.P. *sahastan*, *sahēt*, adjective *sahik* 'conspicuous', N.Pers. *sahī* (of woman or tree), Waxī *sodiy-*, *sādōid* 'appear', *sūdāy-*, *sādōid*; *mārək sādūid* 'to feel'. Khowar lw *sar-*. See also *sadāḷaka*; *sanda-hvāñ-auñā*, *sanā*. To O.Ind. *chand-*, *chad-*.

sadāḷaka 'seeming good', III 106.39 *ttai da sadāḷaka ṣa vira spāsa* 'so to see delightful he looks upon him'. From *sand-* 'to seem good', see s.v. *sad-*.

sana- 'to rise', suppletive *sarb-*, participle *sata-*, present, v 115, 641 *asāda bāthāna* (Prakrit *viithāna-* 'out of place') *graha sanāndā* 'bad inauspicious planets' (BS *graha* 'grasper, planet') rise'; preterite *sata-*, K 5, 1421 *āgāsālstu* (BS *ākāsa-*) *satāmā* 'I rose into the sky', Tib. *hphrags-te* ('rise'), III 25, 281 *saye urmaysdām* (gen. absol.) 'the sun having arisen', BS *sūrye* 'bhyudgate'; III 74.213 *tti auska pyaurvā sa* 'then he arose into the clouds'; III 59.26 *āsāṣṭā sa* 'he rose into the sky' (BS *ākāsa-*); III 74.214 *haṣa sa uska* 'he rose up into the tower'; III 37.9 *uskā se* 'he mounted upwards' (**satā*, **sate*); III 106.20–1 *baysānya sava* 'she mounted to the window'; III 73.181–2 *sava hā nūva ja biṇḍa* 'the fly (bee) mounted upon (it)'. Causative, *sāñ-* 'make rise, mount over, erect' (**sānaya-* with -ā- maintained by -n-y->-ñ-), Z 22.159 *stunai sāñḍi nāgarāja* 'the serpent kings (BS *nāga-rāja-*) raise a pillar for him', parallel BS *ncchrāpayisyati*; Z 5.50 *trāmu mulysdīgyo pyauru sāña vā sarvañi balysa* 'so make the cloud of favour rise towards us, O omniscient Buddha'; K 28.178 *gara sāña* 'mount (2 sing. imperative) up on the mountain'; III 34.16 *sāñḍa pavanaka*, = III 37.11 *sāñā pavānakā*, = III 46, 26 *sāñḍa pavinaka*, 'they raise the pollen'; III 35.27–8 *sāñḍa tti spyakūḍi pavakā sāñḍa nskyāṣṭa yaka*, = III 37.24 *sāñḍa tti spyakūḍa patanakā*, *sāñḍa nskyāṣṭa u ys(ā)nāra tta ānaka*, = III 47.41–2 *sāñḍa tti spyakūḍā pavanaka*, *sāñḍa nskyāṣṭa n ysānāra ttā anna* 'they raise the flower pollen, they raise up high and they, being seated, are beautiful'; v 303, 2–5 *dama-rāṣā sāñi* 'erects a dharma-

rājikā monument'; III 41.14 *caittiyā vira sāñāna* 'it is to be raised up on to the caitya-shrine'; JS 1.14 *cu drrām-mujse sāñe* 'what pore rises'; preterite *sāñḍa-*, v 303, 222 *sthūvā benda sāñḍi* 'raised it upon the stūpa-monument', ibid. 223 *ttiñā thāñā sāñḍi* 'raised it in that place' (Prakrit *thāna-*, BS *sthāna-*); ibid. 224 *śsarīra sāñḍi* 'raised up the relics' (BS *śarīra-* 'body, relic'). Possibly *pasāña* II 41.12 'remove (the head-ache)'. From base *san-* 'rise', participle *sata-*, Av. *sanaṭ*, *ā-maoiti*; *sanaka-* 'high ground' (as source of a river); O.Ind. Vedic *śini-* variant to *giri-* 'hill'; Sogd. Bud. (Dhyāna 314) 'sky k'w 'k'č m'nt 'they rose up to the sky' (BS *ākāsa-*); ibid. 38, 3 sing. *m'y*, VJ frequently; Man. *m-*, inf. *mnyy*, Chr. present *snty*, future *smt-qn*, *sny-m-q*, preterite *sn'*; noun Bud. *w't-snyh* 'breath rising', *γwrt-snty* 'vomit', *snty* 'act of rising', *γwyr sny* 'sunrise', Chr. *b'msnyq nm'c* 'morning praise', M.Parth.T. *m-*, *sd*, infinitive *sdn* 'rise', causative *syn-*, infinitive *s'n'dn*; *wsn-* 'descend', causative *ws'n-*; M.Pers.T. *s'n-* 'bring forth', Zor.P. *ōsān-*, *aḥsān*, *ussān-*, Waxī *san-*:*sat*, Yayn. *sanāki*, *san-*, *sata-*, *sanak* 'ascend', causative *sayn-*, *saynak* 'to raise', Iškāsmī *san-*:*sad-*, Yazg. *sñ-*:*sut*, causative *sān-*:*sant* 'bring up, grow, infinitive *sanaḥ*, participle *santag*; *sin-*:*sūd*, *sūt* 'rise', infinitive *sinaj*, participle *sadag* (in form like *fin-* 'to descend', participle *fadag*). From *san-d-*, Munjāni *sasto*, *sāste*, *sāsta* 'hillside' (**sasta-* to **sand-* 'ascend'). Note also Armen. *san-*, *ouc* 'nursling, pupil', adjective *sanakan*, *snoand* 'nutrition', *sndakan* 'nutritive', *sneal* 'nourished', *snouc'anem* 'to nourish, bring up'. IE *skend-* beside *skend-*. Lat. *scandō* 'rise', O.Ind. *skāndati* 'spring'; and Khotan Saka *tcasta-* would give *(s)čān-(d-).

sanā 'contented (?)', II 106, 123 *(pra)hajanai jsa* (BS *prthagjana-*) *haphū pūñḍa sarā sanā nvaṣṭa sūhija āmai hamai* '(the advantage is that) there is associated with laymanship, dwelling, meritorious (BS *puṇyavānt-*), fortunate, contented, happy'; Manj. 325 *sanā yñāre harbaṣā paṣa paṣa yudu yini* 'they make contented; he may be able to do service (and) worship to all', see AM, n.s., II, 1965, 117. See *sanāna* with cognates.

sanāña 'contentment', II 106.123–4 *n sanāña anamāna srawā anamāna pārjśyai jsa* 'and on the basis of contentment, non-regret, satisfaction, non-regret'; with -āña older -auñā, -oñā, to *sanā*. From base *san-* < *sand-* (as *band-* > *ban-* 'bind'), see above *sad-*:*sasta-*, Zor.P. *passand*, N.Pers. *pasand* 'pleasing' *pusandīdan*; and s.v. *pasaittā*, *pasasta-*.

sarpna- 'faeces', see *satana-*.

sanda-hvāñauñā 'pleasing with speech', v 308, 1011 *[[pyñyāre, sanda-hvāñauñā pra(caina)]* '... they hear; because of acceptable preaching', from *sand-* 'seem good', retaining -nd- (as *band-* beside *ban-*). See *sad-*, *sasta-*; *sanā*, *pasaittā*, *pasasta-*.

sapala 'green (= undigested) stuff', Sid. 100v5 *biji kñāñā ṣkūṭa sapala naṣphaṣṭāñā anvaṣṭa vīnaṣṭa phoraḥ bidaḥ banāña vīna jidā* 'the sparrow is to be pounded, the green stuff in the crop is to be removed; on the difficult painful (BS *vedanā*) belly (?) it is to be bound; it removes the pain' (BS *vedanā*), with the parallel I 159, 731 *kṛiṅga ṣau pāra u ṣkūṭa pā ṣsalhira bīsā hira tta bīsā hāysā dīṣāña* 'one cock's wings and the things sited in the crop and

belly must all be thrown away'. Hence from base *sap-* 'green', see cognates s.v. *ṣavara-*; the *-p-* retained, as in *khapa* 'dress' cognate with Zor.P. *kṛh* **kapāh*, to base *kap-* 'to enclose'.

sam, so, *sama*, *samva*, older *samu* 'precisely, just, only', and often 'but'. See *sam-*.

sam 'proper', see s.v. *sam-*.

sam- 'be even, plain, accord, agree, be proper', V 341, 80v5 *cūde uhu naḍamnyau śūjātāna ne samāta u kalahārā va* 'why do you, men, not agree one with another, but are quarrelling?', BS G 37, 75 bis a1 *kim idaṃ bho yuvayoh kalaha-bhaṇḍana-vigraho-vivādo jātaḥ*; Sid. 9r5 *tī buri hera buḍa ṣvīdā jsa ne samīdā* 'these many things do not agree mostly with milk', BS *prāyaḥ kṣīraṃ virudhyate*, Tib. *hdi rnamś ṣas-cher ho-ma dan mi mthun-te*; II 92-126 *khu tta tta bādūna śūjāmā ni samīpde* 'so that the budun-officials (Turk. *budun*) do not agree with one another'; Z 12-123 *harbiṣṣo mato yande kho sūttārna samāte* 'he makes all thought so that it agrees with the *sūtra*-text'; III 100-121 *saskāra drraya sūbāva hatca khū samīda śa bvaunā* 'the three *saṃskāra*-acts as they agree with nature (BS *svabhāva*-) are to be recognized as one'. Preterite *sonda-*, Z 12-125 *ka ttāri gratā sondā* if that teaching (=BS *anuśāsanā*) is agreed'; N 175-25 *sondā yonindā* they can agree'. Adjective *-ant-u-ka-*, Sid. 140r5 *dūṣṇ jsa sanamdvā arvūṃ jsa sakhalumna saṃkhalayānā* 'it must be smeared with ointment from the medicaments, suitable to the *doṣa*-states', Tib. *nad-gāi don hphrod-pohi sman-gyi bsku-ba dan*; Sid. 156v3 *sanomdvām orvūṃ honjvāme* 'chewing of suitable medicaments', Tib. *de don hphrod-pahi sman mur-ziñ*; adjective *sama-* 'proper', see separately; *samu* see separately. See also *samana*, *samna* 'properly'. From base *sam-:sondo-* 'to accord, suit', Paṣto *som*, *sama* 'even, plain, straight', *sam-wāloṭ* 'evenness', *soma* 'a plain', and the name of the plain of the Yusufsai between Kābul river and Suvastu (Swāt). To O.Ind. RV *sām* 'fitness' (with BS *sam-*, Pali *sam-* distinct from *śam-* 'rest'), possibly with Greek κάμνω, κοπέω (see KT VI 357).

sama- 'properly', Sid. 151r4 *kām som hamāte* 'what is fitting', Tib. *gan yan run-bohi*; Sid. 101r1 *kām sam hamāte*, BS *yukta-*, Tib. *gan yan run-ba* (et passim), like Sid. 103v4 *kāmāi va hombusina ṣtāte* 'what may be suitable for it', Tib. *gan hos-pas*. Sid. 132v1 *kāmānā haṃbusaṃ ṣtāte*, Tib. *gan hos*. From *sam-*, see s.v. *sam-*, and adverb *somu*.

samana, *samna* 'properly, fittingly', III 21, 6b1 *samna biśānā hirānā vamaśōkana* 'by the realizer properly of all *dharma*-elements', BS *saṃyak-saṃbuddhena*, =III 21, 7b2 *samna baśāna hirānā vamaśākāno*; K 136-863 *samana sarvadharmvā biysāṇdī* 'you awakened fully in all *dharma*-elements', Tib. *yan-dag rdzogs-pohi sans-rgyas*.

samana- 'suitable', II 114-15 *māvara eysauja phyada somana bvaijsyā haphyau sūra pñūda rauma kheyda* 'like Rāma kind, agreeable to his lady mother, full of good qualities, bold (BS *śūra-*), meritorious (BS *puṇyavānt-*)'; Manj. 279 *śkaṃje jśā ttuṣe abāve samna vare aysmva jśrja* 'the *saṃskāra*-acts are indeed empty, non-extant, rightly; there the mind is deceived'. See *sam-* 'to accord'.

samu 'precisely, fittingly, just, only; but', *samvo*, *sama*,

samvī, *samī*, *same* (pronoun *te* 'you'), *saṃ*, *sā*, *sa*, *samuṃ*, V 343, 85v2-3 *ne paṇamūre samu arvūṃyemate jsa ūre* 'they do not rise, but sit without speech', BS 37, 80a3 *na caṃkromanti tūṣṣūm-bhāvena adhivāsanti*; V 55, 113v6 *uho jsa āspāta samu* 'with you alone is a refuge'; V 296a2 *samu-m rro ttanda āspāta* 'only for me is such a great refuge'; Manj. 104 *samva* 'but'; *samu kho* 'just like' *samva khu*, *saṃ khu*, *sa khu*, Z 3-49 *samu kho gyastūnī ttanā* 'just like the celestial skin'; III 29-42b1 *saṃ khu praha gīsai naukya* 'just as dew on tip of grass'; Manj. 186 *samva khu hūsadaī hūnā hara daiṭṭa* 'just as a sleeper in a dream sees things'; JS 24r3 *sa khu hastā vahaiṃsde* 'just as an elephant (BS *hastin-*) descends (into the pool)'; with pronouns *samvī*, *samī*, *same*, Manj. 133 *samī ttada*, =Z 5-16 *samvī ttamdu* 'but for him only'; JS 10r3 *some* 'even to you'.

samarai 'defecation (?)', K 100-292 *khaurā samarai* 'spitting, defecation'. Possibly from **sāmara-* with Av. *šāma*, glossed by Zor.P. *riyāšn*, and *frašāinma-*, Zor.P. *riyān*. Variation of sibilants *s-s-š*, see s.v. *śāro-*, to base *kā-*, *ksā-*.

samuvā, *samūvā* 'covering parts', JS 28r1 *somuvā ūdāṃde ramūyau jse* 'the scales (covering parts of the *godhā* lizard's body) were covered with precious stones' (BS *ratna-*); III 131-5-6 *thvai bostī ū samūvā garīā khaste* 'you bound him and struck the covering parts on the throat'. From base *sam-* (IE *kam-*) 'bend over, cover', with *sap-* in Sogd. Chr. *s'pṭ* 'left (<crooked) side' beside IE Pok. 524 *kam-er-* Av. *kamarā-* 'girdle', Greek καμάρω 'vault', Lat. *camerus* 'crooked' and IE Pok. 525 *kamṇ-*, *kap-* 'bend', O.Ind. *cāpo-* 'bow (weapon)', *capala-* 'vacillant', Khotan Saka *combula-* above, with N.Pers. *ēop* 'left (<crooked) side'.

sambīrausta 'with pods' Sid. 16v2 *sombīraustā buṣuñā-paḍa jśāra* 'grain in pods of various kinds', BS *vividhāḥ śimbo-jātayoh*, Tib. *spyir-na gan-bu-čan sua-čhogs rnamś* (*gon-bu* 'husk'), BS *śimba-* 'pod, legume'. From **sompo-* to *samṇ-*, *sap-* in *sava* 'box, basket' **sapatā-*, BS *śimba-* with secondary *-i-*. The form *sombīra-* (with adjective suffix *-austa-*) from older **sambara-* with suffix *-ya-* (*-arya-* > *-īro-*).

-saya- (adjective *-ya-*) 'hundred', as second component, see s.v. *sata-*.

sayi 'rising', V 346a4 *balysānu bāstā ysāre soyi ṣtāna bāstūnī brūnā* 'of Buddhas 20,000, at the rising all brilliance', assuming *sayi ṣtāna* to correspond to III 25, 28a1 *saye urmaysdām* 'at sunrise', BS *sūrye* 'bhyudgate'.

sayi '100 to him', *satā* with *yī*, II 27-34-11.

sar- 'to satiate', see *śaḍa-*, *-śaḍa-*.

sayue 'risen', Manj. 155 *urmaysda sayue kāla* 'at sunrise' (BS *kāla-* 'time'), from **satye*, *saye* gen. absolute to *son-:sata-* 'rise'.

sar- 'rush at, pounce upon, rise over' in derivatives, *sarvaṃdaa-*, to Av. *srau-*, Vid. 7-27 *zamō daēvō.dātahe gaō-janō jaiwi-vafrohe upasrvatō xrūtahe aṇavotō duṣḍā-nhahe aogaz-dastama bavaini* 'they become greatest-belpers of the winter, demon-created, cow-slaying, deep-snowed, rushing in attack, savage, bad, evil-planning'; where *upa-srvant-* is rightly glossed by Zor.P. *ōstāp-kar* 'making a swift attack' (Armen. lw *šlap* 'swiftness,

oppression', N.Pers. *šitāftan* 'to speed'), see also Av. *aivisrūθra-* of the coming of night and the wolves, Vid. 18:65 *yada vā vahrkādhō sravanhavō* 'as the attacking wolves'. The base *sar-* 'rush at' gave with increment *-g-* M.Pers.T. *sr'xš-yn-* 'to overcome' in the passage *sr'xšynyd ō 'ndrxt 'w qyš'n d' 'w 'lxšyndrgyrd md* 'he attacked and fettered the *kēš*-teachers; he came to Alaxsendar-gird'. See with increment *-p-*, *sarb-* 'below'. Comparison with O.Ind. *tsar-* of the creeping and pouncing hunter, indicates Iranian *sar-* < *tsar-*, RV 1:134:5 *tsārī dāsamāno* 'violent pouncer', *tsāru-* 'pouncing', 3 sing. *tsāratī*. See *sarau* 'lion'.

saragyai 'halls (?)', plural to *saragā-*, II 2:30 *tcaurwā šāmwā kwāhye mista saragyai* 'at the four entrances (*šāma* 'mouth') great wide halls (?)', translation AM, n.s., 7, 1959, 20 and SDTV 25. From **sarangā-* to base *sar-* 'cover, protect', with *šāršāa-* 'hall' (*s-* variant with *š-*), *haširma* 'covering', *šalaba* 'room (?)', Zor.P. *srāš*, N.Pers. *sarāy* 'abode', Armen. lw *srah* 'hall', Mandaean *srd'q-* 'tent covering', Armen. lw *srahak* 'curtain', Arab. *surādiq* 'curtain'. With labial increment *sarp-* or *sarb-*, Arab.-Pers. *sarb* 'cave' (Tabula smaragdina, the tablet lies in a *sarb*, a subterranean vault), Zor.P. *slwb'k* Gr.Bd. (TD1) 84v1, Ind.Bd. 70:10 (ed. Justi) Pāzand *srwū* of the *var i yam-kart* 'the enclosure made by Yama'; DkM 639:3 *slwb'hyk* of Vištāsp's palace; Syriac (Pearl song) *srwbw* 'labyrinth', Sogd. Chr. *s'r'b'γ*, Syriac *mgdl-*, Greek πύργος; Man. *s'r'βγ*, as loan-word Turk. Uigur *s'r'b'g*, later *šarbaq* 'hedge, enclosure, court', *čarbaq* 'fortress'; Arab. *šarbūkah*; Sogd. ancient letter *s'r'βwγ*, Karabalgasun inscription 20 *s'r'β'γty*, N.Pers. *sārūy*, *sārūyah*, Arab. *sārūq* (largely written up, see F. W. K. Müller, Uigurica 1 5; W. B. Henning, JRAS 1944, 140; BBB p. 104; W. Bang, Le Muséon 38:44; M. Molé, La légende de Zoroastre, pp. 54; 305; I. Gershevitch, Mémoires J. de Menasce, 66-9); IE Pok. 553-4 *kel-* 'cover, conceal, harbour', O.Ind. *surāṇā-* 'protecting', *śārman-* 'protection', *śālā* 'house, room', *śālā-* 'enclosure', Greek καλῖα 'hut, nest', κολεός 'sheath', καλύπτω 'hide', καλύβη 'roof, hut', Lat. *cēlō*, *-āre*, *occulō*, *occultus*, *color* 'colour', *clam* 'secretly', Celtic O.Ir. *celim* 'hide', Welsh *celu*, OHG, O.Saxon, O.Engl. *helan* 'hide', Got. *hulundi* 'hole', *huljan* 'hide', O.Engl. *hulu* 'shell', Got. *hulms*, OHG O.Saxon, O.Engl. *helm* 'helmet', O.Norse *hjalmr*, O.Engl. *helm* 'protector', OHG, O.Saxon *halla*, O.Engl. *heall* 'hall'. With labial IE *kl-ep-* 'steal' Pok. 604, Greek κλέπτω (πτ < π), Lat. *clepō*, *-ere*, 'steal', Got. *hlifan* 'steal', O.Prussian *auklipts* 'hidden'.

sarau 'lion', Z 2:90 *balysi hā trāmāte tsāšju kho ju sarau ttārā avutastā* 'the Buddha enters calmly like a lion, so unafraid'; gen. sing. Z 2:65 *sarvai*, Z 5:38 *saruai*; plur. Bed 44r2 *sarauva*, BS *siṃhāh*, K 150:30 *sarāṃva*; gen. plural, III 71:136 *sarautān*; JS 34v4 *sero*, JS 25r1 *sarrau*, JS 35v2 *saro*, K 146, 4r2 *sarān*, K 21:46 *sarā*. Adjective, N 158:1 *sarvainai āysanu* 'lion-seat'; dyadic K 49:36-7 *sihāysina sarauva biṇṛkha* (*-im* = *-ai*), K 147:36-7 *sarauva bairkha pīla āysana* (BS *pīsha-*, *āsanu-*), v 247, 17b1 *hvaṃdāna sarauva* 'lions of men', BS *nara-sihā*. To Sogd. Bud. *šryu*, gen. sing. *šrywy*, Man. *šryw*, M.Parth.T. *šgr*, *šgr-x'dg* 'cub of lion', M.Pers.T. *šgr*,

Zor.P. *šgr*, *šyr*, N.Pers. *šēr*. The gait of a lion is cited in Z 24:221 *sarvai māñite gyūnu* 'resembles the gait of the lion', Sogd. Bud. P 5:36 *AYKZY 'γw šr'w γr'mt* 'as the lion strides' (*γrām-*, with N.Pers. *xirāmādan*). The beasts of prey are described as creeping upon and pouncing upon their prey: thus Oss. I. *birāγty lāburd* 'the pouncing attack of wolves' (NK 49:507); Geste of Igor 155 *skoči otai ljutymū zvēremū* 'to leap like a wild beast', Oss. translation *arra syrdau fālidzāg i*; Pindaros Pyth. 2:84 λύκοιο δίκων ὑποθεύσομαι 'I will rush upon like a wolf'; JS 34v4 *dyūma-baste sero* 'ravage-intent lion'; Armen. *k'ōš*, *k'ōšoumn* 'leap of a wild beast on its prey'; Akkadian *kima tišbut labbi* 'like attack of a lion'; the cheeta proceeds to stalk its prey, finishing with a few gigantic bounds; poetic, the lion... springs bounding upon his enemies; Byzantine epic 'his spring was like that of a lion'; poetic, a very hunter did I rush upon the prey with leaps and springs; Soslan hunting, Oss. I. *qūzyn bajdydtu* 'he began to creep' (NK 46:76). This concept indicates that *sar-*, *sar-g-* would mean 'creep and pounce', as L. Renou, EVP 12:106 to RV 1, 145:4 explains *tatsara* (perfect to *tsar-*) as 'attaque subreptice', see s.v. *sar-* 'rush at, pounce'. The verb is without increment and without preverb in Yazg. *sar-*, *sard*, Šuyni *sār-*, *sārd*, Rošāni *sōr*, *sērt*, Sarikolī *sur-*, *sord*, Iškāšmī *sur-*, *surd*, Tājiki *sor-* 'creep upon' (**sāraya-* from *tsar-*, not IE *kel-*), Oss. I. *sārtāg* of abrupt movement may be traced to *sar-* 'pounce, attack' with archaic *-rt-* or *-rt-* < *-rθ-*. See also O.Ind. *siṃha-* 'lion', s.v. *haiṣ-*, as the 'pouncing beast'. The suffix *-au* < **-āva-* as in *rraysau-* 'empty' (base *raz-*) and Oss. D. *fijau* 'herdsman' (**payāva-* 'protector', see Mithraic Studies 1975, 12 on *pūšn-*). Here *sarau* is from **sārāva-* but, since *-g-* is absent in *mura-* 'bird' < *mrga-*, it would be possible to trace *sarau* to **sargūva-* and so to base *sar-g-*, as for Sogdian and M.Parthian. Variation of *s-* and *š-*, see s.v. *šsāra-*.

sarb- 'rise', suppletive to *san-*: *sata-* 'rise', Sid. 103v2 *sarbe*, Tib. *byun-ste*; Sid. 156v1 *eha khaysina sarbindā* 'abscesses rise in the mouth', Tib. *khar hbrum-ba byun-ba*; Z 2:43 *duṃā sarbātā mātā* 'great smoke rises'; Z 2:55 *sarbāte*; Z 17:17 *sarbindū* 'they rise'; 1 sing. III 72:167 *jastvā sarbūm* 'I ascend among the *deva*-gods'; III 81:176 *sarbe* gloss to Turk. *ūwūnā=ön*; III 124:80 *ūskyāšta sarba* 'he rises up', BS *ūrdhvam āgataḥ*; participle present, SuvP. 69r4 *khu sarbandā urmaysde* 'like the rising sun', BS *sūrya-kalpa-*; fem. K 146:4-5 *sarbaciṃ* (*-iṃ* = *-ai*) *dīṣa jsa abīryavi* 'Abhirati (abode) in the eastern region'; v 343, 85v1 *sarbandā hālai* 'in the eastern region', BS G 37, 80a1 *pūrvasyāṃ dīṣi*; noun, v 132, 2b3 *ne vahīys-āmata śtā u ne sarbāmata* 'there is not descent and not ascent', Tib. *rgal-ba yan med hjug-pa han med*; K 145, 3r2 *sarbāma*. From *sar-p-* (as *tcārba-* 'fat' from **čarpa-*, Zor.P. *čarp*) to base *sar-* 'rush on', rather than to *t-serp-* beside IE Pok. 912 *serp-* 'creep'.

sarvaṃdai 'hastening', III 70:126 *sarvaṃdai nāšūm stāna* 'hastening I get the reward (for good tidings)'. To *sar-* increment *sarv-*, see s.v. *sar-* 'go swiftly', *sar-* 'rush at'. *sala* 'year', later form for *salā*, III 76:241 *ssa sala mūdai bījve* 'dead 100 years, he revived'; III 75:235 *ssa salā mūdai vistāṃdā* 'dead, 100 years they remained for her';

Manj. 114 *khu vā tti thaje natcaṣṭa ssa sala pursuca beḍa* 'when he pulls out (the lotuses) in 100 years passing time'; *salā* 'years', and oblique '(one) year', Sid. 711 *kṣasā salā vi buri* 'up to 16 years', BS *ā-ṣaḍasāt*, Tib. *la bču-drug-gi bar-du*; Sid. 712 *hodātā salā vi bure* 'up to seventy years', BS *saptatiṃ yāvat*, Tib. *lo bdun-čuli bar-du*; Sid. 711 *śau salā vi bure* 'up to one year', BS *varṣāt*, Tib. *lo gčig-gi bar-du*; Sid. 1275 *maṃgārā pharāka salā* 'many old years', Tib. *lo du-ma lan-paḥi nap-du*; *salā* 'years', K 23.75 *kāla jsā māṣṭa salā hūṣa hū(ṣa) bāya*, =K 15.126 *kāla jsām māṣṭa sal(ā) hūṣa hūṣa bāye* 'for times, months, years, he makes increase', translation BSOAS 29, 1966, 507; *salī* 'year', Sid. 1405 *śā salī*, Tib. *lo gčig*; Sid. 1042 *śā salī* *burai* 'up to one year', Tib. *la gčig-gi bar-du*; II 107.158 *ssa salī parye* '100 years passed'; II 100.234 *tcā salī* 'four years'; II 127.35 *śā dvi sili* 'one (or) two years'; II 72.18.1 *salī tcahauru* 'year four'; II 125.12 *dvi salī* 'two years', II 59.1 *bistā salī garruā muṇde* 'he stayed 20 years among the Gara-people' (or in the mountains?), JS 18v3 *pharā salī* 'many years'; III 65.6 *salī parye dvāsā pabastā* 'years passed twelve continuous'; *salū*, *saluṃ* as second component, III 83.19 *ysāra-salū kṣaudi-sumanāva padaidāya* 'for 1000 years may (the land of Khotan) be made happy in kṣanti-receptivity (of the dharma-doctrine)'; Sid. 132r3 *śā-saluṃ hvaḍāṃ khaṣṭā jsa* 'with food (and) drink for one year', Tib. *la gčig čhum-čhad lon-pa ni kha-zas dam*; Z 22.123 *paṃjsa-satā-saluwa* 'aged five hundred years'; *salīye*, *salye* 'of the year', V 92r3 *cu salīye nūvara* (ga)nama|| 'what is the new wheat... of the year' (context of gifts), marked to be read as *salye*; *salye* gen. sing. 'of the year', Z 22.125 *hatārā kerindī salye tīma daso-gyūnau rrvittā* 'they sow the seed once in a year, it grows tenfold'; V 122.1, 9r5 *salye drai māṣṭa vūsatu vūsindā* 'three months in the year they fast the upavāsa-fast'; *salya* loc. sing. 'in the year', in the 12-year animal cycle following the names, *mūla* 'rat', *gūhi* 'ox', *muyi* 'tiger', *sahaici* 'hare', *nā* 'dragon' (BS *nāga*-), *śaysdā* 'snake', *asī* 'horse', *paśi* 'sheep', *makalā* 'monkey' (BS *markaṭa*-), *krregā* 'cock', *śve* 'dog', *pāsi* 'hog' (III 13.14; BSOAS 10, 1937, 926-30). In dating, II 129.80 *asā salya* 'in the horse year', V 311 Da4 *mauyā salya*; V 312.8 *mauyā salya*, III 138 W2 *sahaicā salya*, V 255.1103 *sahaicā salya* (also V 186.53.2; V 376.197; K 143.1060-1), II 73.7 *krringā salya*. After proper names of the eponymous presidents of the year (*salya-būyaa*-), V 2.2.1 *ṣṣau ṣanirā salya*, IV 4, 33a1 *ṣau puṃṇadattā salya*; IV 38.26.1 *ṣṣau vidyadattā salya*; V 4.2.1 *ṣau ṣacū salya*; after a title, V 1.6392.1 *tsiṣṭyām salya* 'in the year of the tsi-ṣi-officials' (Chinese *t'ṣi-ṣi* from *t'sie-ṣi* (K 1097.2; 885.1) spelt *tci-ṣi* II 72.18.2, see KT IV 54. Compounds, II 64.5 *nauha-salye* 'of the new year' (see s.v. *nauha*-), I 161, 76r3 *dvāsā-salāṃjsūṃ viraṃ* 'a wound of 12 years' (BS *vraṇa*-), BS *dvādaśa-varṣin*; V 215.70.2 *kṣe-se mūri śā-salvāṃjsa* '600 mūrā-coins of one year'; III 83.19 *ysāra-salū kṣaudi-sumanāva* 'for 1000 years happy in receptivity (of dharma-doctrine)'; Sid. 132r3 *śā-saluṃ hvaḍāṃ khaṣṭā jsa* 'one year's food (and) drink', Tib. *la gčig čhum-čhad lon-pa ni kha-zas dam*; Z 22.123 *paṃjsa-satā-saluwa* 'women of 500 years of age'; first component,

II 33, 3b8 *salya-būyai pharṣa sāmḍari* 'year-president the pharṣa-official Sāmḍara'; K 99.267 *salye-būyā devatta* 'the year-presiding devatā-deities'; IV 72a2 *salya-būyai karā va haṃbā* 'the amount for the year-president Kāra'; III 13, 1r1 *dvāsi salya-būyā* (of the 12-year animal cycle), 'twelve year-presidents'. From **sarda*- with suffixes, Tumšūq Saka *sāli*-, *śazdā sālye* 'in the year of the snake', Av. *sarāda*-, O.Pers. *θ r d* **θarad*-, **θard*-, Sogd. Bud. *srō*, M.Partb.Pers.T. *s'r*, Zor.P., N.Pers. *sāl*, Armen. lw *sard* in *nauasard* 'new year, first month' and *eritasard* 'youth', *ausard* 'old woman', Kroraina *nok-sari* 'new year', Oss. D. *sārdā* 'summer', I. *sārd* (but D. *anz*, I. *az* 'year'), Orm. *asul* 'this year', Parāci *saṛ*, *āsūṛ*, Yidya *asāl*, Waxī *wuserd*, adjective *serdingī*, Rōšānī *asoḍ*, Šuynī *asid*, Yazg. *asiḍ*. IE Pok. 551-2 *kel*- 'cool, warm', Av. *sarata*-, N.Pers. *sard* 'cold', Oss. *sald*, D. *sālum*, I. *sālyn* 'freeze'; O.Ind. *śarād* 'harvest', with numbers 'year', Lat. *caleā* 'be warm', *calidus* 'hot', Lit. *šylū*, *šilti* 'become warm', *šaliū*, *šalti* 'freeze'.

sala 'mud (?)', II 37.12v5 (see SDTV 36) ||| *būma jasti himi khu sala nā byelū u pe vi ṣiri pajsā ān va aśa vahani(dā)* 'the ground will be cleared so that mud does not affect one, but it is bad underfoot; seriously there too the horses will sink in'. Conjectural; care of bad road where *sala* may be 'mud' from *sard*- 'to smear', see *esaly*- and *pisaly*- above, and s.v. *ṣir*-. Possibly with *sar*- of Šuynī *visārū* 'big clay pot' (**visārānī*).

salicā 'pea', Sid. 16v1, BS *satīna*- 'pea, pisum arvense', Tib. *śran čhun*; III 89.172 *salimca hālai ṣiṃga* 'peas, half a ṣiṃga-measure'. Possibly *sal*- from IE (s)*kel*- beside IE Pok. 923-7 (s)*kel*- 'cut', whence O.Engl. *sciell*, *scedalu* 'shell', Lat. *siliqua* 'pod', giving **salīna*- 'poddled' plant. The O.Ind. *satīna*- may also derive from **śal*- through -d- < -l-, with secondary s- < ś-, as in *sikatā*- 'sand'. For 'pod', see *saṃbīra*-.

salegarā 'worker with **salaya*-, possibly 'potter', IV 53b1 *biye hvaḍā 2 salegarā 1 mūri lūmy(e)* 189, 'weaver men 2, potter (?) one, the mūrā-coins amounted to 189'. A second passage has the word for a surname: V 4.1.9 *kṣāna 2omye salye hārū saleṃgari spāta sīḍakina kāmha thauna nātā* 'in the 20th year of the regnal period the merchant Saleṃgara received hemp cloth from the spāta-official Sīḍaka'. See *sala*-. Note a similar way of naming a 'potter' in Zor.P. *dōsēn-karān* 'potters' (cited in IV 90) gloss to Av. *yāmō-pačika*-.

sava 'box, basket', III 68.67 *khu dye ttū sava paraustā, bīyst-yai natcai vīstūte* 'when he saw the box sinking, he grasped it, he took it out'; III 68.65 *pyaṃdāṃdi ra miṣṭa savaya, nūṣāṃdi miṣṭaṇa ttāja* 'they covered her in a great box, they threw it into the great river'; III 68.64 *savayai pyanarā ṣīṇa* 'enclose (2 plural imperative) in one box'. From base *sap*- 'to enclose' (distinct from *sap*- 'be green', see s.v. *ṣavara*-, *sapala*-), noun **sapatā*- > **savaā*- > *savā*-, loc. sing. *savaya*, acc. sing. *sava* (for older **savo*). The word is widely recorded. Thus, Armen. lw *sapat*, -ac', *sapatak* 'box, basket', Syriac *spt*- (*seft-ā*, *saftā*), N.Pers. *sabad*, *safad*, *sapad*, Arab. lw *safaṭ*, *sabadah*, Kurd. *sabad* 'chest'; Yidya *savde* 'large basket', Orošori *sēpt*, Šuynī *sīpt*, Rōšānī *sāpt*, with suffix *sapāc* (c=ts),

Waxī *sapt*, Iškāšmī *usovd*, Yazg. *sebj* 'round basket', Kalāšā lw *savēd*, *sohol*; Turk. lw *savat*, *sāpāt*, Alban. *sepēt* 'basket', Russ. *sapētkā*, Ukraina *sapet*; Hungarian *szapu* 'basket' < **sapay* with suffix *-aka-*, with application to the 'boot' (as 'enclosure' for the foot), O.Slav. *sapogii*.

sava 'she mounted', see *san-*: *sata-*.

sas-, see *sais-*.

sasj vi, IV 33:22 *sasj vi sām* 'lying con amore', see *sais-*.

sasta- 'appeared, conspicuous', participle to *sad-* 'appear, seem', III 80:20-1 *majšyī jsaiṇi aysdaurā maṇi haḍā saṃgūrūna sastā hwaṇḍvā āvūm* 'in woman's fine apparel in my vermilion mantle conspicuous I came among the men', see the Zor.P. *sahūk* 'conspicuous' (s.v. *sad-*).

saha- 'boof', III 87:113 *asā saḥā hiya ranūškā* 'scraping of horse's hoof'; Z 22:246 *sahai tcaršuva styūda* 'its hooves are bright, firm'. To Av. *safa-*, Oss. D. *sāftāg*, I. *sāftāg*, plur. *sāftēytā*, Pašto *šwa*. IE Pok. 530, O.Ind. *śaphā-*, O.Norse *hāfr*, O.Engl. *hāf*, OHG *huof*. See also *bilsaha*.

saha- 'hare', Z 13:20 *hastā asāḥ saḥā cā hamālā* 'elephant (BS *hastin-*), horse, hare, which is companion'; Z 13:23 *sahe ju kari ūce ne butte ceri baysga nai bunu skote* 'the hare does not at all understand of the water how deep it is, he does not touch the bottom'. See *sahaica* 'hare'. To Zor.P. **sahūk* *hast xargōš* 'the *sahūka-* is the long-eared (hare)'; Pašto *sōe*, fem. *sōya*, Orm. *sikak*, Parāčī *sahōk* (**sahaka-*), Yidya *sīy*, Sanglēčī *sūi*, Waxī *sīi* (see JRAS 1931, 424). IE Pok. 533 *kas-* 'grey', O.Ind. *śaśd-* (secondary *-ś-* < *-s-*), OHG *haso*, O.Engl. *hara*, O.Pruss. *sasins*.

sahacara 'plant name', Sid. 10v4, BS *sairiya-*, Tib. *sahireya*; Sid. 14v3, BS *sairiya-*, Tib. *sehireya*; Sid. 129r4 *sahacera*, BS *sairiya-*, Tib. *seriya*. O.Ind. *saireya-*, *sairiya-* *barleria cristata*. First component *saha-* 'hare'? Or BS loan-word?

sahamarai 'plant name', Sid. 13v4, BS *practvala-*, Tib. *pracibala*. O.Ind. *practvala* 'a kind of plant (Suśruta)'. First component *saha-* 'hare' (?). Or BS loan-word?

sahaica 'hare', Sid. 16v5 *sahaicā hiya guṣṭa*, BS *vāta-sādhāraṇa-*, Tib. *ri-boṅ-gi sa*; in the animal year-cycle, III 138 W2 *sahaicā sahya*, v255:1103; v 186 53a; v 376:197; K 143:1060-1; III 14:6 <*saitye?*> *urmaysdā sahaici* 'the period of two hours 'sunrise', 5-7 a.m. (gen. absolute); III 14:25 <*sa*> *haici sahya*; 'hare's horn' as impossible, Manj. 287 *sahaica hai šoe* 'hare's horns'; II 55:36 *saheca* (context not clear, SDTV 70). See *saha-*.

sā 'learnt', second component with preverb *ā-*, *āsā* 'memorized', from **ā-saxta-* or **ā-sūta-*. If *sāta-*, note Av. *sātar-* 'ruler', Armen. lw *satar*, *-a-* stem, 'artisan', but Av. *ā-sak-* 'to memorize' is likelier.

sākya 'enemies', K 73:40 *kabi cū sākya hacyāra jauma* 'hero whose enemies are broken in battle'. From *sāna-* through **sānakya-*, like K 156:62 *kalyākyim bādā* 'auspicious time' (*-iṃ* = *-ai*), from BS *kalyāṇa-*.

sāgi 'epithet of a camel', III 80:35 *jairmā asā sāgi aulā* 'excellent horse, Saka camel', as substitute for 'Bactrian'? Like Av. **dāha-* (in fem. *dāhī-*) from *dāha-*, here **saga-* adjective **sāga-*, **sāgiya-*, with *-k-* > *-g-* in disyllable (for *Saka*, Languages of the Saka, 131-3), see s.v. *sakāñā*. *śāca* 'violent (?)', *seca*, *sacā*, III 45:10-1 *jūhaṇjaka thaṇjida*

ysera śāca brriyikyī, maṇi śā tta tta setta śi śtām jabvī hūri 'they, the innamorata, draw the heart, violently, of the lover; here so it seems he is a galant youth of Jambudvīpa' (see *hūri*); = III 34:3-5 *jūhājaka thaḥida ysera śāca brriyēkyā ma śtā tta tta setta śā śtā jabvī hūri*, = III 36:52-3 *jūhāṇjaka thaḥida ysira seca brriyākye ma śtām tta tta saitta śā śtām jabvī hūri*, = III 40:4-6 *jūhau-jākyai thaḥida ysira sacā brriyākyai, maṇi śt(ā) tta tta saittā śa śtau jabvī hūri*. Possibly to base *sak-* 'be able, powerful', **sācyā-* > *śāca-* whence *seca-* (as *ysāya-*, *yseya-* 'rust') and *saca-*. Note O.Ind. *śakrā-* 'strong', *śaci-* 'power', IE Pok. 522 *kak-*, Celtic O.Ir. *cécht* 'power' (**kankti-*), see s.v. *sāj-* 'learn'.

sāj- 'to learn', participle *sita-*, *siya-*, *sī*, Z 23:5 *sājindā*, Bcd 47v4 *nva sājāncā śtāna* 'according to the teaching', BS *anusikṣayamāṇa-*, III 23, 16v1 *nāsati sājyā* 'let him take, let him learn', BS *udgrhya*; III 122:31 *sāja* (2 sing.) 'learn', BS *sikṣaya*; v 149, 3a3 *dātu sājāte* 'he learns the *dharma*-doctrine'; v 314, 1a5 *cvaī sājindā vāśi(ṇdā)* (BS *vācaya-*) 'who learn it, recite it'; 2 sing. imperative, v 313, 1b5 *sāja vaṭhāyā* 'learn, attendant' (BS *upasthāyaka-*); II 115:23 *haira jsā sāja* 'learn the *dharma*-elements'; Z 12:32 *sājā tūto śśākṣo* 'you learn this teaching' (BS *sikṣā*); participle future, Manj. 116 *sājāna-* 'to be learnt'. Preterite, *sita-*, *siya-* 'learnt', K 2, 137r5-v1 *bataku śā gyastavura dātā cu ānandā śamanā sīte, u ahumārū śā cu ne sīte štā* 'little, *devaputra* ('son of the gods'), is the *dharma*-doctrine which the ascetic *Ānanda* learnt, and immeasurable is that which he has not learnt', Tib. *lhaḥi bu dge-slon kun-dgaḥ-bos čhos kun-čhub-par byas-pa ni ŋun-gi, gan dag kun-čhub-par ma byas-pa ni dpag-tu med-do*; ibid. 137v4 *siye štā*; II 3:37 *draya pīle* (= BS *piṭaka-*) *siya-* 'learned in three collections'. Participle present Bcd 53v4 *sājāndai tme* 'may I learn'; adjectives, *-āka-*, Z 24:472 *sājāka-*; III 31:1 *sājānai*. Compound, Bcd 46r1 *sājara* 'learner', BS *śaikṣa-* 'under instruction', from **sāja-kara-*, like *čāyara* 'magician'. From base *sak-*, present *sūč-*, participle *saxta-*, Av. *sak-* 'understand', *ā-sak-* 'memorize' (see *āsā* above); resultative 'produce by skill' (see separately *sājū*), Av. *xvāini-saxta-* 'finely equipped', widely in this second sense in other Iranian, Zor.P. *sačēt* 'it suits', *sačāk* 'suitable', *sāxtan*, *sāč-* 'prepare', *asp sēn sačēt* 'he equips horse with saddle', Pahlavi Aogāmadaēča, 61 *āsen-sāxt mūn* 'iron-made house', DkM 681:13 *čihrenitak sāxtak* 'formed, made', *saxtak* 'prepared leather', *mōčak ī saxtak* 'boot of prepared leather', N.Pers. *saxtiyān* 'morocco leather', N.Pers. *sāxtan*, *sāz-*, *sazad* 'suits', *sazāvar*, Armen. lw *pašāč* 'suitable, fit', *an-saxt* 'not equipped', *saxteal* 'harnessed', Sogd. Bud. *-s'č-*, *-s'ytk* (preverbs *pt-*, *'n-*, *β-*), Man. *fs'č-*, *fsyt-*; Bud. *s'č-* 'befit', *nw-s'čy* 'unfitting', *syt-m'n* 'unanimously', Man. Chr. *syt-m'n* 'all'; M.Parth.T. *s'č-*, *s'č'd* 'be ready, suit'; *s'č-* 'prepare', with preverbs *nys'č-*, *ps'č-*, *psxt* 'form'; M.Pers.T. *sz-* 'to suit', *psčg*, *pszg* 'suitable', *ps'č-* 'arrange', *nsxt* 'destroyed'; *ps'č-*, *ps'z-*, *ps'xt* 'prepare', *hs'č-*, *hs'xt* 'prepare'; Oss. D. *sadzun*, *saxta*, *sāydgāg*, I. *sadzyn*, *sayd* 'prepare, put in', *āyng-sadzān* 'awl to fasten clasps, hooks', *čāfxad-sadzāg* 'smith' ('hoof-worker'), *sāxtāg* 'fastening'. IE Pok. 522 *kak-* (or *kēk-*)

'be able', O.Ind. *saknoti*, *sakta-*, *sakrā-*, Celtic O.Ir. *cécht* 'power'; O.Norse *haga* 'suitable', O.Engl. *onhagian* 'to fit'.
 sājū 'I make', II 115:31 *sājū brraura* 'I make happy' (see s.v. *khāsānvā* (for the full passage). To base *sak-*, *sāk-*, see s.v. *sāj-*, in perfective second sense of 'produce results by skill'.

sān- 'to raise; mount upon', see s.v. *san-*.

sānavatāno 'acceptable' (with uncertain *no*), SuvO. 36v6 *kalpa kūla nayuta satā ysāre cwi rro samtsera ysaṃtha nāste sānavatāno ne ne nāste, paskinā bāyātā* 'through millions and 100,000 ages (BS *kalpa-*) who takes births in *samsāra*-migration does not take them as acceptable, (but) thrusts them back', BS *tāvanti kalpa-koṭi-niyuta-śata-sahasrāṇi samsārāt parān-mukhāni bhaviṣyanti*. Possibly *san-* (<*sand-*) 'approve' and *sāna-* with second component **datānaka-*. See s.v. *sad-* 'seem, seem good'.

sānyau 'with enemies', inst. plural to *sāna-*.

sāda- 'cold', Sid. 5v5 *sāda-*, BS *śita-*, Tib. *gran-ba*; v 217:84:5 *śau hamauka sādyē ūci jsi* 'one bowl with cold water', compound, II 89:39 *sāda-ayismva śtāre* 'they are cold-minded', Manj. 101 *cu ra jsāna sāda nariya* 'who also are cold dwellers in the *naraka*-underworld'. From *sar-* 'be cold', Av. *sarata-*, Sogd. Bud. *srt*, Zor.P. *sart*, *sarmāk* 'cold', *aḥsār-* 'freeze', N.Pers. *sard*, *sarmā* 'coldness'; M.Parth.T. *wys'r-* 'to freeze'; Oss. DI. *sald* 'cold', D. *sālm*, I. *sālm*, *sālyd* 'to freeze', *sālgā don* 'frozen water'; Waxī *waser*, *waserd* 'to cool, become cold'. IE Pok. 551 *kel-* 'be cold', see cognates s.v. *salā* 'year'. For *-āda-*, see *ysāda-*, *ksāda-*.

sāta- 'smooth', Z 23:44 *henei candanā śkalā śtāka kye hama-sātā aśsamphā* 'a piece of red sandal-wood is necessary, which is wholly smooth, without knots'. The Chinese translation rendered the original BS text by 'hard, compact', see above s.v. *aśsamphā*. From base *sā-* 'to cut', *sāta-* 'cut, smoothed, even', Balōči *sāy-*, *sāyag*, *sātak* 'shear', Oss. I. *sart* 'chisel' (**sāthra-*), Armen. Iw *satak* 'simple, unadorned', *satakem* 'to kill', N.Pers. *sād* 'smooth, even', *sādah* 'simple', Sogd. Bud. Chr. *s't* 'whole'; Av. *frasāna-* (Yašt 13:136 *frakarastō.frasānahe* 'cutting out a complete cutting, destruction'), Waxī, Sarikoli *rud̥y* 'smooth' Waxī *sāt*, Sarikoli *sād*, Yidya *sūi* 'slate', Šuynī *sād*, Sanglēči *ustā* 'baking-pan'. Here *sāta-* could derive from *sāta-* or *sāxta-*. IE Pok. 919-20 *skēi-* 'cut', O.Ind. *chṛyati*, *chātā-*, *chitā-* 'cut off', causative *chṛyayati*, Greek *σχάω* 'tear off', Lat. *scio*, *scire* 'know'.

sāta 'passing (of time)', II 125:6 *u ttī āna pā audā naysdā sāta burā bādā* 'and from then later till recently passed time'. From base *sak-* 'pass' (see s.v. *skyātā* 'time') to **sāxta-*, translated AML, n.s., II, 1964, 18.

sāttala 'plant name', Sid. 14r4, BS *saptalū* (a name of several plants), Tib. *bya-ruuhi sa-bon*; possibly adapted from a Prakrit form.

sāna- 'foe', Z 13:66 *sānā*, plural Z 13:67 *sāne*, v 40, 54v1 *klaishnā sāne* 'enemy of the *klesā*-afflictions', III 15:36 *sāni pha himāri* 'enemies become many'; K 136:862 *kleshā sāni*; III 21, 6b1 *klaishnānā sānānā tvīṣā yanākāna* 'by one slaying foes of the *klesā*-afflictions', rendering BS *ari-han-* as reinterpretation of BS *arhan-* 'worthy'; III 76:247 *sānā na purrdāṃdā* 'the enemies did not conquer'; K 26:139 *sāna*, =K 18:213 *sauna*; II 91:105 *karā*

kūthi jsām māṃ sāna śtāre 'around the city here are enemies'; II 128:50-1 *mājai viśūnara sūnā* 'our evil-doing enemy'; II 5:77 *vina sāna vina gādai* 'without enemy, without disturber'; K 140:979 *sānai udyūmā* 'I will drive out his foes'; K 136:862-3 *biṣā ra kleshā sāni tvīṣa yudai* 'you destroyed all the *klesā*-foes', Tib. *dgra thams-čad-kyis gnod-par bgyi-ba*; gen. plur. III 83:24 *sānām āchai jsa*, = III 83:28 'through the trouble of enemies'; II 88:42 *gūṣabaija saunau raysme* 'he scatters the enemies' ranks', inst. plur. K 136:866-7 *harbiṣau pyaḍam-gāryau sānyau* 'by all adverse-acting enemies'; K 138:938 *harbiṣyau vihlākhyau sānyau* 'from all injurious foes' (BS *viheth-*); III 130b6 *sānyau jsa pūrūṃ* 'I will win from the enemies'; adjective, JS 32v2 *sāninām khenām vāmurāke jenāke* 'crusher, destroyer of enemy mockeries'; v 49, 66a3 *sānināu*; compound, II 90:86 *mahe haryāsa-sānā hamyaṇ-dūm* 'we have become black-hostile'. From *sāni-*, type *ttāja-* 'river', *bāji-* 'tax', to base *sā-* 'cut off' (see s.v. *sāta-*), Sogd. Bud. Man. Chr. *s'n*, Oss. DI. *son*, Tokhara B *sām* (BS *ripu-*), oblique *sanaṃ*, plur. *sañi*, obl. plur. *sanandām*, *sanam*, gen. plur. *sanamts*; abstract *sanuñiñe*.

sānā 'to endure (?)', Z 2:220 for *sahyānā* 'to endure' from lw BS *utsah-*.

sānā 'plant name', Sid. 10r5 *sānā*, BS *yavaniki*, Sid. 19r4 *sānā*, *sāna*, Tib. *la-la-phud*, Sid. 10r11 *sānā*, BS *dīpya-*, Tib. *la-la-phud*, Sid. 134v1 *sānā*, BS *dīpyaka*, Tib. *la-la-phud*. BS *yavāni* 'ptychotis ajowan'; *dīpya* 'celosa cristata, cumin-seed'. Not traced elsewhere.

sāṃdi 'raised', preterite to *sān-*, see s.v. *san-* 'to rise'.

sāmalā 'shoulder', Sid. 128v5 *sāmalā hiye re* 'veins of the shoulder', BS *saṃsthā-sirā-*, Tib. *phrag-pahi rca*. See also III 93:249 *svāmīlau*. Possibly from *sva-*, *sa-* < *suti-* 'shoulder' and second component *mīda-*, as in *kamala-* 'head', Av. *kaṃarāda-*, O.Ind. *mūrdhan-*.

sārme 'plant name', Sid. 17v4, BS *potikā*; Sid. 9r3 *kava sarmām jsa hamtsa ni hwerai* 'do not eat fish with the plant *sarmā-*', BS *upodaka-*, Tib. *ña-sa dan ldum-bu* 'upodaka lhan-čig-tu mi bzah. The *upodaka-* is *basella cordifolia*. A plant name N.Pers. *sarmah*, *sarmaj*, *sarmak*, Arab. *sarmaq* 'orage, mountain spinach', exists which form suits Khotan Saka *sārmā-*. The *potikā* is *basella lucida* and *rubra*.

sālyaja 'of the year', adjective suffix *-ja-*, II 40:34-5 *khū tta vaṇa tṭya sālyaja kūla bādā vi śirka* **ṣṭāvi drūna-tsoa* 'when so now at this time (dyadic) of the year he is well, become healthy...', with *dā* written for *ṣṭā*. See also SDTV 120. See *sali*.

sālye 'part of the body, leg (?)', III 85:83 *ṣi sālye haṣa va penṇḍai* (-*en* = -*ai*-) 'this paste is for swelling of the leg (?)'. With variation *s-*, *ś-*, *ṣ-* (see s.v. *śāra-* 'good') to N.Pers. *śal-* 'thigh', *śakwār* 'trousers', Syriac *šrl-*, Arabic *širwāl*, Lat. *sarabala*, Greek *σαράβαρα*, *σαράβαλλα*, *σαράπαραι*. Hence *sālyā-* by long *-ā-* in the first syllable and suffix *-ikā* from **sala-* 'thigh, leg'. IE Pok. 928 (*śkel-* 'bend' Greek *σκελος* (neut.) 'leg', *σκελις* 'hip', *σκολιός* 'bent', OE. *sceolh*. 'bent', Lat. *calx* 'heel', beside *skel-* in *sālye*.

sās- 'look', to be read *spās-*, the reading *s-* due to scribal confusion of *s-* and *sp-*, K 145, 3r3 *sāśai*; II 127:42 *sāṣṭe* 'to look' (infinitive), = II 128:46. See *spāśś-*.

sāh- 'remain, rest', III 3, 8r4 *araṇyi* (BS *araṇya-*) *tsuṇau pūrātā vara āna sāhāna* 'he must go to the wilderness, he must remain there alone'. From base *sāh-* from *sā-* with increment *-h-*, N.Pers. *āsān* 'at ease' (with *-s-*, not *-ṣ-*) to IE *kē(i)*, beside Pok. 539-40 *kei-* 'lie down', see *śāte*.

sāhā 'desirable (?)', v 58, 129b1 *bīṣi kīre sāhā ṣāha* 'all acts desirable (?)'. See *sāha-* 'desire' and above *ṣāha*.

sāha- 'desire (?)', III 34.10 *sāhana gviradā tsida*. 'they (the birds) move about murmuring with desire', = III 46.18 *sāhana gviradā tsida*, = (with variant) III 36.5 *sānā* (**sāhāna*) *aysamvīrradā tsida* 'singing with desire they move about' (*aysamvīr-*, *aysmūr-* 'sound'). From base *sā-* 'to desire' with increment *-h-* (< IE *-s-*). Possibly beside base *sai-* in *seṣ-*, *saiṣ-* 'to be amorous' with increment *-s-* (IE *-k-*), see s.v. *saiṣ-*. From the IE forms IE Pok. 183 *dē-*, *dēi-* 'bind' and 889 *sē-*, *sei-* 'to send out' (see s.v. *hinā-* 'troop'). See also *sāha jsa*.

sāha jsa 'with desire, love', III 34.14 *uska sāha jsa hā sāse* (= *spāse*) 'he gazes upwards with desire'; III 46.23 *uska sāṃha jsai hā sāse* 'he gazes up with his desire', = III 37.9 (divergent) *uska se hajṣṣḍai sāmān* 'upwards surely (*se=samu?*) he intends to mount' (base *san-*, but possibly a base *sin-* 'to make love').

sā, late for *sam*, oldest *samu* 'just, only'.

sī 'learned', from *sita-*, *siya-*, participle to *sāj-:sita-* 'to learn', Bcd 46v4 *sī yini* 'may I be able to learn'; from **saxta-* (omitted BS).

sicha 'plant name', see *sacha*.

sijsānā 'flower name', III 92.247 *sijsānā spyē*, unidentified, as a medicament.

simjau 'greyish plant (?)', II 85.19 *palaijā, gysajā simjau dva dva bāga* 'of the three things two parts each'. Possibly three plant names, *palaijā* 'speckled (?) plant', *gysajā* 'dark-coloured (?) plant', *simjau* 'grey-coloured (?) plant'. Assuming **simjāva-* from **saina-*, see above s.v. *sarāti*. For *-au* note also the plant names *nirau* 'cassia' from colour-name **nīra-* 'blackish-green', see s.v. *nīte*; and *murau* 'ocimum basilicum', BS *mālukā*, to *mura-* 'reddish brown, purple'.

simjsimja 'month, 2nd month of the end of spring (= 4th spring month)', Sid. 3v1; II 74.32 *māstā simjsimja*, II 114.114 and 124 *simjsimji māstā*; II 112.42 *simjsimji māstā*; II 16, 3v6 *senjsijī*; II 15, 3r3 *sejstijī*; II 95.71 *sīstija māstā*; adjective, II 105.110 *saijsijāna māstā*. A second month (intercalary) IV 21.5 *še sim(īsījsā)*, IV 24.4 *še* (read *še*) *sejjsijā*.

simjsūrā 'a medicament', III 89.162 *yausa, simjsūrā* 'musk, *simjsūra*-stuff', possibly to Armen. lw *sugour* 'red stuff, rouge', O.Pers. *sinkabruš* 'vermillion', Akkadian *šingarū* 'red stone'. See s.v. *samgūrūna-*. See also the dye plant N.Pers. *šangār* 'anchiusa tinctoria' (BSOAS 24, 1961, 482).

sita-, siya- 'learned', see present *sāj-*.

situvq 'in hundreds', loc. plural to *sata-*; later *siyovā*.

sānām 'to rise (?)', infinitive in *-ānu*, III 37.9 *uska se hajṣṣḍai sāmān* 'upwards surely he intends to rise', if the base is *san-* 'rise' but possibly it is the base *sā-:si-* with present *sinā-* or *sinau-* 'to make love', see *sāha-* 'desire'.

siphām 'obscuring film (?)', III 84.36-7 *tcīnmeñvā (-im-*

= *-ai-*) *vī hā nestra-makaute hamāre garkhye drāma siphām vaṣṭe, jsiñū-m jsa nī vjṣeṣḍe* 'on eyes, the *netra-mukuṭa-* (crown on the eyes) becomes heavy; such film stays, he does not see fine stuff (*jseiña-*) because of it (*-m jsa*)'. From base *saiṣ-*, with nasal *simf-* 'to smear, stroke', Av. *saēf-*, Yašt 14.35 *ana parāna tanūm aiwi. sīfōis* 'you are to smear along the wings on the body'. See *tcāmph-*, *tcīmph-*, *tcīh-* for the form. Hence *siphām* < **simfāna-*.

si-bištā 'tongue-sharpened, eloquent', Sid 126v3 *si-bištā padmākā nāma* 'by name, making eloquent', BS *sārasvatam nāma* ('by name, of *Sarasvatī* goddess of eloquence'), Tib. *lēe bde-bar byed-pa ṣes-bya-ba-ste* 'called, making the tongue fluent'. From *sā-:si-* 'to sharpen' to IE Pok 18-22 *ak-:k-*, O.Ind. *śiṣṭi*, *śitā-*, see s.v. *asājā* and *syalahā:ṣā*. The second component is the base of *biṣā-* 'tongue'.

sima 'horrific', K 41.75 *pīśaravī ṣṭe ginānai imamgilīyī sima* 'it (the human head) is disgusting, stinking, inauspicious, horrific', = K 44.190-1 *pīśarivī ṣṭe ginānai amamgilīyī sima*. From base *sai-:si-*, Av. *sima* 'horrific', Sogd. Bud. sym 'confused, troubled', Man. 'horror', sym'w'k 'confusion'. To *syandaa-* 'left side', base *sai-*, Greek σκαός, Lat. *scaevus* 'unfavourable, left side', IE *skai-*, beside (*s*)*hai-*, Lit. *kairė* 'left-hand', *kairas*, *kairūs* 'on the left side' (Lit. Et.Wb. **krair-*).

siyā 'goose', K 5, 142v1 *trāmu kho siyānu rre bārāhātā* 'as the king of geese (= BS *rāja-hamṣa-*) soars up', Tib. *nan-paḥi rgyal-po bān-du bar-maṅ-la hphags-te*, Chinese *ieu uang* (K 243.4; 1298.1) 'king of wild geese', translation E. Lamotte 244: 'je m'élevais dans les airs pareil au roi des cygnes (*rāja-hamṣa-*)'; Sid. 17v1 *syā pā* 'flesh of goose', BS *hamṣa-*, Tib. *bya nan-paḥi ṣa*; plural, Z 7.45 *siye*, sing. Z 17.44 *syā*; Z 17.20 *syē*; Z 22.135 *syē varata tcīrau āce* 'geese there, ducks, water-birds', III 96.6 *kakye mūra sye mura* 'partridges, geese'; gen. plur. JS 26r2 *syānā rre* 'king of geese'. From *siyā*, with Sogd. Bud. *syēh* (**siyācā-*) 'duck' with different suffix, like Sogd. Bud. *kyē'khi* 'worm' beside Balōči *kitak* 'small insect', to Av. *kaēta-*, O.Ind. *kīṭa-* 'worm' (secondary *-t-* < *-i-*). To base *sai-:si-* 'of grey colour' Sogd. Bud. *'ps'ynk'* 'mottled', Syriac *psynq-* 'king of birds' with Armen. lw *sira-marg* (*marg* North Iranian < *mrga-*, as Oss. *mary*) 'peacock'. See s.v. *sarāti*. IE Pok. 540 *kei-* of 'white, blue, grey, brown, dark'.

siya-, sita- 'learned', see *sāj-*.

siyatā- 'sand', v 329, 13v6 *ggamguvq nātāvq syata* 'sand in the Gangā rivers', BS G 37, 11b5 *gangā-nadī-bālikā*; Z 22.136 *syata*, Z 2.16 *siyato*, Z 14.51 *syato*; plur. Z 22.116 *sāyate*; Z 22.136 *syata... ysarrimgya* 'golden sand'; K 147.36 *ysarija sye jsa* 'with golden sand'; v 145r5 (plur.) *syatā*. From *sikatā-*, O.Pers. *θikā-*, Sogd. Bud. *šykth*, *štkh*, M.Pers.T. *sygd*, Pašto *šga*, Wanetsi *šga*, Orm. *šgo*, *saga*, Yidya *šeyio*, *siyāya*, Oss. D. *sigit*, I. *sydšyt* 'earth, soil', Balōči *siv* 'sand, barren land'. To O.Ind. *sikatā-* (*Atharva-veda*) with *s-*, Kroraina 271 obverse 6 *sigata bhūma* 'sandy land', Khovar *šuyur*, Kalāṣa *šigal*, Phalura *šiga*, with *š-*.

ssiyā 'of hundreds', Sid. 133r5 *ssiyā papalā vī* 'on 100 peppers'. See s.v. *sata-*.

sīyāna 'to be rubbed', Sid. 137v3, Tib. *bdar-ba*, from **siy-*,

beside *saay-* 'to rub', by *i*-umlaut of *-ū-*, as in *kūsa-* 'receptacle', loc. sing. *kīśsa* (Z 2:16).

siyyau, *siyōā* 'hundreds', see *sata-*.

sīra- 'content, bappy, satisfied', v 118, 67r3 *sīra-*, BS *tušta-*; K 143.1054 *sīra samduštā* (dyadic, = BS *saṇtušta-*); K 46.43 *sīra saduštā*; K 61, 40v1-2 *harbeša-m sīra samdušta hamya* 'all became content, satisfied'; SuvO. 68r7 *biššī sīra hāmāta gyusta dīvate* 'all the deities (BS *devatā-*) became content', BS *praharṣitāk sarvi babhāvu devatāḥ*; III 132b3 *ttiyā sīrā hāmāte* 'then he was contented'; *sīra-*, K 74.62-3 *cū vā sa sīra yūḍi* 'I who have made content'; K 90.754 *sīra himya* 'were content'. With *-vāti-* (from either *-dāti-* or *-tāti-*), v 99r6 *muditta* (BS *mudita-*) *sīravātā* 'joy, content' dyadic; Z 3.102 *sīravātā*; Z 5.24 *sīravete jsa*; Manj. 417 *sīravā byaudāda mesta* 'they got great joy'; Manj. 188 *sīravā varāṣe* 'she enjoys content'; K 30.220 *sīradā-dāṣṭa* 'rich in contentment' (if correctly interpreted, supporting the second component *dāti-*); adjective, SuvO. 36r6 *avamātāna sīravūttinaina suhāna* (BS *sukha-*) *aysānā paphānāna* 'the self must be scated with immeasurable happy joy'; BS *acintyayā atulyayā prītyā-ātmānaṃ saṇtarpayitavyaṃ*; SuvO. 36r6-7 *sīravūttinaina suhāna*, BS *prīti-sukhena*. With *-oṣa-* *sīroṣa-* 'joy', I 167, 83r5 *tvānī sīrauṣī hauva padimi* 'strengthens, makes happiness, strength', BS *bṛṇṇaṇa-*, *harṣaṇa-*, *bala-*; adjective *-āvanta-*, JS 11v1 *sīroṣādā sau jambvī harbiṣā satva* 'all the beings of all Jambudvīpa were contented'. Compound, SuvO. 56r2-3 *cīyā uysāno paphānda yanimā u pajsamū yuḍu yanimā u sīruṣṭarvai padaṇda yanimā* 'when I can delight myself and I can do it honour and can content it', BS *ātmānaṃ ca saṇtarpayitvā pratimānayitvā saṇpraharṣayitvā* (to read the last word v 119, 67v7 (s) *i(ruṣṭa)na*, BS 148.3 *prahrṣta-*); I 254, 198v1 *sīruṣṭanā*, BS *pranūdita-*; Manj. 208-9 *byehī sīruṣṭana bāuma* 'gets to the *bhūmi*-stage of content', see *uṣṭana-* 'state'. From base *sag-* to **sagra-*, M.Pers.T. *sgr* **sayr*, Pahlavī Psalter *sgly* 'satisfied', giving also the older form of Zor.P. *sgl*, *syr* **sēr*, Balōči *sēr*, N.Pers. *sēr*, *sīr*. To O.Ind. (RV) *śagmā-* glossed by *sukhakara-* 'making happy' from base *śag-* (not *śak-* 'be able'), see Indo-Iranian Journal 11, 1958, 149-52, hence IE *keg-*. Three other bases for 'satisfy' are in Waxī *sath* 'satisfied', Oss. D. *āfsadun* 'to satisfy, nourish', *āfsūst*, *āfsādun* 'bc satisfied', I. *āfsadyū*, *āfsādyn*, *āfsāst*; and IE Pok. 876 *sā-:sə-*, see Indo-Celtica (dedicated to A. Sommerfelt) 18-28 on Av. *hyaona-*, O.Ind. (RV) *syonā-*; and *sar-* in *āsaḍa-* 'satisfied, fed', to IE Pok. 577 *ker-*. Herc *-ira-* has replaced *-agra-* as in *tīrau* (**čagrāva-*) above; *sīra-* is clearly nearer in meaning to M.Pers.T. *sayr* than to *āsaḍa-*, though **sarya-* would also result in **sīra-*, see *kīra-* 'act'. For West Iranian *ēr<-agra-* note Zor.P. *anēr*, Av. *anayra-*, *dēr* 'long', O.Pers. *darga-*.

sūce 'sourness', Sid. 16v1 *cū kuṇṇisa ṣṭe ttie ysve delāka sace hīvī u hvarq u grām* 'what is sesame seed, its taste is a little sour (alkaline) and sweet and hot', BS *sa-lṣāra-madhura-suigdho baḥyoṣaḥ pitta-kṛt tilaḥ*, Tib. *til ni thal-bahi ro bro-ba dan*, *mnar-šin kha-la drod che-ste* (*kṣāra* = Tib. *thal-ba* 'alkali'). From **suxti-* with *sutta-* 'vinegar', to base *sauk-*.

sūch- 'name, call', K 40.23-5 *jāttamahā:beḍai vaski nāma sūchāṇḍā u tta rrispurakā varnavardan nāma yadāṇḍā* 'at the time of the birth-feast they named a name for him and they made the name Varma-vardhana', = K 43.141-2 *jāttamahā beḍai vaski nāma sūchādā* (*sā* written for *dā*) *ū ttu rrispuri varmivardu nāma yuḍāda*, rendering the BS cliché, as in Gilgit MSS III 1.100.11 *jāti-mahaṃ kṛtvā kuṣa tti nāma-dheyaṃ vyavasthāpitam* 'making a birth-feast, the name *Kuṣa* was laid down'; Avadāna-sataka 36 *taṣya jātasya jāti-mahaṃ kṛtvā nāma-dheyaṃ vyavasthāpyate*; Divyāvadāna 3.5 and 24.17 *jātasya jāti-mahaṃ kṛtvā nāma-dheyaṃ vyavasthāpayanti*. A fragment without context has *sūche*, v 220.7 *tīl gvāṃsa-rī sūcke* 'he called it *gvāsa-rī*' (Tib. *gos-ris* 'design of a dress'). Here *sūcha-* is older **sūchāta-*, **sūchya-* to a base *sūch-* (form like *byāchāta-* 'diseased', and *vyachya-*, *vyacha-*). As *pachāre* 'they are cooked, ripened' from base *pak-*, so *sūch-* is from base *sauk-* 'name, speak', to Lit. *śaakiū*, *śaakti* 'cry out, call loud, name', Let. *saukt*, *saakts* 'is called'; Tokhara B *śaak-* is suppletive present to *kāk-* 'call' (*ś-* palatalized from *k-*); O.Ind. (Atharva-veda) *sūka-* 'parrot' may be the 'talking' bird. In Iranian Av. *saočaya* 'ritual utterance' belongs here with Sarikolī *saug* 'tale', Orošorī *siḡ* 'tale, proverb', Parāčī *sūy* 'word, affair', Yidya *sūyiko*, Munjānī *siyākā*, *sūgo* 'tale', Yazg. *sawd* 'song'; with *-ś-*, *sauś-*, Zor.P. *aḥsōs*, *apasōs* 'mockery', N.Pers. *afsōs* 'mockery' and 'word of regret, alas'. See Indo-Iranian Journal 2, 1958, 156-7. IE Pok. 536 *kauk-*, O.Ind. *śāka-* 'parrot', Armen. *sag* 'goose' (*kauā*), O.Slav. *sova* 'owl', Russ. *syč* 'dwarf owl', to which add Oss. D. *sobaq*, *sovaq*, *suvaq*, I. *suag(q)* a bird's name in folklore, called *māryty padcax* 'king of birds'. See also *sūmjsām*; and *sūṣṭa-* 'famed' (BS *kīrti-*) from **sux-*.

sūjs- 'to burn', participle *sūta-*, Z 4.59 *sūjsīndi* 'they burn', 3 sing. Sid. 152v1 *daṇḍā kha ṣe griḥa sūstā u paskyāṣṭa aysdemānā* 'so that the clay is heated and again it must be cooled', Tib. *hjim-pa chig-ste dmar-por gyur-nas phyun-ste bsgrens-la*; E p. 353, y 324 *sūstā*; SuvP. 62r2 *sūjsamḍai* 'burning', BS *prajvalita-*; preterite, v 381 3b1 *harbiṣṣā sātā* 'all burnt', BS G 37, 21b4 *niravaṣeṣaṃ dagdham*; Z 19.87 *āhūdāna sātā* 'burnt with bones'; III (ed. 2) 139r4 *sūta dīra stuna* 'burnt bad (low?) pillar', BS G 37, 34a4 *dagdha-sthānaṃ*; with negative, Sid. 153v2 *asuva* Tib. *ma chig*; with preverbs, *ā-*, III 49.14 *brīye jsa āsua tsūṇḍā* 'they go about burnt with love'; *pa-*, see *pasūjs-*; *va-*, see *vasūjs-*; *e-*, Sid. 152r2 *dāṇṇaṃ jīye u eṣṭjānā u aysdemānā* 'the smoke ceases and it must be burnt again and must be cooled', BS *sampakva-*, Tib. *slar phyun-ste* (ed. Pckin). From base *sauk-:sak-*, Av. *saok-*, *saoča-*, *saočaya-*, *suxta-*, *ātara-saoka-* 'fuel', *suxra-* 'red', Sogd. Bud. *swēt*, *swytw*, incohesive *swysty*, Chr. *swēnty* 'tr 'burning fire', *swq* 'brand, fuel', 'tr *swq* 'fuel', Man. 'ws'wē-, 'wsuwytyy, 'wsuwyys-; with *apa-* Bud. 'ps'wēn 'brightness', 'psuwyys-; with *pa-* *psuwyty*, Chr. *pswē-*, *psuwy-*, *psuq* 'purifying'; *pati-*, Bud. *pts'wēk*, *ptsywyty*, *pts'wēt*, Man. *ptsuwy'tkw*, Chr. *ptsuwytyt*; M.Parth.T. *swē-*, *swxt*; M.Pers.T. *swē-*, Zor.P. *sōčēt*, *sōxtan*, *āsōč*, *sōčāk*, *sōčšn*, *sōčēntan*; *suxr* 'red', N.Pers. *sōz-*, *sōxtan*; *surx*; Oss. D. *suydāg*, I. *sydāg* 'pure', D. *sodzun*, I.

sudzyñ; D. *rāsog*, I. *rāsug* 'pure', D. *surx*, I. *syxx* 'red'; Pašto *swal*, *sedzal*, *sa* 'burnt' (**suxta*-), *sūr* 'red', Orm. *sūf*, *sūš* 'red', Waxi *səkr*. In the mental sense, M.Parth.T. *szegw'r* 'sad', Armen. lw *soug* (gen. *sgoy*) 'lament' (E. Benveniste, TPS 1945, 74), N.Pers. *sōg* 'grief', *sōgvār*, *sōgi*, *sugvār*, *sōgīdan* 'to mourn'. IE Pok. 597 *keuk*-, O.Ind. *sōcati*, *śucyati* 'shine, burn, grieve', participle uncertain, *śoka*- 'flame; sorrow', *śuci*- 'pure' *śukra*-, *śukla*- 'white', Greek *κύκνος* 'swan' as the 'white' bird. See *suraa*- 'clean', with loc. sing. *suñā*. For 'burnt' see also *ārva*.

suñā 'in the clean', loc. sing. to *suraa*-.

sūmjs- 'name, call', v 66-15 *tū štām sūmjsūm stau* (5) 'him I shall name to praise'. From base *sauk*- 'to name, call, speak', see cognates s.v. *sūchi*-.

sumjsaṇu 'needle', v 125, 6a3 *dajsiṇdā o yi sumjsaṇu* 'they burn or (prick) with needle'; v 314, 3b3 *sumjsiṇam nūhāna* 'with point of needle', = BS *sūcy-agreṇa*, translation E. Lamotte, 256; III 124-84 *saujsaṇā*, BS *sūci*-. From base *sauk*- 'to pierce', Oss. D. *sodzinā*, I. *sudzīn* -*inā*, -in (< -*anya*-, -*ani*-, not -*aina*-), Zor.P. *sōcan*, N.Pers. *sāzan*, Kroraina *suji'ina-kirta* 'embroidery', N.Pers. *sōzangird*, Wanetsi *sunzan*, Yagn. *sīncin*, Yidya *šindza*, Munjani *šizna*, Parāči *sīcin*, Balōči *sūcin*, *sīcin*, Pašto *stən* (< **sūcni*), Iškāšmi *šotun*, *šton*; without -*ani*-, Waxi *sic* (**sūci*), Šuyni *sedz*, Sarikoli *sic* (c=ts); from *suk*-, Av. *sūkā*-, Pašto *sūpēdal* 'be pierced', O.Ind. (RV) *sūci* has secondary s-<f-. For suffix -*an*- of a tool, note also O.Ind. *las-pūjan* 'cloth-piercer' needle' (see iv 150).

suththa- 'bird of prey, rapax', Z 21-20 *cūḍā vaysnā suththi paśā thye* 'why now? do you leave the bird of prey to seize it?'; Z 21-22 *paphande vaysnā kū suththi thā* 'he rejoiced now where indeed (-u=uta) the bird of prey seized...'; Z 2-46 *suththi rāysīndi u šsundā* 'the birds of prey and the ravens cry out'; Z 21-30 *suththānu švānānu rrāsā* 'in the power of birds of prey, of dogs'. In *haṭhthā*- 'truth', the -*thth*- are from -*thy*-, here the base *sor*- 'to chase', would give **surthya*- 'rapax', see s.v. *hasura*- 'quarry'; for -*rth*- see also *baṭha*- 'cuirass' from **varθra*-.

suti 'shoulder', v 329, 13vi *syandai su(tu vā)ṭ(ā) prahaṇā prahaṇṣe* 'he put the garment on his left shoulder', BS G 37, 11a4 *eka-aṃsam uttarāsaṃgaṃ kṛtvā*; v 107, 29v6 *śsau sutu vātā* 'on one shoulder', BS *eka-aṃsāni*; v 69, 8r2 *syandai suti prahaṇu prahaṇṣe*; III 71-132 *parya nāsta sve bimḍā maṃ* 'please place yourself upon my shoulder'; III 130a4 *hvarandai sve* 'right shoulder'; JS 20r2 *sve beṇḍā* 'upon the shoulder'; K 106-256 *ṣai tti sve baida usthīye* 'he then raised him upon the shoulder'; K 135-859 *sau sve cīvarā prahaṇṣe* 'put the garment (BS *cīvara*-) on one shoulder'; III 21, 5b2 *sau sve cīvarā prahaṇṣi*. From **sufti*-, Av. *suṭti*-, Zor.P., N.Pers. *suft*, Yidya *savda*, *savda*, Sangleči *savd*, Šuyni *sivd*, *sivd*, Rōšāni *sivd*. IE Pok. 627 *kup*-, Alban. *sup* 'shoulder, back', Mid. Low G. *schuft* (**skuftu*-).

suttā 'vinegar', Z 7-47 *osā vāttarkā kho yā suttāna hviḍā ḥatu*, *kuṣṣalā vāttarkā kho yā gguḥna hviḍā ḥatu* 'evil doubt is as one eats poison with vinegar, a good doubt is as one eats poison with molasses' (BS *guḍa*-); Sid. 134vi *mauyā suttā* 'vinegar of mau-liquor', BS *sukta*, Tib. *chan-gi nan-du ḥvva* (*ḥvva* 'salt'); III 91-219 *aṃguṣṭi*,

suttā, *ūtca*, *hāmai* 'asa fetida, vinegar water, barley'; III 88-139 *suttāna*; III 92-244 *mauwa sauttāna*; III 90-194 *mauwa sauttāna*; III 88-138 *sauttāna*; II 85-22 *nye tciṃṇu haṃga suttā* 'curds, yeast, sour stuff, vinegar'. From base *sauk*-, *suxta*-, Parāči *sīt* 'sour', Sadah *suta* 'vinegar' (-t-<-xt-); Kroraina *śuki masu*, *śukha masu* 'vinegar', O.Ind. *sukta*- 'sour, sourness', Khowar *śut*, Romanī *śut* 'vinegar', *śutlō* 'sour', see BSOAS 20, 1957, 57. See above *sūce* 'alkali' (Sid. 16vi). The -tt- for -t-<-xt- is unusual (but see also *patāvutta*- **pativafta*- beside *suti*-<**sufti*-). Note also Mid. Parth. Nisa ostraca *HLH wvtršpk*, *tršpk* 'vinegar' (see s.v. *ttišcyā*). The base *sauk*- O.Ind. *sauk*- seems distinct from *sauk*- 'to burn'.

sūttauñā 'acid stuff', III 89-169 *pātca mūla sūttauñā niśāna hahvāñā* 'then the clay must be placed in acid stuff; it must be pressed out'. From **suxtāna*- or **suxtāvana*- to *sutta*- 'sour'.

sudū 'prosperous, successful', III 83 19-20 *ysāra-salū kṣaudi-sunanāva padaidāya sudū jiyaka yāvaji cadyi drama hera cuḍa idāya* 'may (the Khotan land) for 1000 years be made happy with dharma-receptivity, may it be possible to practise in prosperous life throughout life (BS *yāvaj-jivaṇi*) the dharma-elements of meditation (BS *cintā*)'. Note here BS *kṣānti-sumanaāpa*- 'happy in kṣānti'; *padaidāya* passive optative *padanda*- with *āya*; *cuḍa* participle to *car*- 'to practise', *idāya* passive optative from *yiḍa* with *āya*; as Z 5-72 *vātāya* from *vātā* 'been'. Hence *sudū*<**svantuka*- to base *sau*:-*su*- 'to swell, prosper, succeed', to *sau* 'profit' below, Zor.P. *sūt*, N.Pers. *sūd*.

sunāha 'plant name', Sid. 10r2, BS *aruška*-, Tib. *go-byed* =BS *bhallātaka*- 'semecarpus anacardium, cashew nut, whence a black liquid is obtained'; III 70-114 *phūḍa šā sūnāha kūysdā, vara jšāṃ va sūnāhā biṇḍa, auska-v-i* 'he sought a hollow sunāha-tree, there on the sūnāha-tree his nest'; III 79-12-3 *rawā bvaiysā sūnāhe* 'long stream (carries away) the sūnāhas'. Possibly from a colour name **sauna*->*sūna*- 'of dark colour' with O.Ind. *śoṇa*- 'red' (of blood) to base *sau*- (see *suraa*-) with nominal suffix -*āha*- for the plant name.

sumam 'powder', Sid. 142vi *tcīna sumam kumbā* 'yeast powder, flax', BS *kiṇva-atasī*, Tib. *phabs dan zar-ma dan*; Sid. 100v3 *tceñq sumam*, Sid. 100v4 *tcīna sumam*, III 90-184 *tcyāñā sūnam*; Sid. 132v2 *tcyauñā sumam*, BS *kaṇḍkya*- 'parched wheat', Tib. *bag-ḥe* (=bag-*phye*) 'wheat-flour'. From *sau*:-*su*-, *saud*:-*sud*- 'to rub, grind', to Av. *sudus* 'corn-mill'. See *sauy*-, *šty*-. BSOAS 23, 1960, 28-9.

sūra- 'strong, large', II 127-40 *viñā maṇi sūrā pejsā rrvī vī gyastāñi aysmya iriṣṭe* 'now here strong, powerful displeasure is in the royal celestial mind', dyadic *sūra*- with *pejsa*-, to Av. *sūra*-, *thūra*-, *savišta*-, base *sau*:-*sū*- 'swell'. IE Pok. 592-4 *keu*-, 'swell', O.Ind. *svāyati*, *sūna*-, *sūnya*-, *sāvas*-, *sūra*-, *sāviṣṭha*-, *svātrā*-, Greek *κύεω*, *κύπιο*.

suraa- 'clean', Z 22-126 *ysoji kāde khāysā surai suiddhā* 'very savoury food, pure, fatty' (BS *suiddha*-), Sid. 127r1 *surai alobhā viji* 'medical man pure, not avaricious (BS *alobha*-), BS *śucir bhiṣak*, Tib. *suṇan-pa gcan-šin re-ba*

mao-bas; SuvO. 68v5-6 *surau prahaunu prahaustā* 'he put on a clean garment', BS *śuci-vastra-prāṇṛtaḱ*; Sid. 148r2 *sura balohā* 'clean cloth', Tib. *ras gāo-ma*; loc. sing. SuvO. 68r7 *surgyo dišo hastamo* 'in the best pure region', BS *śucau pradese parame viśiṣṭe*; Z 273-80 *surju śśando ysāta* 'born in the pure earth'; v 83, 13v5 (acc. sing.) *surjo arrimajso* 'pure, spotless', BS *virajaska-* ('dustless'); plural, III 42b6 *surā vara bājana* 'pure receptacles, vessels' (BS *bhājana-*); fem. nom. sing. II 10a1 *padu surā ṣṭi* 'the road is clean'; K 504-10-5-1 *sūrai akaṣṭā* 'pure, unattached'; K 51-5-9-10 *sūrai imā pariśāmdā* 'may I be pure' (dyadic, BS *pariśuddha-*); III 4, 9v1 *surai kapī* (BS *kalpya-*, *kalpika-*) *hviḍā khṣṭe* 'pure, proper food (and) drink'; inst. sing. K 140-990 *suraini dijsāte* 'let him hold it cleanly'; with negative, Sid. 125v1 *asurai herā*, Tib. *mi gāo*; III 123-66 *asūrai*, BS *asuci-*; abstract, III 131a2 *surāttete jsa*; v 52, 83b4 *surāttete syāmata*; Manj. 15-6 *na sūrāttā agapī* (BS *akalpiya-*) *bausa* 'not purity, bad smell'; with *-ka-* suffix, Sid. 147v4 *surakā balohā* 'clean cloth', Tib. *ras gāo-ma*. From base *sauk-*:*suk-* 'to shine, burn, clean' (cognates s.v. *sūjs-*); hence *suraa* < **suxra-ka-* 'clean' beside Av. *suxra-* 'red', Zor.P. *suxr*, N.Pers. *surx*, Oss. D. *surx*, I. *syrx*, Pašto *sūr*, see s.v. *sūjs-*.

sūraḱa 'repast, breakfast (?)', III 136a2 *sūraḱa vā pajsa* 'cook me a meal' (in an inn), gloss to Chinese *tai ma tcina* (not explained). To Av. *sūrya-* 'morning meal', Zor.P. *sūr* 'banquet', base *sau-* 'morning', see s.v. *svī*.

sūruteā 'pool', SuvP. 72r2 *khāhi āṣaiji viṣamji*, *sūruteā tcāvaka śirka* 'fountain, pool, lotus-pond, clear-water pool, lake, excellent ones', BS *suvarṇa-padma-utpala-padmintī ca*; v 80, 8r2 *surūta*, *āṣingye khalānā gyahā nātā* 'clear-water pool, pond, pool, fountain, stream'. From **suxra-* with *ūtca-* 'water', see *suraa*.

sūrai 'bad (?)', Manj. 66 *auṣa agapī ṣa sūrai anecvā ṣkājvā āttma* 'this self (BS *ātman-*) is bad, improper, evil in the impermanent (BS *anitya-*) *saṃskāra-*acts'; Manj. 13 *sūha sūrai āttama na tte* 'in pleasure (BS *sukha-*) evil is not the self of this man'; pejorative from the context, hence possibly from **saḥra-*, **sifra* or **suḥra* 'rotted' to Lit. *šipti*, *šimpū* 'be weak', *šūpti*, *šūmpū* 'to corrupt', as Oss. D. *fud*, I. *fyd* 'bad' from *pūta-* 'rotted' (see s.v. *hambūta-*), Greek σήπομαι 'to rot', σαπρός, σαπτικός. Hardly **asuraa-* 'not pure' by loss of *a-* (as *naṣa-* from *anausa-*); possibly *sūra-a-* to *sūra-* 'strong' in bad sense 'violent'.

sūrrai 'strong (?)', II 115-16 *aidrrā sūrrai jsāka* 'strong in the faculties (BS *indriya-*), moving'. Possibly with II 127-40 *sūrā pejsā* (dyadic) 'strong'.

-suva 'burnt', Sid. 153v2 *asuva* 'not burnt', to *sūjs-*:*sūta-* 'to burn'.

suyā 'lungs', Z 20-35 *kye ūri birštā suvā gyagarrā rrūva nātca* 'whose belly is injured, the lungs, liver, intestines outside'; Z 20-55 *svī*; Sid. 105r4 *svīvai cha-urrasti hamāre* 'his lungs become inflamed', BS *ḥṣaya-asita-* 'lung-disease, black' Tib. *glo hgrams-pa dan*; K 144, 2r4 *ysaira jarā svī* 'heart, liver, lungs'; loc. plur. Sid. 155r3 *svīvā gvehaiya* 'pain in the lungs', Tib. *glo brdol-ba dan* (*sv-* written like *st-*). From base *sauś-*:*suś-* (beside O.Ind. *śvas-*), Av. *suṣi* (dual), Zor.P. *suṣ*, N.Pers. *šus*, Sarikolī

sūl, Pašto *šəzai*, Wanetsī *šəza*, Sanglēcī *šəṣ*, Waxī, Šuynī *šūṣ*, *šuf*, Rōšānī *sux*, beside Pašto *sūṣ* 'sniff, snort', Oss. D. *soš*, I. *sus*, Kurō *šōs*. IE Pok. 631-2 *hues-*:*kus-*, O.Ind. *śvasati*, *āśvānā-* 'piping', *śuśma-* 'hissing, roaring', *śuśna-* 'hissing' (demon), Lat. *querō*, *questus*, O.Engl. *hwōsan* 'to gasp'. See also *šūṣte* 'urged' for base *sauś-* with Bartangi fem. *sāwn*, Rōšānī *sāw*, Šuynī *sāṣ* 'snake, dragon'.

sūśca 'it burns' Manj. 77, = *sūstā*, see *sūjs-*.

sūstā 'it burns', see *sūjs-*.

sūṣṭa 'distinguished, famed (?)', K 73-38-9 *dīṣi vī sūṣṭa jasta-kṣirvā bvari śirka sūra vīrsauda kariha* 'in the region (=everywhere) famed, even in the *deva-lokas* (worlds of the *deva-gods*), excellent, valiant, energetic (BS *vīryavant-*), strenuous'; SuvP. 73r2 *dyena cha bujsā suṣṭya*, *tyau āysya*, 'in appearance, complexion, virtues, in fame, by these decorated', BS *rūpeṇa varṇena yaṣena kīrtya samalamkṛtā bhontu*. From base *sauṣ-* to *sauk-* 'be talked of, named', for BS *kīrti-*, to *cakṛti* 'to celebrate'. Probably also to Armen. *lw sōs* (= **saus*), *sōsi* (adjective) 'stately, lofty, haughty', *sōs erivar* 'high-mettled, prancing horse'; noun *sōs*, *sōsi* 'plane-tree' (as the 'stately'-tree?). See also Oss. D. *Sosāg*, father of *Soslan*.

-suṣḍi 'loses voice', see *pasuṣḍi*, base *sauś-*.

susi 'cat', III 135a1 (with picture of the cat *graha-* 'seizer-demon', causing a disease in children) *susi rūna ṣṣṭhā biṣā thaṃje u eha khavā naraume* 'in the form (BS *rūpa-*) of a cat pulls the child's tongue and in the mouth foam issues'. For 'cat', many names are known: Sogd. Bud. *mwīkyšch* 'wild cat', Man. *mwīkyē*, *mwīkynēh* (frag. III 39); Uigur Turk. *lw mīkič*, Zor.P. *gurbah*, N.Pers. *gurbah*, Pašto *pišo*, Wanetsī *pši*, Orm. *pīši*, *pus*, Parāčī *pīšak*, Yidya *pīška*, Sanglēcī *pūš*, Waxī *pīš*, Yazg. *pəš*, Šuynī *pūšak*, note also Čečen *cicig* (*c = ts*), Inguš *cisk*.

se, sse 'hundred', see *sata-*.

se, introducing direct quotation like Greek ὅτι and rendering BS *iti* (but always at the beginning, not at the end as *iti* is placed); Sid. 102r4 *tta tta spāṣānā se kuṣṭi ṣṭe* 'so it must be looked at (to see) where it is', Tib. *hdug-pa brtag-na* ('in investigating the being (-place)'); v 329, 7r6 *tta kvate se kyera sarvaśūra uysnaura vā ttattī tsutāndā* 'so he spoke (saying), how many beings have come here O Sarvaśūra', BS G 36, 5a5 *āmantrayām āsa*, *ye sarvaśūra iha āgatvā*. Later *si*, *sā*, *sa*. Possibly **sahya* 'in saying' to base *sanh-*, *sah-* (see cognates s.v. *saṃjā-*) or 3 sing. **sahyatai* 'he said'; note also Ossetic use of *zāygā* 'saying' after quotations. In the Kandahar and Puli Daruntah inscriptions *shyty* may just possibly be this **sahyatai*. Note also Kroraina *saca*. Tumšūq *ṣṭe* may have retained the *-tai* of **sahyatai*; *si* also occurs.

sai 'cut off, destroyed', III 101-40 *vīnau ttuṇai jṭyaka sai yai* 'without you life is over'. Possibly to base *sā-*:*si-* 'to cut, destroy', see s.v. *sāta-*, Av. *frasāna-* 'destruction'. Form like *stai*.

secha 'plant name', see *sacha*.

-saij- 'to make noise', see *bisaij-*.

seṃjsiji 'month name', see *siṃjsiṃja-*, v 259, 4b2 *seṃjsiṃji*. *saittā* 'it seems', see *sad-*:*sasta-*.

senānu, v 262 DR 02a3 to read *cu rro ja nase nātu tni*

tātā ne paṣṭī 'whatever shares I may have received, those they do not let go (send?)'. See s.v. *nās*.

sera 'ounce', see *satīra*.

sairkha 'clot (?)', Sid. 12v5 *sairkha jsa haṃtsa pañysau u saṃgā* 'urine with clot and stone', BS *śarkarā-aśmari*, Tib. *gcin bsdus-pa daw rdehu*. Here *sairkha* is Tib. *bsdus-pa* 'collected', BS *śarkarā* 'grit, pebble, gravel'. From base *sar-* 'to join', Av. *sar-* 'union', Pašto *sara* 'with', Greek κερα-. IE Pok. 582 *kerə-* 'mix', Greek κερώνυμι, κίρυνμι, ἀκρῶτος 'unmixed, pure'. For *-kha* see also *ārkhā*.

sais-, *sef-*, see *sais-*.

sau 'advantage, profit', II 116:38 *nai ṣaika sau khu ttā hīsū kyai vī* 'this is not profit for him when I come to you in grief'; II 115:28 *tta tta ṣṭūvai sau mīrai vau vāsa bema* 'may so there be profit, kindness, good, desires, fortune'. From *sau-:sū-* 'to swell; profit', see cognates s.v. *sūra* 'strong'; Av. *sau-*, *suma-*, Zor.P. *sūt*, N.Pers. *sūd* 'advantage'.

saujsaṇa 'needle', see *sumjsaṇu*.

sauñ- 'rise', II 102:34 *aurmaysdauma sauñāma* 'sun-rise', see *san-* 'to rise'.

sautta 'vinegar', see *sutta*.

sauthaja, adjective, 'plant name' I 143, 52r3 *sauthaja gaysi hīyā bāva* 'root of the reed *sauthaja*'; possibly to read **sauthara* or **sauthar(a)ja*.

sauthara 'plant name', Sid. 11r5 *sauthara spyakā* 'flower of the plant', BS *dhātakti*, Tib. *dhataki*; Sid. 143v1 *sauthara spyakā* Tib. *dhataki*; III 84:37 *sauthara spyakā*; V 320:101 *sautharā spyakakā*, BS *dhātakti* is 'grislea tomentosa'.

saunūškā 'a medicament', III 91:203-4 *saunūškā, haṃtsā hvī ṣvīdāna thāsakañā damdā jṣṭhāñā* 'the medicament to be so boiled with human milk in a cup', possibly suffix *-ūška-* as in *ranūška-* 'scrapings'; and then 'powdered stuff', to base *saan-* beside *sumam* 'powder' and *saury-* 'to rub'; beside BS *cūrṇa-*, *cūrṇita-*.

saunai 'a medicament', III 88:155 *saunai phānra* 'the phora-part of this medicament'. See *phora*. Possibly 'powder', see *saunūška*.

sondā, see *sam-* 'to agree'.

saumirai, read *sau mīrai* 'profit, kindness', II 115:28, see separately.

saury- 'to rub, grind', Sid. 150v5 *ṣvaka padīmāñā u sauryāñā u pīsalyāñā* 'pills must be made and must be ground and must be smeared on', Tib. *ri-lus bskus-na*; Sid. 148v3 **ṣvaka* (written *ṣkaka*) *padīmāñā u sauryāñā u tciññāñā pīsalyāñā* 'pills are to be made and to be ground up and to be smeared on the eye', Tib. *ri-lur byas-pas bskus-ma*; Sid. 148v5 *ṣvaki padīmāñā u sauryāñā u pīsalyāñā*, Tib. *ri-lur byas-pa bskus-na*; Sid. 109r5 *hvī ṣvīdāna sauryāñā* 'to be rubbed with human milk', Tib. *bud-med-kyi nu-ḥo-las bdar-te*; Sid. 126v4 *brysni jsa sauryāñā u ysunāñā kaṣṭ haysgvā paṣāñā* 'it is to be rubbed with urine and is to be strained, the decoction (BS *kaṣāya*) is to be put in the nostrils'; Tib. *gcin-gyi nan-du bdar-te bcags-pali klu-ba snar blugs-sin*; Sid. 149r4 *ṣvaki padīmāñā u soyāñā u tciññā niṣāñā*, Tib. *ri-lus mig bskus-na*; III 85:72 *u biñdā ṣṭya namva sauryāñā* 'and thereon white salt is to be rubbed'. Once *saury-*, Sid. 137v2 *irañdā āstaṇma*

sauryāñā u lithā padīmā(ñā) 'the castor oil (tree) and the rest must be rubbed and an electuary must be made' (BS *leha-*), Tib. *kuraṇḍa rñams bdar-bahi lde-gus bskus-na* (*bdar* 'rub'). From base *saud-:sud-* 'to rub', with increment *-d-* to *sau-* 'to rub', Av. *sudus* 'corn-mill', Pašto *sūlēdāl* 'be ground, grated', Waziri Pašto *silawāl* 'wear away', Orm. *sayēk* 'abrade, polish'. Base *seu-d-*, with increment to *sau-* in Sogd. Bud. *ps'w-* 'touch', Zor.P. *sūtan*, N.Pers. *sūdan*, *sāvidan*; possibly also Zor.P. *swh-* 'to touch'; Waxi *ṣṭw-:sōwd-*, *sāy-:sāwd-*; *sūw-:sōwdam*, *sōwdum*, Yidya *sā-:sōwd-*, Orošori *sēw-*; Šuyni *sāw-*, *sāwd*, Rōšāni *sēw-:sēwd*, Yazg. *saw-:sed* 'smear, rub, grind'. See *tsue* 'ground'.

solāte 'creeping thing' Z 20:33 *birgga pahīya ṣvānā rruvāsa biṣṣā solāte byūṭa banālsuwo tranda* 'wolves, dogs, jackals (foxes) fled, all, creepers, owls entered holes in trees'; in Z 2:45 the *ṣṣaysde* 'snakes' enter into the holes. From *solātā-* to base *sol-* 'creep'. Possibly Tokhara A *salat*, plural *saltās* (glossed in Tokhara B *ṣṭyamñāna* 'land animals') to *sāl-* to spring, IE *sal-*, Lat. *salio* 'leap'. Saka *sol-* is from *sāu-* with *-l-* increment (see *haṃjsāl-* 'to kindle'), or from *sal-ṣ-* (like Pašto *ṣāwla* 'resin' < *jatu-*). Note for 'to creep', Armen. *solam* 'to creep', *solnak* 'reptile'; adjective 'creeping'; here Armen. *s-* is IE *k-* as the *s-* in *solāte*; but the Armen. *sol* 'creeping' could also be a loan-word from North Iranian.

skadaka 'secretly', K 23:73, K 29:203 for *skauda-*, *skoda-*, parallel to Divyāvadāna 458:2 *anālakṣitam* 'unnoticed'.

skam- 'to make', see Sid. 122v1 *vaskimāñde* s.v. *ṣkam-*.

skamphaa- 'lac (colouring)', Z 21:13 *skamphaina bātēṣṣā-tāndā pharu* 'they decorated greatly with lac'; Sid. 109r5 *skaphai*, BS *alaktaka-*, Tib. *le-brgan*. Sid. 149r2 *lākṣa*, B Tib. *rgya-skyags* 'lac' is the BS *lākṣā* 'lac'; III 41:31 *lākṣā-gūna ṣpyakyai* 'lac-coloured flowers'. Possibly from **skarfa-ka-* to *kar-*, *kal-* 'of red colour'; see also *skārā māngā* (BS *mudga-*) 'pulse'. To N.Pers. *čardah*, *čartah*, Armen. lw *čartouk* 'red (of a horse)'. IE Pok. 583 *ker-*, *kers-* 'of dark colour'. Note also Av. *karṣiptar-* 'having black wings' for the 'raven', Waxi *kirṣepē*. For *skarf-* see also Yidya *skavrio*, Munjāni *skārvaia*, *skarbrīya* 'a burning piece of coal' (**skarbatā-*), and below *skara-* 'coals'.

skara- 'coals', Sid. 136v2 *skarā*, BS *angāra-*, Tib. *me-mdog*; V 41v4 *skara-varāthā(ñā)* 'selling of coals', like III 50:42 *mauta-varāthāñā* 'selling of liquors' (*parāth-* 'to sell'). From base *skar-* 'be red', Av. *skairya-*, Vid. 8:95 *ātrēm skairyaṭ hača* 'fire from charcoals', Sogd. Chr. *sq'r*, 'try *sq'r* 'spark', Av. *garēmō.skarana-* 'fire utensil', Oss. *āskārniäg* 'spark' (**skaranaka-*) (E. Benveniste, JA 1955, 300); Pašto *skōr* 'coal', *skāra* 'pieces of charcoal', dialect *skar* 'charcoal', N.Pers. *sikār*, Kurd. *askil* 'embers', Waxi *škōrē*, *skorē* 'burning coal', with *-b-*, Pašto *skarwaṭa* 'burning coal, ember', Yidya *skavrio*, Munjāni *skārvaia*, *skarbrīya* (**skarbatā-*). Possibly with Dardic Ṣiṇā *kūry* 'burning piece of coal'. See s.v. *skamphaa-*, for base *kar-* 'of red colour'. If Oss. I. *curyn*, *cyrd* 'to roast' is from **čar-ṣ-* it might be connected here, but it could equally well come from *čau-:čū-* with *-r-*, see s.v. *haṃjsāl-*, *tcūlye*.

skarba- 'rough', K 23:65 *cadrra asada* (BS *asiddha-*) *vīra*

skarba a(dā)ya 'fierce, bad, hostile, rough, irreligious', =K 31·21-2 *caṇḍi asadī virai skarba* [virai] *adāyāi*, =K 15·113-4 *adāyāi*, parallel to Divyāvadāna 435·17 *caṇḍo rabhasaḥ karkaṣo dharmena*; K 37·126 *caṇḍrā vari mūnai pye skarba mātā* 'there my father is fierce, the mother harsh', =K 29·186 *caṇḍa vara mvanai pye tti jśā māva*, =K 21·12-3 *caṇḍa vara mūne pya skaraba māva*; JS 33r2 *raḥṣaysyo maryo khoysaṇḍai skarbe* 'with *raḥṣasa*-demons, *makara*-monsters'. To Sogd. Chr. *sgrb*, Waxī *skurf* 'rough', from base **skarp*-. IE Pok. 943 *skerb*- 'sharp', O.Engl. *scearp* 'sharp', *scrapen* 'scrape', O.Slav. *skorbī* 'trouble', Lit. *skurbē* 'grief', *skuṛbli*, *skurbstū* 'be poor, in need; be grieved. For -*rb*- note also *tārba*- 'fat', *sarb*- 'to rise'.

skarhvāra 'month name, first month of the second winter season of two months each', Sid. 3r5-v1 *cu skarhvāra māstā u rrāhaja ṣi ysumi ṇastyi bisā rva ṣṭe* 'what is the month *skarhvāra* and *rrāhaja*, that is the season of the end of winter'; Sid. 3v3 (gen. sing.) *skarhverī*; II 38·17-6, and V 6·1·1 *skarālvverā*; II 23·22·1 *skarīhvārā māstī*; II 35·7·1 *skarhverī māstī*.

-*skasāte* 'rises', V 12·5, 6b3 *ṣā koī abādā niroshasāte kasindā* 'this (danger) is when for him untimely water rises, the ... fall'. This alludes to the second danger (BS *udaka*-) of the formal list 'fire, water, king, thief, heirs'. Hence *nīra* 'water' with *uskas*- 'rise', beside *kas*- 'fall'.

skārā 'bean', Sid. 16r3 *skārā māṅgā* 'bean, pulse' dyadic, BS *māṣa*-, Tib. *mon sran greku*; with *māṅga*- <Prakrit *mugga*- <BS *mudga*-, Hindī *mūg*, *māṅg*. From base (s)*kar*- 'to be of dark colour', see s.v. *skara*- 'coals', *skamphai*. The *māṣa*-seeds have black and grey spots.

skue 'touched', V 26, 51r2 *ni skue yindā hirā* 'he cannot touch a thing', see *skuta*-, *skau*-.

skuta- 'touched', N 76·18 *skuta vāta*, BS *spṛṣta*- 'touched', see *skau*-.

skai 'hook', III 81·174 gloss to Turkish *tteḡ:kā* to Teleut *teydk* 'fish-hook' (not *tügek* 'wood to fasten loads'). From base **skak*-, *kak*- 'hook', IE Pok. 537 *kek*-, *keg*- 'hook'. O.Engl. *hōc* > 'hook', OHG *hāko*, *häggo*. With *č*-, N.Pers. *čang* 'claw', see *taṅgala*- 'elbow'.

skau- 'to touch', participle *skuta*- with negative *askusta*-, *askūstaa*-; present, Z 22·144 *skaute* 'he touches', Z 13·23 *skote*, K 21·5 *bīna škū* 'touches (plays) the lute'; III 106·32-3 *bīmauna škūda* 'they play on the musical instruments'; conjunctive, Z 22·148 *skauyāte*; optative, Z 13·56 *skvaiya*; III 75·214 *cvai skauya sattāṃ biṇḍa* 'who should touch it upon the beings'; III 35·39 *khu ranīja bīna škū* 'when he plays on the jewelled (*ratani-naa*-, BS *ratna*-) lute'; III 47·57 *khu ranīja bīna škūvī*; imperative (2 sing.), K 17·169 *na ma vā skauya* 'do not touch me', =K 25·108; =K 33·57-8 *ni ma vā skauyi*; participle future, V 234, 6a1 *ne skauyāna* 'it is not to be touched'. Preterite, Z 8·37 *skuta*- 'touched', N 76·18 *skuta vāta*, BS *spṛṣta*-, Z 24·194 *skute* 'he touched', Z 2·50 *skutātā* 'she touched'; V 26, 51r2 *skue yindā* 'he can touch', variant to Z 8·37 *skutu yindā*; I 137, 46r2 *skva īde* 'are in contact with', BS *saṇṇyukta*-; infinitive Z 21·26 *skomata nauma ttarandari kṣīma skute* 'it would please to touch the soft skin of the body'. Noun *skvāmātā*-, III 33·17 *skvāme* parallel to BS *spṛṣa*-, K 56, 22r1 *skvāma*;

K 56, 21r3 *skvauma*; III 22, 11a3 *busānana ysvānāni skvaumatāni dharmānā*; III 23, 17a4-b1 *ni busānau jsa ni skvaumayau na dharmyau jsa haṇphce* 'not joined with smells, not with touchings, not with *dharm*-elements', III 24, 20a4 *ni busānām ni ysvānā na skaumatā na dharmām vira* 'not upon scents, not tastes, not touch, not *dharm*-elements', BS *na śabda-gandha-rasa-spraṣṭa-vya-dharma-pratiṣṭhitam*, III 25, 26b3 *na busānām ni ysvānām ni sk(vau)navām na dharmām vira*; see also *skomatā*-. From base *skau*:-*sku*- 'touch; cover', IE Pok. 951 *skau*- 'to cover', Greek σκῦτος, κύτος 'skin', O.Engl. *hȳd* 'hide', Lat. *cutis*, Greek κεύθω 'to hide', O.Engl. *hȳdan*, O.Ind. *skunoti*, *skauti* 'to cover'. See also with *ṣ*-, *škāma*-, *škāmaka*- 'covering', *škaumaka* (II 60·17).

**skau*:-*sku* 'to flay, burst', Z 20·46 *buṣkuta burṣṭa* 'burst' (dyadic), with cognates.

skomatā- 'touch', SuvO. 24r2 *busānā u ysvyānūvo skaumavo u dharmā u aysmū haṇjare* 'he has knowledge in perfume and tastes in touchings, and in *dharmā*'s and in mind's sphere', BS (*prajānate*) *gandhaṇi rasaṇi ca spṛṣaṇi tatha dharmā-gocaraṇi* (printed with *ṣk*-); V 28, 32v4 *ne skaumate ne aysmū śśāmaṇa* (lost context) 'not touchings, not mind, from the mouth' (*śśāmaṇ*-, BS *mukha*). See *skau*:-*sku*- 'cover, touch'. The difference *sk*:-*ṣk*- is between older and later Khotan Saka. Hence here belongs II 102·27 *nihāra dūma škāmyai* 'with covering of fog (and) smoke', BS *nihāra*-.

-*skotta*-, see *anāskotta*-, *haskautta*-.

skoda 'secret, unnoticed', K 29·202-3 *sk(au)daka jsā ttu pajūṣṭa pharaṇa dīṣṭe* 'unnoticed he threw the ring into the water-jar', parallel to Divyāvadāna 458·2 *tena ekasyālī kinnariyā ghaṭe nālakṣitaṇi prakṣiptā*; K 30·213 *kaidara jsā hā skauda ṣṭya paṣira* 'the kinnari women secretly brought by night'; K 38·145 *ṣā vai kā skauda naraimi* 'she goes out secretly'; K 23·73 *sk(au)daka sā sā mara ṣṭāna pahaiya* 'secretly each one fled hence' (loc. = ablat.); K 36·102 *ṣūjye pyatsa skauda tta hvādi* 'before one another they spoke secretly'; Z 2·30 *kye tta hvate skodi ye hā jsāte* 'someone said, let someone go secretly'. From **skafta*- (as *ttauda*- 'heated' < **tafta*-, *hauda* 'seven' **haftā*), to Av. *skapta*-, glossed by Zor.P. *ṣkaft*, N.Pers. *ṣiguft* 'wonderful', DkM 673·20 *aḥdth ut ṣkaftih* 'wonderful things'; Zor.P. *ṣkaftak-tak* 'of wonderful speed', for Av. *dārazi.takāθra*-; M.Parth.W. 'ṣkyft 'powerful'; Zor.P. *ṣkaft*, also *ṣkift* and *ṣkuft*; *čand ṣkuftar* as 'remarkable as possible'. Oss. D. *āsk'āfūm*, *sk'āfūn*, I. *sk'āfyn*, *sk'āft* 'carry away, rob' (like the base *stāi*- 'to steal'. IE Pok. 1010 (s)*tāi*-, O.Ind. *stāyāt* 'secretly' *stāyū*-, *tāyū*- 'thief', Av. *tāyu*-). From base *skap*-, IE Pok. 930 (s)*kep*- Greek σκέπτο 'to conceal, protect', Lit. *kepūrē* 'hat, hood', Russ. *čepec* 'hood'.

skyātā 'time' as 'passing', Z 2·127 *skyātā*; V 143v3 *skyāte ālā* 'time came'; Z 14·21 *skyātu*; K 4, 141v1 *skyāti*; SuvO. 36r3 *tlye scātā tlye bādā*, BS *tasmīn kāle tasmīn samaye*; V 354·19, 4b5 *ttu scātā ttu bādū*; V 139, 1a3 *tlye skyetā ttū bādū*; V 330, 20r3-4 *ttu scātā ttu bādū*, BS G 37, 17a5 *tena khalu punaḥ kālena tena samayena*; V 330, 20v3 *ttu scātu*, BS G 37, 17b4 *tena kālena*; V 142, 13r4 *scāte*; III 20, 4b2 *scetā*; II 13b2 *sceyye*, *scye*, I 252·160, IV4 *tlye scye*, BS *atha kkalu*; K 76·199 *sce*, =K 75·1 *tlye*;

III 20, 3b3 *še styē šē styetā* 'on one occasion', BS *ekasmīn samayena*; II 113.92 *hami stem* (translation AM, n.s., 11, 1964, 4; 16) 'at the same time' (with *u ham bādā*); II 114.122 *stemma* 'for the time'; adjective, III 130.26 *styaji kāla paride ārauṣe* 'the temporal time they deign to please'. From base *sak-* 'to pass', O.Pers. *ṣakati-*, Av. *saxti-*, Sogd. Bud. *sytyh*, whence Uigur Turk. *sgta* (translated *ärtmištā* 'gone'). Note also Oss. D. *āstāmāj astmā* 'from time to time'; I. *stāmā*, *stāmmā* 'for a time'. With *ava-*, M.Parth.T. *'wst* 'descended'. The base *sak-* was replaced by *pars-*, participle *parrāta-* (base *raik-*) K 53.10.6 *pharāka bāda parya* 'much time passed'. See *saja* 'period of time' (K 52.8.3), and *sāta-* 'passing of time'.

sta 'you are', 2 plural to *ah-* 'to be'.

stadā 'compact', Sid. 140v3 *valaḡ gunā paja mesta hame stadā nwaštā ni jiye* 'the symptoms of goitre, it becomes very large, compact, it does not easily disappear', BS *mahā-sthūra-* (the disease BS *gala-gaṇḍa-*), Tib. *dbah-bahi mchan-ma ni śin-tu che-śin sla-ba* ('easy', ed. Pekin *sra-ba* 'hard, compact') *yino*. Here the Khotan Saka has translated *sra-ba* 'hard' by *stadā*, then translated *sla-ba* with an added negative. The *vala-* (BS *gala-*) may be adaptation to *val-* 'to turn'. Hence *stadā* < **stanta-*, to IE Pok. 1010-1 *stāi-* 'to become thick, compact', O.Ind. *styāyate* 'becomes hard', *styāna-*, Av. Āfrinakān *vazyāiš stāiš ca staoyābīš* 'with loads of *aēsma*-fuel and with greater heaps', Greek *στεῖρος*, *στεῖρος* 'fat', *στῖς* 'small stone', Got. *stains*, O.Engl. *stān* 'stone', Lit. *stingstu*, *stingti* 'coagulate'. See also *stirwa-*.

star- 'strew, spread', II 41.9 *bišā starāna u parauwa ānānā paḍawysa aša parauwā va pathānā* 'all must be spread and the messengers must be brought forward and first the horse must be harnessed'; JS 34v2 *satva viśūna starda beše karvinā pajsāṇde kaṁtha* 'evil beings spread, in all surroundings they encompassed the city'; JS 31r3 *pīlirra-ṁ stardāṇde rruṁ niyāde hāṣṭa* 'they set about in them pipes, there they poured oil'; III 93.252 *u tte peṇḍai biḍā starānā* 'and it must be strewn upon this paste'. From base *star-* 'spread, extend, dispose', see above K 112.364 *āstarāda* 'they may spread, abound', *āṣṭare*, *prastharmaḍa-*, *biṣṭara-*, to Av. *star-*, *stārata-*, *stairiṣ* 'strew, bed', *upastarāna-* 'covering, carpet', Sogd. Bud. *wšt'rn* 'extended', *prštrn* 'carpet', *prštr-* 'to extend', Chr. *fstry* 'table-cloth', M.Parth.T. *wyšt'yr-*, *wšt'yr-* 'to be spread', Armen. lw *staran* 'bed' (for Greek *στροφῆν*), *pastar* 'covering, carpet', Zor.P. *start*, *vistartan*, *vistarēt* 'spread', N.Pers. *gustar* 'bed, pillow', *gustardan* 'spread', *gustariṣ* 'carpet', *bistar* 'bed', Pašto *brastān* 'coverlet' (**upastaranī-*), Wanetsī *brēṣṭān*, Balōči *pastark* 'saddle', Oss. D. *listān*, I. *lystān* 'bed'; D. *āst'alum* 'destroy' *āst'alum*, I. *st'alym* 'perish'. IE Pok. 1029-30 *ster-*, O.Ind. *star-*, *strtā-*, *stirjā-*, *prastarā-* 'strew; plain'. Kroraina *astarana-*, *vastarana-*, Greek *στροπε-*, *στροφῆν*, *στροφῆν*, *στροφῆν*, *στροφῆν*, Lat. *sternō*, *strātus*, Celtic O.Ír. *seruim*, O.Slav. *pro-strǫ*, *pro-strēti*, *strojī*; Got. *straujan*, O.Engl. *strēowian*; O.Norse *strā*, O.Engl. *strēaw* 'straw'. See also *baṣṭarr-*, *paṣṭarda-*.

starra- 'envelope, container (?)', II 60.14 *tcaurrvā starrvā* 'in four envelopes'; II 68, 143a7 *cvaṁ pā hwaḍāṇda*

starrā nišānā ye i pātci nišātai 'what you agreed with me would have had to be placed in a covering; afterwards you placed it'. From **starana-* or **starna-* to base *star-* 'to spread, strew'.

stav- 'to praise', SuvO. 27v3 *biṣṭi lovaḡpāla stavātāndā buljātāndā, ysustāndā* 'all the world regents (BS *loka-pāla-*) praised, honoured, approved', BS *sarva-loka-pāla-pūjitaḥ stavito varṇitaḥ praśamsitaḥ*; Bcd 44v4 *aysū ttā hwaṇū stava namasūṁ nāṇda* 'I will speak praises of them, will reverence them with bowing', BS *tān sugatān stavamī ahu sarvān*; 3 sing. optative, SuvP. 74r1 *staviyu-ṁ* 'I would praise them', BS *stoṣyati*; v 123, 19r3 *balysā lokeśvara-rāyā tityau ggāhyau stavye* 'the Buddha praised Lokeśvara-rāja with these verses'; v 66.15 *ttū ṣṭām sūṁjsūṁ, stau|||* 'him I will name to praise'; 1 252.160, 11r1 *stavyāndā* 'they praised' (*stavita-*), BS *abhītuṣṭvuh*. Noun, Z 22.268 *stava-* 'praise'; Frag. 151.15 (BSOAS 36, 1973, 226) *āljsanyau stavayau* 'with songs, with praises'. See *paṣṭute* 'he promised'. From base *stau-* *stu-* (identical with O.Indian), Av. *stav-*, *staomi*, *stūta-*, Sogd. Bud. (with preverbs) *'pstw-* 'renounce', *'pst'w-* 'make to renounce', *wystw-* 'promise', Chr. *wystw'ty sty* 'has been sworn' (JA 1955, 323), Bud. *wyst'w* 'promise, oath', Chr. *wysf'w* 'gospel', Man. *wysf'w* 'oath'; M.Parth.T. *'st'w-* 'praise', *'st'w'd*, *'byst'w-* 'renounce', *ḡdystw'dn* 'promise', *ḡdyst* 'a promise', Pahlavī Psalter *ḡdyst*; M.Pers.T. *'st'y-*, *'yst'y-*, *'stwd*, *'st'yd*; *ḡdyst'w* 'promise', *'stw'nyy* 'confession'; Zor.P. *stāyitan*, *āstavan*, *patist* 'promise'; N.Pers. *sitādan*, *sitāy-*, Oss. D. *staiun*, *stud*, I. *stauyn*, *styd*, Šuynī *sitowiṣ* 'praise' (lw from West Iranian), *xud-sitōw* 'self-praise', Pašto *stāyol*. IE Pok. 1035 O.Ind. *stāuti*, *stāvate*, *stutā-*, *stoma-*, *stotra*, Greek *στεῦται* 'boast', Hittite *ištuwa-*.

stā- 'stand; be', present *ṣṭa-* (< *hiṣṭa-*), participle *stāta-*, middle *ṣṭāna-*; 2 sing. III 108.3 *brri satta kḥu tha ṣṭa* 'beloved being as you are'; 2 sing. imperative III 63.138 *cu saṁgīnai ṣṭa tha vaṇa prrahijam hve ṣṭa* 'you who are a member of the community (BS *saṁgha*), be now a lay man' (BS *prthag-jana-*); 3 sing. III 73.179 *ttuda ṣṭa* 'it is hot' (for *ṣṭi*, *ṣṭe* older *ṣṭāte*); 3 sing. *ṣṭāte*, v 100r6 *ṣṭāte* marked to be read *ṣṭi*; SuvO. 24r4-5 *trāmu ṣṭāte kho kāḍgānīnei yaṁdrā o ttusei āvū* 'it is just like a machine (BS *yantra-*) for ill acts or empty village', BS *sthita karma-yantram iḡa śūnya-grāmaḥ*; Sid. 15r5 *cu haysgva ṣṭā* 'what is in the nostrils'; 3 sing. *ṣṭe*, *ṣṭai*, Sid. 13r1 *ysāysā mara āstā* 'herb (grass) is here', = v 322.131 *ysāysā ṣṭe* 'it is grass', Sid. 16r1 *hvaṇa ṣṭe* 'it is stated'; 1 sing. *ṣṭe*, III 74.197 *a na [a] nahauṣa pūrre ṣṭe* 'I am not Nahuṣa's son'; K 55, 17bis r4 *aysa parehaṁḍai ṣṭe* 'I am restrained'; K 55, 17bis v1 *aysa samāvanai ṣṭe* 'I have attained' (BS *samāpanna-*), K 57, 26r3 *aysā dāvinā ttaraṇḍarā ṣṭe* 'I am *dharma-kāya-* (body of the *dharma*-doctrine)'; *ṣṭi*, K 68, 204-5 *aysu pātci paḍa ṣṭām karmā nisaije ṣṭi drayvā bāḍvā* 'I later first have got rid of acts in the three times'; 3 plural, II 103.55 *ṣṭīdi*; middle, Sid. 6r1-2 *tti krre hīya aṇḡa ṣṭāre* 'these are the subdivisions of the treatment', Tib. *gso-bahi yan-lag yin-te*; v 78, 149r5 *uysnaura ḍirvḡ gavḡ ṣṭāre* 'beings are in the bad stages' (BS *gati*), Tib. *semś-čan log-par ltun-ba-la gnas-pa*. Present conjunctive, K 4, 141v2 *satā ysāre salī sad-darmā*

ṣtātā 'the good *dharma*-doctrine will last 100,000 years', Tib. *dam-pahi čhos la hbum-du gnas-par gyur-ta*; SuvO. 68v7 *tta ṣtāta ātāsa* 'so stands in the sky (BS *ākāśa*-)', BS *sthita antarikṣe*; Sid. 121r5 *khu sā (=sam) kammā krra haṃbusaṃ ṣtāta krra-v-i tta tta yenāññā* 'as is the suitable treatment for a wound, so treatment must be made', Tib. *rma-la čha-ga ji-ltar bya-ba bzin-du byaha*; Sid. 132v1 *ttyāṃ āstaṃmaka kāmīnā haṃbusaṃ ṣtāte tcerai* 'of those and the rest what is suitable must be done', Tib. *hdi ruams-la gan hos btan-ba bya-ste*; Sid. 101r2-3 *deyū āna sau kūṃ va sau haṃbusaṃ ṣtāte* 'from two what one is suitable'; Tib. *gūis-las gan has-pa čig dan*; 3 plural, *ṣtāṃde*, SuvP. 62r1-2 *ca ja satva ṣtāṃde avāyā* 'what beings are in perdition' (BS *apāya*-), BS *ye sattva tiṣṭhanti apāya-bhūmau*; K. 61, 41v4 *cī ra jśūṃ maṃ drayvā avūyavā pajvā gavūṃ satva ṣtāṃde* 'also what beings are here in the three *apāya*-states in the five stages' (BS *gati*); II 100·239 3 sing. *ṣtāvai=ṣtāte*; optative, 3 sing. III 106·27 *eyśāja cū byūca ṣṭīya* 'the maiden who might be in the chamber'; 3 plural, v 106, 29r3 *suhī haurāmato vātā bihīyu aurīṣṭa ṣṭīra* 'may you be extremely devoted to giving happiness', BS *sukha-adhyāśaya-pratiṣṭhāṃ* . . . *hita-apasaṃhāra-abhiyuktāḥ*; II 113·100-1 *cu amī ṣṭīrau imi drāma bayṣgā hvaiṇḍā ṣṭīrau* 'you who may remain, you may be so many men', translation AM, n.s., 11, 1964, 5. Participles, present middle *ṣtāna*- 'being', Z 2·82 *devatā badṛ ātāsi ṣtāna hvatātā* 'the deity (BS *devatā*) being in the sky (BS *ākāśa*-) spoke to Bhadrā'; oblique, Z 22·294 *mamā vāte nā ṣtānye* 'being before me for them'; Z 22·144 *ṣtāniye*; concessive, v 245, 8a1 *ttye ja (=jāta) ṣtāna jśma* 'though his life has ceased', BS *gata-āyur api*; *ṣtāta*-, SuvO. 68v7 *tta ṣtāta ātāso* 'so being in the sky' (BS *ākāśa*-), BS *sthita antarikṣe*; Z 2·111 *paḍā ṣtātā* 'formerly extant'. Participle *stāta*- with preverbs *vi*-, *va*-, *pa*-, but *stāta*- 'tired' has present *stās*-; *ṣtuta*- Z 2·93 *cu vara ṣtuta āysanu bāgyo* 'who were standing beside the seat'; Z 22·237 *dātā vāte ṣtuta sta* 'you stood with the *dharma*-law'. Adjectives, *stāa*- 'standing', III 48·5 *stai ṣtāna iṃstā palamgā* (*tsū*)*macā kirā yūacā* 'standing, seated, cross-legged' (BS *paryanka*-), walking, doing work'; = K 112·371 *stai ṣtāna nāsta palaga tsūma kirai yanaca* 'standing, seated'; JS 35v3 *hasta bede satī stai nauha kamala* 'you mounted on the elephant (BS *hastī*-) standing on the top of the head' (partitive adjective head at the top, type Latin *media urbs*, Engl. *mid*-); plural, 'erect', Sid. 152v5 *ūṛa bedā besā haṃguṣṭe stā viṣṭimda* 'the medicaments make the clasps (?) on the belly to stand erect', BS *vṛṣyā*, Tib. *ro ča-bar yan hgyuro*; *ṣṭuka*-, Sid. 121v1 *padanī khāysūnā ṣṭukā āphide* 'the winds, being in the stomach, disturbed', BS *kopa-āvartana*-, Tib. *rhun lan-ka-na gnas-pa lkhirugs-te*; II 106·125 *śāśa dāra ṣṭūka kamaī* 'the teaching (BS *śāsana*-) will be long extant'; III 98·26 *biṣānā auṣkā sattāvūṃ ṣṭukā* 'of all beings (**sattānā*) being always permanent'; Manj. 159 *tāra vī ṣṭuka* 'being in darkness'; Sid. 5v4 *haṃdrri vya ṣṭukā* 'being within', Tib. *gyur-pahi bar-ma-la byas-te*; Manj. 74 *skadīna vyahera ṣṭuka* 'being in the abode (BS *vihāra*-) of the *skandha*-groups' (BS *skandha*-); *ṣṭuma*-, K. 59, 33r2 *pātca ṣṭuma nīṣṭa* 'then it is not lasting'. See *viṣṭāta*-, *vaṣṭ*-, *paṣṭ*-. The base is

specialized in *stās*:-*stāta*- 'to be fatigued'. For participle *-āta*- see also *huṣṣāta*- 'grown'. Causative *staya*->*īta*-, adjective *stā*, *stāka*- 'necessary'; with preverb *viṣṭa*- 'place', *viṣṭāta*-. Noun with *fra*-, v 114, 63r4 *haṣṭemate jsa* 'with insistence', BS *adhiṣṭhāna*-. From base *stā*- present **hiṣṭati*, to Av. *stā*-, *hiṣṭa*-, *staya*-, *stāta*- (*ana*-, *ava*-, *ā*-, *upa*-, *us*-, *paiti*-, *para*-, *pairi*-, *nī*-, *ham*-), Sogd. Bud. 'wst-' 'to place', *prst*'y- 'to train', *prst*'t, 'wst'y-' 'establish, teach', *uyšt*'t 'established', *prst*'t- 'trained', Orm. *ašt*- 'rise', Parācī *ašt*- 'rise', *uštā*, Orm. *ustak* 'to awake', *wuṣtyēk* (**us-stā*-), M.Parth.T. 'št-' 'be', 'yšt'd, 'wyšt-, 'wyšt'd; causative 'wyṣṭn'd 'placed'; M.Pers.T. 'yst-' 'stand', Judaeo-Persian 'ystyd; *pryst*- 'to honour', N.Pers. *parastidan*, Bal. *ōstag*; Oss. D. *istum*, *istad*, I. *styn*, *stad* 'stand, stay, remain', D. *ardug-istāg*, I. *ūrdydž-ystāg* 'standing upright; servant'; for 'teacher' Zor.P. *āstāt*, N.Pers. *ustād*, Georgian lw *ost*'at'-i; Zor.P. *ēstātan*, N.Pers. *istādan*, *istād*. IE Pok. 1004-10 *stā*:-*sta*-, *sta*-, *stī*- 'stand', O.Ind. *tiṣṭhati*, *stlūtā*-, Greek ἵστημι, στήθεσ, Av., O.Pers. *staya*-, *stāya*- 'place', Lat. *sistā* 'place', *stā*, *stāre*, OHG, O.Saxon *stān* (with -t- O.Engl. *standan*, O.Saxon *standan*); Lit. *stōju*, *stōti*, O.Slav. *stati* 'stand', *stajati* 'place'. Tokhara B *ste* 'is', plur. *stare* 'they are' (as in Saka).

stā 'erect', Sid. 152v5 *stā viṣṭimda*, 'they make erect', Tib. *ra ča-bar yan hgyuro*, see *stai* s.v. *stā*-.

stā 'servant', as the person 'standing' from **stāka*-, II 1·4 *a stā* 'I the servant' translating Chinese *haiya*, that is, *hi*, from older *γiei* (K 126·1) 'servant'; note also Oss. D. *urdug-istāg* 'standing upright, servant'. See also *stai* 'standing', s.v. *stā*- 'to stand'.

stā 'fatigued', see *stās*-, *stāta*-, *stāva*-.

stāga 'descending', JS 15r2 *gara ttājā stāga bihīsadā-juna* 'mountain-stream descending in a wide course'. See *stāṃga*-, *pā-stūṃga*-.

stāṃgā 'persistent (?)', III 90·183 *stāṃgā āst haṃdāve* 'it burns up persistent itch'. From *stā*- 'stand, remain'.

stāta- 'tired, fatigued', *stāva*-, *stā*-, to present *stās*-, Sid. 131v2 *stā āstaṃuakā* 'tired and the rest', Tib. *nal-ba-la sags-pa* (*nal* 'he weary'); III 60·18 *stā khajautta dyadic* 'tired' (BS *khidyā*->*khij*-, *khaj*-); Z 2·89 *iśāru tsutai, ma stātā āye vā usahya* (BS *utsah*-) *ysittaru bādu* 'you have well come; may you not have been weary; come in shortest time'; III 103·19 *pastai vā-m stāva nai* 'he ordered, are you weary or not?'; III 58·16 *tī ṣūvū stāvi dukhyau sva vī ṣtāna* 'the hearers (BS *frāvaka*-) were fatigued with sorrows, while they were in the (city) centre', Manj. 357 *tva ṇāttaira yāna baitsāga stāvā vaska prracai(na)* 'the two (=dva) inferior vehicles are easement for the weary ones' (*vaska prracaina* dyadic); Manj. 404 *buttai dva ṇāttairai yāna baitsāga stāvā kaiṃa*, =Z 9·25 *ttāri dva yāna biysāṃgya kye mara stāsindā saṃtseru* 'those two vehicles are escapement for those who are weary in the migration'. See present *stās*-, and *stāna*-, to Oss. D. *stajun*, *stad*, I. *stajyu*, *stad* 'to make weary'.

stāna 'reward (for good news)', III 70·127 *paḍā a rruṃdā vī tsūṃ, sarvaṃdai nāsūṃ stāna* 'first I will go to the king, hastening I shall get a reward (for bringing good news)'. From base *stan*- 'to receive' to M.Parth.T. 'st'n-' 'to

take', *stā*, M.Pers.T. '*st'n-*', *stā*, passive '*st'nyh-*'; Zor.P. *statan*, *stānēt* 'take', Aramaic YNSBIVV, N.Pers. *sitan-*, *sitadan*, *sitādan*, *satāndan*, *satānidan* 'take', *bāj-sitān* 'receiving tolls'; Sogd. Bud. '*st'nyk*' 'messenger' VJ 1384 *rt'y nwk'r zy'rt* '*st'nyk w'ē k'w tnt'r'kk yrw s'r rty Zkn swō'sn pr'm'nh βr*' 'then a messenger was sent to mount Dandrak and he carried the command to Suōāšn'. For the reward note Oss. D. *xuārzān-gorāgkag*, *xuārzān-korāgkag*, I. *xārzāg-kurāgkag* (see the tale in Pam. 2:17-42) 'gift for good news'.

stāna 'with weariness', II 101:247 *stāna vaštā hamāvai* 'he may be resting for weariness', from **stāti-* 'being weary', to *stās-*:*stāta-*; see *ysāna* 'from birth'.

stānaḍa-, *stānaḍaa-* 'appointed', thence 'teacher', II 4:62 *stānaḍa ppraumūha* 'appointed men, priors' (BS *pramukha-*); II 21, 1545 *drreya stānaḍa* 'three appointees', II 21, 1544 *stāna(ḍ)au*; IV 18:7 *kšvā auvā stānaḍa himāri* 'they are the appointees in the Six Towns'; IV 21:1 *cira kšvā auvā stānaḍā vara* 'to the appointees in the Six Towns of the region Cira'; II 91:92 *drayī mista haḍa u nitta stānaḍā āstaṇma šūndašā hvaṇḍā* 'eleven men the three great envoys and Court appointees and the rest'. From *stāna-* 'place, post, appointment' with *-aḍa-* (< *kṛta-*, as *pajsamāda-*) 'appointed person' which from the context is a teacher; note the parallel IV 7:3 *ttravilāi āširi ppraumūhi* II 4:62 *stānaḍa ppraumūha ttravilā* 'knower of three scriptures (BS *tripiṭa-*) prior (BS *pramukha-*) with (BS *ācārya-*) teacher' (concerned with *ācāra-* 'conduct'). To be compared with **avastāta-* 'appointed' preserved in Georgian Iv *ost'at'-i*, Arab.-Pers. *ustād* (the special title of the polymath Al-Bairūnī was *al-ustād*), N.Pers. *ustād*, whence in the sense of 'master of a skill' it occurs in Turkish *usta*. Not from Tib. *stan* and *bla* proposed IV 119.

-*stāmdī*, II 89:58-60 *u khvam ttrūkā bayarkāvān hīya hīna dyā viri aśa wōstāmdī u nesta u šacū-pāvq ri hā bimda ni dīrvāmdā* 'and when the troop of Türk Bayarqu saw them, there they stopped horses, settled and the men of Ša-ṭṣou did not dare to act against them'. Assuming that *ūvi* is written here for *vī-* instead of for the usual word *uvī* 'wits', possibly even for *u* and *vī-* where *aśa u* would mean 'their horses' written in place of **aśau* or **aśām*; with proclitic replacing enclitic.

stāma 'exertion, weariness', Z 22:316 *ci mamāno stāmo ne keṇdi* 'who do not think of my exertion'; Z 2:15 *karya u stāma* 'effort and exertion'; JS 15v2 *širye stāma jsa viṣāna* 'with good exertion, with vigour' (BS *vīrya-*); JS 6r1 *hanāsai stāma jsa māstā dušpye* 'lost through fatigue, intoxicated, weak'; Z 22:127 *ūrañi stāma* 'strain in the belly (=defecation)'; K 42:109 *paṇḍāya stāma* 'weariness on the road'. From base *stā-*, see *stās-*:*stāta-* 'be fatigued', Pašto *stam* 'exertion' (if not from *stamb-*, N.Pers. *sitambah* 'violence').

stāraa- 'star', V 314:3a2 *urmaysdāne graha nakṣatra, stārā* 'suns, planets (BS *graha-* 'raptor'), lunar mansions (BS *nakṣatra-*), stars'; III 29, 41a4-b1 *khu jā oña stārā dyāri* 'as the stars are seen in the sky', =Manj. 261 *khu ja āśa* (BS *ākāśa-*) *stārā dyāra*; V 80, 8r3 *purre, urmaysdāne, stārā* 'moons, suns, stars' (translation E. Lamotte, 104); Z 7:15 *kho stārā ttāmārā kho ḡyā prruha ciro hūni*

kho bāteva pyaure khuysmūlā ūca '(the cliché of the *saṃskāras*) as stars, timira-disease (of the eyes), as magic (=BS *māyā*), frost, lamp, dream, as lightning, clouds, bubbles in water'; BS *tārakā timiraṃ dīpo māyā-ava-śyāya-budbudam, svapnam ca vidyud abhiraṃ ca*; Z 23:22 *kho ju ṣa ṣṣava stāryau haṃtsa* 'as the night with stars'; Z 23:148 *samu kho purra stāryau haṃtsa* 'just as the moon with stars'. From *star-*, Av. *star-* 'star', plural Yašt 12:25 *staras ēa māś ēa hvarā ēa* 'stars and moon and sun'; gen. plur. Yasna 44:3 *strēm*, Yašt 13:57 *strām mānhō hūrō* 'of stars, of moon, of sun'; Zor.P. *star*, *stār*, N.Pers. *sitārah*, Balōči *istār*, *astār*, Kurd. *istirk*, Oss. D. *st'alu*, I. *st'aly* Sogd. Bud. '*st'rk*', M.Pers.T. '*st'rg*', Pašto *stōrai* (**stāraka-*), *starga* 'planet, star', Iskāsmī *struk*, Sanglēcī *ustaruk*, Waxī *sitār*, Orm. *starrak*, Parāči *estēc*, Yidya *stārē*, Šuynī *šālērē*, *šitērdē*, Yazg. *štarug*. IE Pok. 1027-8 *ster-*, O.Ind. inst. plur. *stībhūh*, plur. *tāras*, sing. *tārā*, Armen. *astl*, Greek ἀστὴρ, Lat. *stella*, Celtic Breton *sterenn*, Welsh *seren*, Got. *stairuō*, O.Engl. *steorra*. For the base *star-*, see s.v. *tralo*. See *styerrijai* 'starry'.

stārya 'starling', III 35:31 *tcāṣa karavī stārya* 'jay, cuckoo, starling' in a long list of bird names, =III 47:47 *cāṣa karavī stāryi*. IE Pok. 1036 *storo-s*, *storno-s* 'starling and similar birds', Lat. *sturnus*, O.Engl. *stearu*, OHG *stara*, *star*, NHG *star*, O.Norse *stari*, O.Engl. *stær*, *stærling*.

stāva-, *stāta-* 'fatigued', see *stās-*.

stāštā, see s.v. *stās-*.

stās- 'be tired, stay', participle *stāta-*, *stāva-*, *stā*; Z 10:26 *drai asaṃkhīya ni stāsti* 'for three immeasurable periods he is not wearied'; Z 9:25 *kye mara stāśiṇḍā saṃtsera* 'who here are weary in migration'; JS 27v2 *ssa puna stāštā ce bestāṇde aga* 'the hundred arrows stayed which pierced your limbs (-e = te)'; K 68:198 *cu tsume vīri ni stāsti* 'who does not tire in the course'; III 59:21 *ni va byehiṇḍā ūtci stāśiṇḍā saṃ* 'they do not find water, they just stay (are weary)'. From *stā-* with inchoative *-s-* (as *grā-s-* in M.Parth.T. *wygr-s-* 'awake'). See above *stāta-*, and *stāma-*.

stāsaṃjsa- 'obstructive', K 151:40 *stāsaṃjsā škāmjā* 'of obstructive skandha-groups'. See *stās-* 'to stay', and note BS *vadhakās ca skandhāḥ* 'destructive skandhas'.

stīyā 'of women', III 39:73 *ūysirāvāsi kaṃthi pasva st(r)īyā udiśyā* 'the city Ūysirāvāsa was burnt up because of women'. Possibly *asura-vāsa-* (?). See *stīryā-*.

stīrū 'rigid, hard', JS 9r4 *bīysānai stīrū rakṣaysa miysirkā* 'a terrific, hard, huge *rākṣasa*-demon'; V 155:185, 1a5 *u harīysā dru-mujse-t-i stīrūvi vīstāte* 'and in terror his pores (of hair) became stiff'. From *stīr-* with suffix *-uva-*, to base *star-* 'be rigid', IE Pok. 1022 *ster-* 'stiff', Greek στερεός 'stiff, firm', σκληρός 'hard', OHG *stara*, O.Engl. *stære* 'stiff', through **starya-* > *stīr-*. Possible also is a derivation from base *stai-*:*stī-* (if older *-ī-* was retained as *-ī-*, as in *stīryā-* 'woman'). See *stadq* 'compact' and *āstīye*.

stārne 'feminine', V 93v5 *stārne dāte* 'female appearance'; V 162, 2a6 *ne stārni byehātā ysam(thu)* 'he does not reach female birth'; V 162, 2a4 *stārne īrye* 'feminine wiles'; Z 19:76 *stārne īrye*; Z 22:153 *stārnyau ggajsyau jsa aggaṃjsa* 'without fault from female faults'; V 246, 13b2 *stāñā ttaradarā ni byeli*, =K 98:204 *stāina* (so)

- ysatha na byehe* 'he does not get a feminine birth' (not *ttaina*), BS *taśya strī-bhāvo na kadācid api bhaviṣyati*; III 74:200 *steṇṇe* (-eṇ- = -ai-) *gūnā cairā hamya* 'female marks became visible' (*ciru* < *čīṭra*). From **strinya*- or **strini*- adjective to *striyā*- 'woman'.
- stūḍai* 'largeness, size', III 108:192 *dada stūḍai bvaṣḍai baiṣṣiṇā prabaḍai* (BS *pratibimba*-, *ka*-) *caira hamyai* 'of such largeness, length, the Buddha image became manifest'. Abstract **sturatātā* to *stura*- 'large'.
- stuna* 'pillar', V 338, 36v6 *kho paḍiṇa stuna* 'like a burnt pillar', BS G 37, 33b4 *yathā dagdha-sthūṇaṃ*, Tib. *ka-gdun chig*; III (ed. 2) 139r4 *sūta dīra stuna* 'burnt bad pillar', BS G 37, 3444 *dagdha-sthūṇaṃ*; III 74:207-8 *stūṇā haṣā hiye kasvā* 'pillars in the inner chambers of the *halsa*-tower'; Z 22:197 and 198 *stuno*; Z 22:159 *stunai* (< *stuno* yī); Z 3:39 *stune nā ysarrigye* (= Z 4:40) 'their (the houses') pillars golden'. From **stūnā*-, Av. *stunā*-, *stūnā*-, M.Pers.T. 'stun', Zor.P. *stūn*, *apē-stūn*, N.Pers. *sutūn*, Pašto *stōn* 'post', Orm. *styēn* 'pillar'. IE Pok. 1008, O.Ind. *sthūṇā*-, Greek *στοῖα*, *στοῖά*, *στοῖά* 'pillared hall' (**στοῖός*), Lit. *stōviu*, *stovėti* 'to stand', O.Engl. *stōwian* 'hold back'.
- stura*- 'thick, large', Sid. 5v1 *ṣi sturā hirāṇe u dīde* 'this thick condition and languor', BS *sthaulya-ūlasya*-, Tib. *sa che-ba dan*, *sñom-pa dan* (*sñom* 'lassitude'); Z 22:154 *nī jseṇa nī stura bihiyu* 'she (the emperor's wife) not excessively small, not big'; Z 22:168 *hurā stura pūḥetā myāni* 'a thick belt is tied at the waist'; compound, I 195, 116r1 *rakta-pitta stūra-gatsauṇā garśa bisā āchā jidā* 'it removes, of blood and gall, thick swelling, diseases of the throat', BS *rakta-pitteṣu sūlaṃ kaṇṭha-vikāraś ca ye* (where *sūla* = *śūla*- 'swelling'). From *stura*- (or **stūra*-), Av. *stura*- (second component), *pairištūra*-, *stavah*-, *staoyah*-, *stāvišta*-, *stūi*-, *stvi*-, 'thick', Oss. D. *stur* (*ā*-, *i*-, *u*-), I. *styr* 'great', Balōči *istūr* 'thick', Pašto *star*, Kurd. *stūr* 'thick, swollen'. IE Pok. 1009 *steu*-, O.Ind. *sthāvira*-, *sthūrā*-, *sthūlā*-, *sthāvīryas*-, *sthāviṣṭha*-, O.Swed. *stūr*, 'great', OHG *stiuri* 'strong'.
- stūra*- 'large cattle, horse', Sid. 151r4 *tcure-vā stura hiya daṃdā* 'teeth of four-footed beasts', BS *catuṣpada*-, Tib. *skan* (= *rkan*) *bṣi-pa phyugs* (*phyugs* 'cattle'); V 22a3 *hapāyśa-barai stūrā* 'cotton-bearing beast'; II 127:34 *drayśi-barā stūra* 'load-carrying beasts'; II 84:12 *aśā heruṭ haṇḍa stūri niṣṭā* 'there is not horse, nor any other beast'; II 34:5-7 *u khu jsām stūrām hvaiyā nī pajidā* 'and when they do not ask for possession of the beasts'; IV 60a3-b1 *aśpara-barā hauparidirāśe hvaḍā stūrā pārvē 1 jarma hūmye* 'to the lucerne-carrying thirty-seven men a beast was delivered, one, excellent'; Manj. 94-5 *khu ja cāya-narmya* (BS *nirmūta*-) *katha cāyaḍa hvaṇḍa stura* 'like the magic-created city, the enchanted men (and) beasts'; III 149 (ed. 2), x2-3 *kūṣḍvī bisai ye 4 stūrā u dva stūrā ṣau sūresa hiyai* 'there were four beasts of the palace-resident and two beasts of the *ṣau*-official *Sūresa*' (SDTV 96). From **staura*-, Av. *staora*- (horse, camel, ass, bovine), Sogd. Bud. 'st'wr, M.Parth.T. 'stwr, Zor.P. *stōr*, N.Pers. *sutōr* (beside Zor.P. *kavāh* 'small cattle', see TPS 1954, 145-6), Kroraina *stora*, BS *Divyāvadāna* 5:22 *yāvat paśyati sthorān lardayantaṃ sārthaṃ* 'when he sees the caravan loading its beasts'. IE Pok. 1009-10
- steu*-, Av. *staora*-, Got. *stiur*, OHG *stior*, O.Engl. *stēor*, O.Norse *stiōrr* 'steer'. See also above *ttura* 'mountain goat' (K 100:297).
- st(u)ra-pānā* 'herdsmen', II 33, 3b6 *hvāṣṭāna st(u)ra-pānā hamāre* 'they are herdsmen of the chief men', from **staura-pā(va)n-a*-, Zor.P. *šp'n* **šupān*, N.Pers. *šubān*, Orm. *čupān*, *šwān*, Parāči *xuwān*, Šuynī *šibōne*, Yidya *xwūwān*, Waxī *špūn*, Sogd. Chr. *xwšp'n* from **šsu-pā(va)n-a* beside Armen. lw *špet* **šsu-pati*-.
- stula* 'agricultural tool', II 39:5 *stula masarika* 'hoe (and) mattock' (SDTV 119). From **stuxla*- to base IE Pok. 1032-4 (*s)teu*-, Greek *τύκος* 'hammer, axe'; *steu*-g-, Celtic Mid.Ir. *tūag* 'axe', OHG *stoc* 'stick', O.Engl. *stycce* 'stick', Lat. *tudit*-, nom. *tudes* 'hammer', Greek *στύπος* 'stick'. See s.v. *masarika*- from base **mat-s*-.
- stai* 'standing', JS 35v3 *hasta bede satī stai nauha kamala* 'you mounted the elephant, standing on the top of the head'; II 108:75 *pyatsa stai* 'standing in front'; III 48:5 *stai ṣṭāna ṇastā palamgā* 'standing, seated cross-legged (BS *paryanka*-)'. As second component, II 127:26 *ṣi mistā u invaṣṭā u ināta-stai haḍi*... 'that is great and difficult but being a stranger however...' (translation AM, n.s., II, 1964, 18). From **staka*- or **stāka*- see *stā*-, through *staa*-, *stāa*-.
- stem* 'time', II 113:92 *hami stem u haṃ bādā* 'at the same time'. See *skyātā*.
- stemna* 'in time', II 114:122, see *skyātā*.
- stemne*, *staiṇā* 'female', see *stārne*.
- stau* 'to praise', V 66:15 *tū ṣṭām sūṃjsūṃ stau|||* 'I speak of him to praise'; if not an incomplete word, it is infinitive *stau* (**stavā*) to *stav*- 'to praise'; possibly **staute*.
- staura* 'firm, strict, severe', SuvP. 62r1 *dukha staura* 'severe woes', BS *duḥkha*-, Z 3:145 *marāṇi dya staura dukha* 'severe pains seen at death'; JS 8r4 *staurā avasta* 'firm security'; Manj. 49 *duḥkha staura naraukṣa* 'severe cruel pains' (BS *nirūkṣa*-); III 49:31 *amṣiḍḍa hamāre staura* 'unmerciful, they become severe', Z 5:104 *kho haḍe tterā storā hamāste* 'how has he changed to so firm?'; Z 11:10 *kāraṇe* (BS *kāraṇā*-) *store* 'severe tortures'; Z 11:11 *gyastūna stora cavana-dharma* 'of the deva-gods the severe law of degrading' (BS *cyavana*-). From **stabra*-, Av. *stawra*-, Zor.P. *sibl*, *siblk* **staβr*, *staβrak*; 'stiff', N.Pers. *istabr*, *sitabr*, Parāči *estōrō* 'thick' (**stavara*-), Arab.-Pers. *istabraq*, *istabrak*, *sitabraq* 'stiff silk', Armen. lw *astaurak* 'coarse silk stuff', Georgian *st'avra* 'brocade' (*p'arē'a ok'ro nak'sov* 'cloth sewn with gold'), beside **stafta*-, Zor.P. *staft*; **stāfta*-, Zor.P. *vūt stāft* 'stiff wind'; Oss. D. *stavd* 'strong, thick', abstract, *stavd* 'thickness, size'; Yazg. *stivod* 'thick'. IE Pok. 1012-3 *stebh*-, O.Ind. *stabhnāti*, *stabhnōti*, *stambhate*, -ti 'support; become stiff', *stabdha*-, Av. *stambhana*- 'support', O.Pers. *stabava*- 'resist', N.Pers. *sitambah*- 'violent', Greek *ἀστευρητός* 'unshakable'; O.Norse *steffa* 'hinder', OHG *stabēn* 'become stiff', O.Engl. *stæf* 'staff', *stefn*, *stenn* 'time', Lit. *stembti* 'set stalk', *stambūs* 'gross', O.Slav. *stoborū* 'pillar'.
- styaji* 'of the time', III 130:26 *styaji kāla parīdi ārausē* 'they deign for the temporal time to please'. See *skyātā*.
- styūda*- 'firm, hard', SuvO. 55v3 *styūda ṣṣamḍye dīvata*

'firm deity af earth', BS *dr̥dhā pr̥thivī-devatā*; SuvP. 73v2 *ysam̐thinyau ahyau jsa styūdā* 'bound with firm nooses of birth', BS *dr̥gha-pāṣa-baddha-* (of *bhava-* 'becoming'); Sid. 142r2 *styūdā* 'hard', Tib. *mkhrav*; K 68.190 *styūdi kiḍi attarrve baysgā* 'firm exceedingly, unbreakable, thick', = K 71, 10v2-3 *styūda kiḍu attarve baysgā*; Z 5.89 *styūdu klaiṣṇau pūru* 'hard arrow of the kleśa-afflictions'; gen. plur. Sid. 102v5 *styūdām āysinām biṇḍā nāma* 'a sitting on hard seats', BS *kāthina-*, Tib. *stan mkhrav-po-la hḍug-pa dan*; II 86.40 *styauda bvaumayu daraujsa* 'firm, intelligent, bold'; comparative, III 144.41 *saga jsa styudyera hera naiṣṭa* 'than stone there is na harder thing'; III 104.41 *styudyaira mu naiṣṭa* 'there is nat harder here'; abstract, Sid. 138v2 *styudai hame* 'hardness arises', BS *kāthinya-*, Tib. *khraṇ-ba dan*, JS 18r4 *styūdā beda* 'in firmness'. From **staibda-* (-*aiv* > *yū*), base *staip-*, *staib-* 'to press tight', ta Oss. D. *steudzā*, *steudzā*, I. *stīvdz* 'wooden wedge to fasten yake', from **staipaci-*; Armen. lw *stēp* 'haste', *stipem*, to IE Pak. 1015 O.Engl. *stif* 'stiff', Lat. *stīpo* 'press', Lit. *stimpū*, *stipti* 'ta stiffen'. Far -*yū* < -*aiva*- see also *dyūva-*, *byūrra-*, *syūta-*. Note also *sth-* far *sty-* in *sthūda-* below.

stye 'time', see *skyātā*.

styerrījai 'stellar', JS 7r1 *styerrījai ttiṣṇa* 'with brightness af stars' (BS *tejas-*), see *stāraa-*.

straj- 'to be stiff', participle *strīya-*, Sid. 8v3 *cu nāṣṭa straji* 'what is retained dawnwards', BS *viṣṭambha-*, Tib. *thur-du ni hbyun-ba-las ni*; Sid. 17r1 *saṃnā u bīysa strajākū* 'the faeces and urine constipating', BS *baddha-viṇ-mūtra-*, Tib. *phyi-sa dan gēn sri-bar byed-do* (*sri* 'retain'); causative, Sid. 11r5 *strajāñāka u harbiṣe ba pahaiṣṭka* 'constipating and removing all poisons', BS *stambhī sarva-viṣa-apaha-*, Tib. *hkhru-ba gēod dug thams-ēad sel-to*; Sid. 16v3 *u ga strajāñāka u tvāñāka* 'and stapping the faeces and strengthening', BS *vistambhī-*... *br̥ṇhaṇam*, Tib. *phyi-sa hgag-pa dan, ṣa skye-bar byed-do*. Participle, K 20.205 *pvaina jsa strīya*, = K 38.140 *pvēstiñā strīyi* 'stiff with fear'. Incohesive *strīs-*, Sid. 134r4 *strīsāme*, Tib. *rens-pa* ('stiffening'); III 86.92 *cu jara strīṣṭā* 'whose liver stiffens'; I 149, 59r3 *cū paysaṇve strīṣṭā kamala rāḷi*... 'whose cheeks became stiff, headache...' causative, Sid. 137r4-5 *hūhā jsa strīsāñāna u ssa juna dvāñā khu ṣi hame* 'it must be made tight with a binding and must be washed 100 times till it becomes white', BS *lepa-ṣata-dhautam vā*, Tib. *hkhyyeg-du bēug-pa de-lta-bur, lan bryahi bar-du byas-te*. With preverb *pa-*, K 42.91 *pastrīya* 'revolted', = K 44.207 *pastīya*; Sid. 131v1 *pastrīsāme* Tib. *rens-pa* 'stiffening'; with preverb *ha-*, II 94.30 *hastrīsīdā* 'insist'. Adjective, see *strāha*. From base *strang-* 'ta make tight stiff'; without *s-* N.Pers. *tarāñīdan* 'to campress', Mūnjāni *trōj-*: *trāyd* 'to fasten'. See also *thrang-* (base *trang-*) and *patharka-*. IE Pok. 1036-7 *streng-*, *strenk-* 'stiff, constricted' (to *ster-*, *ster-g-*), Greek *στρογγύος* 'pressed', *στρογγύλος* 'round', Celtic Mid.Ir. *strengim* 'draw', *sreng* 'string', O.Engl. *streng* 'string', O.Norse *strengja* 'to bind fast'; O.Engl. *strang* 'strang'.

strīya- 'stiffened', participle to *straj-*.

strīyā- 'women' (*nārā* 'wife', *mijṣe* 'lady'), and 'female' af animal, III 24, 21a2 *dahā ā vā strīya* 'man or woman',

BS *strī vā puruṣo vā*; gen. sing. III 24, 21a2 *ttye āhā o vā strīyai*, SuvP. 73r2 *strīyi biṣā tti dāha himāṃde* 'may all these women became men', BS *sarvā strīyo nīya nārā bhavantu*; K 46.36 *hana pajaca strīya* 'blind begging woman'; K 46.39 *aviṣyaca strīya* 'woman who cannat see'; Z 9.8 *kho strīya pūra dai hūña aysaṃga* 'as a sterile woman sees sons in a dream', Manj. 188 *khu je strīya aysaga ṣā hūña detta pūrū ysā*; gen. plur. v 172, 2r4 *strīyānu*; III 72.164 *strīyām kiṇa* 'far women'; inst. plur. v 35, 2b3 *strīyyau*, Z 19.93 *strīyyo*, Z 22.134 *strīyyau*; acc. sing. v 162.2b6 *strīyo*. For 'female', v 1a.2.2.6 *strīyi buysi* 'female goat'. Adjective, *strīyāna-*, III 1a6.29 *strīyānyau bvaiṣyā byauda* 'passessed of female virtues' (*bulṣā-*); III 13a a6 *strīyāni*. See *stārña-* 'feminine'. From *strī-* with suffix -*yā-* (or -*kā?*), Av. *strī-*, Sogd. Man. *stryē*, *stryē* 'female', plur. *stryēt*, oblique plur. *stryētyi*; M.Pers.T. *srygr* 'female'; Waxī *strēi* (**strayī-*), Orm. *sitredz*, *sitridz*, Sarikoli *stir*, Yidya *ṣīyo*, Mūnjāni *ṣīya*, Sanglēcī *ṣac*, Parāčī *ṣīcak*, Pašto *ṣadza* (**stričā-*), Oss. *t'ri* 'womanish man', D. *silā*, I. *syl* 'female', ta O.Ind. *strī*; OHG *strīa* 'witch'. IE uncertain, see M. Mayrhofer, Dictionary, s.v.

strāha- 'stiff', *striha-*, *streha-*, Sid. 7r3 *kr̥ra striha* 'severe treatment', Tib. *dpyad drag-po*; Sid. 8r3 *striha*, BS *tikṣṇa-* ('sharp'), Tib. *ṣas che-ba-la*; Sid. 9v4 *dai strihā* 'great (bodily) heat', Tib. *mehi drod ča-ba*; Z 22.146 *strāhā dumei* 'his tail stiff'; Sid. 134v1 *streha*, BS *ugra-*, Tib. *drag-po*; Sid. 19v2 *ṣṣ streha ṣṣe rrejsai* 'this is stiff, sharp', BS *tikṣṇa-*, Tib. *drag-po*. From **straxha-* ta base *straj-* 'ta stiffen'.

sthīdu 'steady (?)', III 134, 23a2 *aysmū balysūṣṭu varāṣṭa kādē sthīdu vāstāte* 'the mind towards badhi-knowledge remained very steady'. Possibly from **stiyantuka-* to *stā-* 'stand, stay'.

sthūda 'firm, tough', K 19.232 *hvt ysaira sthūda* 'the human heart is tough', = K 27.154 *hūṣ ysaira sthūda*, with *sth-* for *sty-* af *styūda-* 'hard'.

sthūva (with -*ū-*, not -*ā-*), v 109, 31r6 *būmattātā u sthūva* 'pawer and vigaur', BS *sthāmaṇ balaṇ ca*. See also Sid. 6r4 *asthūmājsā*, BS *sad-* 'gaad'. Base *steu-* IE Pak. 1aa9 'large, thick', with secondary *sth-* < *st-*.

sthyām (second campanent), III 79.15 *u dī-sthyām ttaurā* 'and from demons' mauth'. See **arma-*.

sthyem 'firm (?)', II 54.24 *ṣadu* (BS *śraddhā-*) *sthyem gūttarasta* (BS *gotra-*) 'believing, firm, of high family'.

sthyauṣṭā 'health', K 51.6.6-7 *āysāji bvāma sthyauṣṭā* 'favour, knowledge, health', see Sid. 7v3 *asthye* 'ill', Tib. *lus nad-pa* ('ill body'). From **stīta-* (or BS lw *sthūta-*?), see Av. *mā-* 'measure' with *mīta-*, *māta-*; hence **stīta-* beside *stāta-*.

snāñā 'bathing (?)', with uncertain -*n-*, v 164, 1a5a3 *||mā utca snāñā ṣū||*; possibly for *ysnāñā-*.

spa 'prosperous', see *spai-*: *spata-*.

spajūm 'alum', III 87.110; III 88.133 *spajū*, III 87.119, and Sid. 19r5 *spaju*, BS *sauvarcala-*, Tib. *kha-ru ča* (*ča* 'salt'), ta Prakrit *sovacala-*, *sumcala-*. Possibly **svarcā-* > **sparcā-* > *spajū*, as dialect to BS *sauvarcala-*; note Kroraina *aṣpa* 'harse', *viṣpa-* 'all'; for -*ū* nate -*aka-* > -*ū*, Kroraina *kremeru-*, BS *kremerūkaṇ* (of a *kambalaṇ* 'blanket') 'red', Tib. *ke-ke-ru*, Prakrit *kakheraa-*, O.Ind.

karketana- 'chrysoberyl' (similarly Khovar has -ū, -u < -aka-).

spata 'prosperous', see *spai-:spata-*, *spa*.

spattā 'missive (?)', II 117-130 *ttikye spattā jsi pīrānā* 'be is to be written to with this missive', see BSOAS 30, 1967, 101. From a base *spad-* with -*ata-*, **spadata-* 'to be sent as a despatch' > **spadta* > *spatta-*, as *haṣṭa-* < **haṣata-*, *gyasta-* < **yazata-*; the base in *spātā-* < **spāda-pati-* (-*i*-stem replaced by -*ā*-stem), O.Pers. *spāda-*. O.Ind. *āspada-m* 'refuge' is the 'place to which one goes'.

spatte 'quivers', III 130a1, with III 130a2 *spatti*, see *spal-*.

spar- 'to trample', in *āspara-* 'road', *haspara-*, *paspaḍāmdā*, *vaspar-* in *vaspuḍai*. Av. *spar-* 'tread', N.Pers. *sipardan* 'tread', Waxi *naspar-* 'tread down', N.Pers. *naspar* 'wine-press'; Šuyni *bispar* 'kick', Waxi *bispar* (**upa-spara-*). IE Pok. 992 *sp(h)er-*, O.Ind. *sphursti*, *d-pa-sparis*, *spṛiṭi* 'keep off', *spṛiṇāti* 'kills', Armen. *spārnal* 'threaten', Greek σπαρπών 'quiver', Lat. *spernō* 'spurn', O.Engl. *spar-nan*, Lit. *spirii*, *spirti* 'kick, press', *āsparas* 'resistance'.

s-para-, *s-pāra-*, see *pus-pare-* 'five beyond', s.v. *paṃjsa-*.

spal- 'quiver, twitch', III 130 a3 and b5 *spalāte* 'it may quiver', 3 sing. present, ibid. a1 *spatte*, a2 *spatti*, a3 *spatti*; 3 plur. b4 *spalāri*; optative = durative past K 17-180 *aga spalira* 'limbs were quivering', = K 25-116 *aga spalira*, = K 34-67 *kaurka spaliyi*; present participle, v 153, 174b5 < *teḥ* > *mañā spalām(daa-)* 'eyes quivering'; K 24-104 *bvāiyāsta spalacai* 'brilliant, trembling', = K 16-163 *bvāiyāṃste spa(lace)*, = K 33-52 *bveyausta spalace* (of the *kinmarī* women). Compound, II 75-60-1 *spaladā-ḥsaimāñā* 'with quivering eyes' (see AM, n.s., 2, 1951, 45 with note p. 36). From base *spard-*; Sogd. Bud. *šmy* 'sp'rdt 'eye quivers'. IE Pok. 992-3 *sp(h)er-* 'quiver, kick, tread' with increment -*d(h)-*. See *spar-* 'to tread'. An Uigur Turkish text on twitchings is in Türkische Turfan-Texte VII, p. 44, no. 34 (*tābrāsār*).

spava 'spine', Z 20-49 *spavi nahā* 'top of spine'; Z 20-43 *kho ju ššānggā spavina haṃbaste* 'like the temple-bone attached to the spine' (BS *šanḥa-*); Z 20-53 *āste yandri* (BS *yantra-*) *spavina haṃdrīye* 'the bone frame held together by spine'; Manj. 24 *ttīma guṣṭa spava āsta hūñā kaga cha* 'seed, flesh spine, bone, blood, skin, epidermis', parallel to Śikṣā-samuecaya 212-1 *prṣṭha-vamṣaṇi*. From base *spai-:spi-* with **spita-* > *spava-* 'pointed'. See -*a-* in *phajsa*, *nata-*. See also *spai-:spata-* 'to prosper'. To IE Pok. 981 *spei-:spi-* 'be pointed', Lat. *spīna*, O.Engl. *spīlu* 'point'.

spava 'perfected (?)', K 155-60-156-61 *dra-bāḍau beysā hī gāṃkhye rahāsā cvi nā spava mīṃste (-im- = -ai-) puñi-bumā hauwq* '(I approach with reverence) the profound mystery (BS *guhya-rahasya-*) of the Buddhas of the three times who possess their perfected great power of the stage of merits' (BS *puṇya-bhūmi-*), assuming that *cvi nā* is archaic for *cu nā* > *cvam*. Here *spava-* < *spata-* divergent meaning from *spai-:spata-*, like Sogd. Bud. *'spt'k* 'complete', *spty*, *sptw*.

spaša 'observer', II 38-13-4 *spaši šau* 'one observer'; compound, IV 6-1 *spašara* < **spaša-kara-*; abstract, II 38-13-3 *spašaṇa* 'observer-duty'; II 35, 8a3 *spašari*; gen. plur. II 35, 6a8 *spašarāṇi*. A list of the names of the *spaša*-officials

follows (as in IV 6-1-23) with dates of the periods of duty. From base *spas-* 'look, be observer', *spaš-* < **spas-v-*, Kroraina *spaša*, Tib. *spa-sa* (see KT IV 79-80), to *spāšš-* 'look', Av. *spas-* 'observer', *spasyeiti* 'he sees', with cognates s.v. *spāšš-*.

spāñā -?-, v 281-76, 9a2 *|||kūlāñā a spāñā|||* (lost context), possibly from a place-name.

spāmja 'room', for BS *kaṭi-*, second component in *bū-spāmja* 'perfume-chamber', BS *gandha-kaṭi-*, from **baudu-spančā-*.

spātā- 'military official', -*ā-* stem replacing older -*i-* stem, later *spā*, K 139-970 *paṃcai mīṣṭā yakṣānā spāta* 'Paneaka, great commander of yakṣa-goblins', Tib. *gnod-sbyin-gyi sde-dpon chen-po lhas-ri-en-gyis* (Tib. *sde-dpon* = BS *senā-pati-*); K 141-1007 *himavat mīṣṭā yakṣānā spāta* 'Himavat great commander of yakṣa-goblins', Tib. *gnod-sbyin-gyi sde-dpon kha-ba-čan-gyi*. Later *spā* frequently, II 74-39 *puška-kajai spā* 'drummer captain' (as proper name 'Drummer'); II 28, 37b3 (in Tibetan script) *spa sor-žon-la* = ibid. b1 *spāta sudā(rjāṇi)*; *spāta* before a name in the genitive case, v 144-111-3 *spāta haryāsakā akṣarā* 'the syllable-mark (BS *akṣara-*) of captain Haryāsaka' ('Black'); ablative sing. v 1-1-6 *tti cakvakā spātana paphūji* 'then gather so much from the captain'. Compound, II 26-32-8 *spāta-sū* 'captain's son', like II 26-31-6 *spāta-pūri*, see s.v. *šū*. From *spāda-pati-* 'officer of the troop' > *spātā-*, masculine -*ā*-stem from older -*i-*. Elsewhere *hīnā-* 'army', *hīnāysa-* commander of a *hīnā-*, see below. To Av. *spāda-*, *spāda-*, O.Pers. *spāda-* in name of Median *Taxmaspāda-*, Zor.P. *spāh*, *spāhpat*, N.Pers. *sipāh*, *sipāh-bad*, *sipah-bad*, Armen. lw *sparapet*, *asparapet*, *asphapat*, *spa-salar*, Sogd. Bud. 'sp'ḥ, M.Parth.T. 'sp'd. A base *spad-* 'to send out' (like the *hai-* 'to send out' of *hīnā-* 'troop') can be seen in *spatta-* 'missive', and probably also in O.Ind. *ā-spada-*. Ambiguity of origin is due to treatment initial *šy-* and *sp-*: these are kept distinct in O.Pers. *s-* and *sp-*, and in Khotan Saka with Waxi *š-* (Waxi *š-*) and *sp-*. Titles are often taken over into dialectal use. But here are to be considered the inflexion (-*ā-*) and the existence of *spad-*, against the base *šyā-* in *nīšā-*, *pašā-* above. Armen. lw *sah* 'group' if a genuine word is from **sarθra-* as *bah* 'spade' Georgian *bar-i* is from **barθra-*, to *sar-* 'to join, unite'.

spāra 'plant name', III 86-85 *jsana-spāra*, unidentified.

spāra 'complete (?)', Z 19-14 *aysmū parītā tterā spāra kko ju ye akṣarā* 'leaves the mind so completely, as one (effaces?) a syllable-sign'. Possibly base *spar-*, beside *par-* 'to fill', Av. *spāra-* in *spāra-dāšta-* (epithet of *asī-* 'fortune'); and O.Pers. proper name *vayas-pāra-* or *vaya-spāra-* are not at present useful to give a meaning. O.Ind. *sphāra-* 'wide, great' is traced to IE Pok. 983 *sp(h)ē-* 'prosper', see below *spai-*, which is also possible for these three Iranian words *spāra-*.

spāšš- 'look', Sid. 104r1 *spāšāñā*, Tib. *brtag-pa* ('examine'); Sid. 6v1 *diṣṣi spāšāñā* 'the region must be looked at', BS *deša-*...*drṣṭvā*, Tib. *yul*...*mtho-na*; Z 5-47 *ttai ššānā spāšāte* 'so he, lying down, looks at him'; Z 19-10 *spāšāre* 'they look'; tetradic, III 10, 18v4 *spāšā ma wysdya ma pūya vā vyava(lo)va vā* 'regard me, look at me, observe, survey' (BS *vyavalokaya-*); dyadic,

Manj. 33 *spāsa narikṣa* (BS *narikṣa*-); Manj. 102-3 *spāse narikṣe*; 2 sing. imperative middle, v 299, 312-3 *ita spāṣāte tterka ttā aysuaara hiṣṭā* 'so he looks, so much comes to these beings'; Z 21.12 *spāṣṣu ne vaysūa* 'look now'; optative, K 150.23-4 *mahā vā spausīryā ṇūṣḍ(i)ṇai tceṇṇā jṣā* 'look upon me with favouring eye' (=BS *karuṇā*-). Preterite, participle *spāṣṭa*-, 3 plur. Z 21.17 *spāṣṭāndā*; III 75.229 *spāṣṭāṇḍi jauttaiṣā* (with-ṣ-) *nvaiya* 'they look at him according to the *jyotiṣa*-astrology'; 1 plur. II 112.69 *spāṣṭāṇḍūm*; infinitive, Z 21.18 *kṣamā speṣṭā* 'it pleases to look'. From base *spas*-, Av. *spas*-, *spasya*-, *hi-spas*-, *spāsta*-, noun *spas*- 'observer'; shifted to 'respect, serve', Sogd. Bud. 'sp's, 'sp's'k 'respect', Zor.P. *spās* 'service', N.Pers. *sipūs*, Armen. lw *spasem*, M.Parth. T. 'sp's' to serve', 'spsg' 'servant'. To IE Pok. 984 *spek*-, O.Ind. *pāsyati*, *spāṣṭā*-, *paspuṣ*-, noun *spās*-, Lat. *speciō*, *spectus*, OHG *spehōn* 'to spy', O.Saxon *spālu* 'intelligent', O.Norse *spā* 'foretelling'. Greek has *skep*- σκέπτομαι, σκοπτός.

spātaa- 'flower', III 29v3 *ce balṣa sau spātaa aysdīṣātā* 'who throws one flower on a *stūpa*- (or *caitya*-) monument', BS parallel Divyāvadāna 467.24 *baddha-caityeṣu*... *āropayen muktaka-puṣpa-rāṣiṇ*; SuvP. 72v2 plur. *spyē*, BS *kusuma*-; v 314, 124 *spyai*; Z 2.80 plur. *spāte*; v 298r1 *spāte būā* 'brings flowers'; gen. plur. v 42, 87v2 *spyētānu pālārā* 'garlands of flowers'; K 154.39 *spyā jsa* 'with flowers'; SuvO. 53v7 *spātyau* 'with flowers', BS *puṣpa*-, adjective, v 380, 2r2 *māstu spātainau būru* 'great rain of flowers', BS *mahā*... *puṣpa-varṣam*; SuvO. 68v3 *spā-tainaina bārāna* 'with flower rain', BS *puṣpa-varṣaiḥ*; with *-auysa*, III 46.17 *spyauysām baṇhyām* 'of flowering trees'; with *-ūda*-, III 37.23 *spyakūda patanakā* 'flower pollen'; noun with *-ka*-, Sid. 11r5 *spyakā*; with *-kaka*- v 320.101 *spyakakā*. Compound, II 60.23-4 *ystāc-spīyi drai-gūma kamaiṣkā śā* 'one *kamaiṣkā*-coverlet with yellow flowers, in three colours'. From base *spaik*:-*spik*- 'to issue, burst out (of light or buds)', M.Pers.T. 'spyz-', 'spyxt', noun *zwr-spyg* 'sun-shine', Pahlavi Psalter 131.17 causative *spēu*-, rendering Syriac *dnh* 'make to rise, cause to shine', Zor.P. *škōf spēčhēnd* 'the buds burst out', noun *spyg* **spēk* gloss to Av. *frasparəya*- 'bud', Orm. *ispēk*, *spēg* 'barley'. See below *haspās*-.
spai:- *spy*- 'be rich, abound, be satisfied, prosperous, complete', Z 19.18 *spaiyā*, Z 20.64 *spaiye*; v 280, 522 *ne spaite*; ibid. b3 *ne spaiye*; III 117.13 *pūña kūśala-mūla hā spyāṇḍe* 'may good roots of merits flourish'; III 76.254-5 *artha-bhaagā hvāṣṭāṇṇa suhā:nāṇ spyārā* 'possessions (BS *artha-bhoga*-) with the joy (BS *sukha*-) of best things abound for them' (*suhāna* and 3 plur. pronoun *-āṇ*); v 64.3 *spaiyi hīysdā vīra ahaṣṭa* 'he flourishes at present continuously'; 3 plur. III 127.22-3 *pūña spaudai* 'may merits abound'. Preterite, *spata*-, Z 20.66 *śśakrā ne spatā śtā* '(the god) Śakra is not sated'; SuvP. 71v4 *spa masu jsārū raṇna* 'abundant corn and precious stones' (BS *ratna*-), BS *prabhūta-dhana-dhānya-vicitra-ratnaiḥ*; SuvP. 73r1 *spa mase pājīṇā tsāvi* 'abundant rich treasures', BS *prabhūta-dhana-dhānya-samṛddhi-koṣāḥ*; I 175, 92r2 *cū būri spa hamya tcahausa tcaura āchā biṣā jāri* 'however they abound, all the 404 diseases vanish', BS *vyādhi-śatair grastā caturbhiḥ catur-*

ataraiḥ. From base *spā*-, *spāy*-, *spi*-, Av. *spā*-, *spāy*-, *spi*- 'to swell', *sispimna*-,; *frā*...*sispimna*-, *frā*...*sispata*; Šuyni *wispānd*, Yaya. *uspuṇ*, *uspuṇ* 'outlet of irrigation field' (**vi-spāna*-), Balōči *ispand* 'embankment of a field'. IE Pok. 983 Hittite *iṣpai*:-*iṣpii*- 'eat to satiety'; O.Ind. *sphāy*-, *sphāv*:-*sphī*-, Lit. *spėti* 'have leisure', O.Slav. *spėti* 'be successful', O.Engl. *spōwan* 'to prosper'. For Av. *spita*- in the name *spitāma*- 'with abundant force' see JRAS 1939, 117.

speṣṭā 'to look', infinitive to *spāṣ*:-.

spyē, *spyai* 'flowers', see *spātaa*:-.

sphan- 'move', 3 sing. present, Z 4.72 *viñāni trāmī sphande* 'the thinking (BS *viñāna*-) so trembles (is agitated) for him'; Z 4.81 *viñānā trāmī sphande*; Z 19.7 *sama kho rro vīrā rrauye sphande ma(rica)* 'just as the mirage of the plain trembles on the plain' (BS *marici*-). From base *spand*-, *sphand*- with *-nd*->*-n*- (see *ban*-, *bañ*-, *band*-, *basta*), beside BS *spand*- 'tremble'. See also s.v. *phast*- 'tremble'.

sya 'goose', see *siyā*:-.

syatā 'sand', see *siyatā*:-.

syandaa- adjective 'of the left side', v 69, 8r2 *syandai suti vātā prahoṇu prahoṣte* 'he put a garment on his left shoulder', BS G 37, 1124 *eka-aṇṣam uttarāsaṅgam krtvā*; v 332, 24v6 *syandai hālai* 'left region', BS G 37, 22a1 *vāmena pārśvena*, Tib. *byan-phyogs-na* 'north direction'; K 145, 2v1 *syadai dastā* 'left hand'; K 145, 2v2-3 *syandai āṣṭi* 'left thumb'; fem. *syamca*, III 130 b3 *ci syamca paysanva spatti* 'whose left cheek quivers'. From *sai*- 'be unfavourable', hence for the left side, to IE *skai*-, Greek σκαίος, Lat. *scaeuus*. See also *sima*:-.

syalahā:-*śa* 'cautery (?)', II 85.25-6 (miscellany) *grāma syalahā*:-*śa u ttahā*:-*cauha*:(dialectal words) 'hot cautery and burning', possibly *sya*-'sharp, pungent', and *laxśa*:-to *daxśa*-'burning'; *ttaha*- possibly from **daga*-'burning', or **dagaxa*- and **čauxa*- from *kau*-'to burn' (see *tcālye*, *haṇysūl*-). See s.v. *daj*:-, Av. *daxśa*-'burning, branding', N.Per. *dāy*. For *sya*:-<**sita*-, see *sā*:-*si*-'to sharpen'. Oss. D. *insun*, *insad* 'sharpen, grind', I. *ssyn*, *ssad* (IE Pok. 541-2 *kō*-); see s.v. *si*- in *si-biṣta*-'eloquent'. Hence four different words to express a medical term 'cautery'; the preceding passage is concerned with *arvā*-'medicaments'.

syāma, see *siyāmatā*-'appearing', s.v. *sad*:-.

syūta 'orphan', Z 22.105 *crāmu tteye pīri pūra syūta ce pāte mīde u mātā* 'as the sons of the father are orphans whose father dies and the mother'. From **syūwa*:-<**saiva*- with *-aiva*:->*-yū*- and added *-v*- as *dyūwa*-'demon'<**daiva*-. To Av. *saē*- (first component) in the Frahang I oīm 2 f., glossed by Zor.P. *apurnayak kē pit nē stwandak* 'a boy whose father is not alive', M.Parth.T. *sywug*, *sywug* 'orphan', Oss. D. *se*-, I. *si*- in *se-dzār*, *sidsār* 'living alone', Waxī *sōyām* 'I am alone, unmarried', Kurd *sēwī* 'orphan'. IE *kei*-, Lit. *šeirys* 'widower', *šeirē* 'widow', O.Slav. *siri* 'orphan', Russ. *siryj*. This word could be the palatalized IE *kai*- to set beside IE Pok. 519 *kai*-'alone', O.Ind. *kēvala*:-; Lat. *caelebs* 'unmarried', Let. *kails* 'only; childless'; the Lit. *-ei*- would then be secondary from *-ai*:-.

syai 'previously' Sid. 122r3, Tib. *sna-ma*, to read *ysai*.

syaucā by 'name of a perfume', Sid. 10v2 BS *sarjā-*, Tib. *sra-ci* (< **srajā*?) *pog*, Mahāvvyutpatti 5936.61 *sarja-rasa*. O.Ind. *sarja-* 'vatica robusta; shorea robusta, sāl-tree'; Tib. (Das Dictionary) *sra-rči* 'sāl-tree'. For *-auc-*, see *pyauca*, *vyauca*, *kauce*, with *-auc-* < *-āfē-*, *-aufē-*, *-āvē-*; here possibly to base *sai-:si-* of dark colours, see s.v. *sāva-*.

svaṃna 'to-morrow', K 41.58-9 *svaṃna ysai ysai hā tti kimalai biṣi rruṃdā pyaṃtsā ttudāṃdā* 'next day early they all brought his head to the king's presence', = K 44.176-7 *svaṃ ysai ysai hā tti kimalai biṣi rruṃdā pyatsi ttudāṃdā* (*-in* = *-ai*), parallel in Divyāvadāna 382.12 *saṃānileṣu śiraḥsu*; K 46.26-7 *tti svana ysai ysai āṣiri anirāṇḍhā tte naḍāṃ muṣḍa brrīya navāṣye cīvara ū laṣṭa pāttarā asthiye tte naḍā biṣa piṇḍvā ttradā* 'then next day early the teacher (BS *ācārya-*) Aniruddha in desire for this man's favour (of a gift) put on his robe (BS *cīvara-*), and took up staff (and) bowl (BS *pātra-*), he entered this man's house for alms (BS *piṇḍapāta-*)'; II 88.18 *u svamṇa kalai hā augavāṃ vīrāṣṭā paraula hauḍeṇ* 'and next day early I gave commands (to go) to the *ūgā*-officials' (*kalai*, dyadic with *svamṇa* either dialectal to *kara-* of *karavātā* 'in the morning', *-r-* variant with *-l-*, or lw Prakrit *kalla-*, O.Ind. *kalya-*, *kālyā-* 'morning'); III 66.25 *svamṇa hā hārva haṣṭe* 'the next day he sent the *hārva*-officials' (= BS *śreṣṭhin-*). From **svatana-* (with *-amṇa-* as in *hvatana-*, *hvaṃna-*, *satana-* 'dung', *saṃna-*) to *sau-:su-* 'to dawn' see cognates s.v. *svī* 'to-morrow'. The suffix is of time *-ana-*, O.Ind. *nūtana-*, *śvātana-*, *sanātana-*, *prāta-tāna-*, *purātana-*, Lat. *-tinus*, Greek *-τατός*.

svaṃdūṃ, *svaṃdū*, *svadū* 'sulphur', Sid. 151v4 *sauvīraṃṇaṃ drre bāga, svadū paṃṇa bāga* 'antimony three parts (BS *bhāga-*), sulphur five parts', BS *gondhaka-anjana-*... *panca-tri-bhāgaḥ*, Tib. *stan-zil cha gsum dan, mu-xi chu lna-dan* (*mu-xi* 'sulphur'); Sid. 152r5 *svaṃdūṃ, buṣānai* 'sulphur, perfume (*māṃsi*)', BS *anjanam māṃsi-*, Tib. *stan-zil dan, span spos dan* (by error *svaṃdūṃ* (= *mu-xi*) in place of *sauvīraṃṇaṃ*); Sid. 151v2 *svaṃdūṃ hiya cūṇya* 'powder (BS *cūṇita-*) of sulphur', but BS *gandhaka-doiguṇa-rasāt*, Tib. *mu-xiḥi khu-ba* (*khu-ba* 'liquid') 'flux of sulphur'. This reference to 'flux' (BS *rasa-*, Tib. *khu-ba*) assures the meaning of the second component. Hence **svana-* 'bright' for 'yellow' > *svaṇi-*. To Oss. D. *sāūāndon*, I. *sondon* 'sulphur, sulphur-source', with *savana-*, (**savāva-*) *son*. To base IE Pok. 594 *keu-* (beside *keu-* in *koraka-* 'pigeon' as the 'blue bird') with ambiguous *k-* or *k-* in Greek *κύανος* 'dark; blue stuff, enamel, plant name cornflower', *κυανόχαιτης* 'dark-haired', adjective, *κύανος* Hittite *kuyanna*, *kunna* 'copper, blue of copper', with *k-* in Lit. *švina-* 'lead'; with increment *sauk-* 'be bright', Av. *suxra-* 'red' (see above *suraa-* 'clean'), O.Ind. *śukrā-*, *śuklā-* 'white'. The second component *-dūṃ* from *-dauma-* by *u*-umlaut from *dānu-* or through *-dāṇi* direct from *dānu-*, 'liquid'; Ossetic *-donā*, *-don* may be direct to *donā*, *don* 'water' from *dānu-* or from **daumu-*; to Av. *dānuš* 'stream', glossed by Zor.P. *rōt* 'river'.

svāmīlau 'shoulders (?)', III 93.249 *paijvā bañāñā audā svāmīlau vī būre, ysair-banvā vīna jīṇḍā* 'it is to be

bound on the breasts up to the shoulders (?), it removes pain in the heart-bonds'. Assuming that this *svāmīlau* is the same as Sid. 128v5 *sāmālā* 'shoulders', Tib. *phrag-pa*, from **suti-mṛda-* 'top of shoulder'.

svī 'to-morrow', II 109.11 *jūhai jsa svī būjve* 'from love next day he revived'; II 99.184 *ṣṣ īma āsa naiṣṭa svī hamai* 'to-day there is no horse'; to-morrow there will be'; II 88.28 *ttā svī dāthidai paryāṃ* 'we order to transport it to-morrow'; II 37, 1113 *thyau hajseṃma* (*-em* = *-ai-*) *khu ma svī hiṣṭā* 'collect it at once so that it arrives here to-morrow (or *ma* 'for me')'; Z 2.50 *svī haṃtsa biṣṭyau* 'to-morrow with disciples'; Z 23.43 *mu-ṣvai rro hūde kātāmā svī ākṣuvāmā padinde* 'to-night surely we shall reflect; to-morrow we shall begin work'; III 70.114 *viṇāṃ svī tṣimaṇa thajimḍā* 'now to-morrow they will pull out your (*-ām*) eyes'; V 64.1 *ṣṣ ī aḍa jsām svī* (uncertain context). Adjective, K 46.24 *svīyāṇṇiṣi naṣa khāysā* 'to-morrow's ration of food', with *-āṇṇiya-* suffix of time. See also *svamṇa* 'next day'. From base *sau-:su-* 'to shine, dawn', Av. *sūram* 'in the morning', *sūrim* 'breakfast', glossed by Zor.P. *sūr*, N.Pers. *sūr* 'banquet', Parsi-Sanskrit gloss *utsava-pāka-* 'festival baking' (see *sūra* 'repast'); *savah-* in dual phrase *avi arāzahi savahi* 'to west, to east', *upa karṣvarā yaṭ savahi* 'to the *savahi*-region of the world'; Oss. D. *sāu* 'in the morning'; *sāu-darāj* 'in the morning'; DI. *sāu-dar* 'morning twilight'; DI. *sāu-dzavd* 'morning-struck' (= 'too soon arisen'); *sāu-dzāf* 'morning-struck' (= 'drunken'); DI. *sāumā* 'in the morning', D. *sāumon* adjective 'matutinal', I. *sāūon*; I. *rajsom* 'in the morning'; D. *ison*, I. *isom* 'in the morning; to-morrow'; D. *isonigkon*, I. *somygkon* 'of to-morrow'; compound D. *sāu-āxsed*, I. *sāu-āxsid* 'redness at dawn'; *iṣār-āxsid* 'red at evening'. Here *svī* < **svah* retaining *-i* (< *-ai*, < *-az*, < *-as*) in a monosyllable. To O.Ind. *śvās-*, *śvastana-*. IE Pok. 594 *keu-* 'shine', O.Ind. *śōṇa-* 'red', Russ. *smika* 'raspberry'. See also *sūnāha-* 'plant name'.

svī 'lungs', and *svī*, see above *svyā*.

sve 'shoulder', see above *suti-*.

svena, read *vasvena*, III 3, 9r3-4 *ṣi cam(dam)nai śśāma tceṛa svena ṣā kārṣa biṣṣūni pajsamāna āysānāna* 'its mouth is to be made with white sandal-wood pure (to read *vasvena*), the circle (BS *kārṣi*) is to be adorned with all kinds of worship, the *vasvena* as in ibid. III 4, 9v1 *vasvena parāhāna* 'with pure *śīla*-ethics'. Hardly *svena* < **sūtāna* 'burnt'?

svena '9-11 a.m.', III 14.8 (<...*svena mase śaysdā* 'the part of the day called... is the snake's', the two-hour period no. six, 9-11 a.m.

ha 'all', *haṃ*, *hamu*, K 111.361 and 112.365 *ha vī bāḍa*, 'always', see *hama-*.

ha- preverb, older *fra-*, see *hanam-* 'bend forward', *hor-*: *hūḍa-* 'to offer, give, offer', with a great variety in other source, Tumšūq Saka *ra-* (in *ror-:rorda-* 'proffer, give'), Av. *fra-*, *frā-*, O.Pers. *fra-*, Sogd. Bud. *fr-*, *pr-*, Chorasman *š-*, *š'-*, M.Parth.T. *fr-*, M.Pers.T. *pr-*, Zor.P. *pl-* **fra-*, Armen. lw *hra-*, N.Pers. *far-*, Oss. D. *āra-*, DI. *rā-*, *ra-*, *lā-*, Balōčī *ša-*, Orm. *ṣra-*, *ṣa-*, Yazg. *ṣa-*, Parāčī *rha-*, Yidya *fər-*, Waxīrā- *re-*, *ra-*, *rī-*, *rū-*, *re-*,

rā-, ro-, Šuynī re-, ri-, ra-, Sarikolī rā-, Harzani (and other N.W. dialects) *hra-* (as in Armenian loanwords; note also Georgian *lap'arak'-* 'to talk, speak' from **fraparak-*, Armen. *hraparak*); see Harzani W. B. Henning, TPS 1954, 173. To O.Ind. *pra-*, IE Pok. S13-5 *prō*, Greek *πρό*, Lat. *pro*, *prō-*, Celtic O. Ir. *ro-*, Welsh *ry-*, Got. *fra-*, OHG *fir-*, Lit. *pra-*, *prō-*, O.Slav. *pro-*, Russ. *pro-*, *pra-*.

ha- for older preverb *ham-*, see in following words.

hakša 'truth', Manj. 105 *hakša...drūja* 'truth...falsehood' (also Manj. 98; 103; 98-9), K 150.25 *ttye hakša prrabāvanā* 'by force (BS *prabhāva-*) of this truth', K 14.83 *hakša*, K 14.84 *ha:kša*, with *-kš-* from older *-hṣh-haḥhṣhā-* 'truth', oblique *hiḥhiḥe*.

hakhīysa- 'number', *hakhīṣa*, *hakhīṣte*, see *hamkhīys-*.

hagaj- 'assemble, collect', II 23.21.3 *thua hamgaja tcahau(rā)///* 'at once collect four...'; Manj. 137 *haggja būva* 'he (the pupil) gathers roots'. See *hamggāl-*, *hagāj-* from **hamgart-*.

hagatte 'develops', Manj. 242-3 *hagatte veṣayvā pātca*, = Z 5.84 *viṣaya vāte vātca hamgalte* 'he then develops in the objects of sense' (BS *viṣaya-*), parallel to BS *pravartaya-*, see Z 4.103. See *hamgalte*, *hamggālsta-* from **hamgart-*.

hagana 'absent', III 106.35-6 *aumāca kṣa haḍā hagana* 'the amātya-counsellor was absent six days'. From **fragata-* 'absence' inst. sing., **hagatāna* (as *ttagata-* 'wealth', inst. sing. *ttagatāna*, *ttagatna*, *tātana*). For *fragata-*, see Av. *frā-* with *gata-*, Oss. DI. *rāyād* 'ripe'.

hagarga- 'assembly', III 76.240 *hagargvā būṣā vaṭākye* 'in the assemblies jests, grimaces'. See *hamggarga-*.

hagav- 'long for', Sid. 133v3 (present participle) *garkha bejeṣe u pharākā bejeṣe hagavamḍai bejeṣe* 'he speaks heavily, and he speaks much, he speaks with longing', Tib. *smra-ba thogs-pa dan*, *man-da smra-ba dan*, *smra-ba-la bskam-pa dan* (*thogs-pa* 'be impeded'; *skam-* = *rham* 'long for'); noun *hagavāma*, SuvP. 68r3 *yaṣaṇṭhije cu haysgame ja brrīvijaa hamtharkyau ja hagavāme jaḍi pracaṇa*, *vitkausta diṣṭim ṣṭāna* 'what is due to trouble from birth, longing due to love's disasters, because of ignorance (BS *jaḍa-*), I confess, due to childhood', BS *janma-saṃkate...mūrkhia-bāla-kṛta-kleṣa-saṃkate...rāga-saṃkate* (preceded by *deṣayāmi*); JS 24r4 *niṣṭau dai aysnya hagavāma hīṣi* 'you quieted in the mind longing (and) greed for it'; Manj. 335 (triadic) *hagavāma āgrāha* (BS *āgrāha-*) *hīṣa* 'greed'. From **fra-kav-* or **fra-gav-*, M.Parth. T. *prg'w-* 'desire' to IE Pok. 353 *gāu-* in Lat. *gaudeō*, Greek *γᾰῖδω*, possibly Tokhara B *kāw-* 'desire' (if not from *kā-* 'desire').

hagaṣṭa 'fall forward, tending to', Manj. 108 *ttyā ja muysaṭha vacaittra būva hagaṣṭa dīna* 'with these, various (BS *vicitra-*) states of being (BS *bhāva-*) in this birth tending downwards'. From **fra-kas-*, see above *kas-*.

hagāḍa- 'saved', K 145, 2v2 *vasve hamārai, hagāḍai* 'they become pure, delivered'. See *hagār-*.

hagār- 'draw forth, save', K 145, 2v4 *avāyāga satta hagārīdu* 'they deliver the beings who are members of the *apāya*-state' (BS *apāya-anga-*); future participle, K 146, 3v4 *jāpani habusa niṣṭamāne hagārānā* '(by preaching) suited to jāpa-prayer he becomes calm; he must be delivered'.

Noun, K 145, 3r4 *mūrakvā hagārāme beḍa* 'at the time of deliverance by the *mudrā*-signs'. From **fra-kār-* 'draw forth', see s.v. *kār-:kāda-* 'to draw'.

hagūjsa- 'meeting', K 148.55 *pīṣaa kalyāṇa-maittraa ja hagūjsa hamāve* 'may there be meeting with teachers, spiritual advisers' (BS *kalyāṇa-mitra-*); Manj. 114 *khu ttyā hagūjsa ham(ā)va* 'if there occurs meeting with those (three things)'. See *hamgūjs-*.

hagūṣṭa- 'digit', Manj. 150-1 *sa khu pūra niṣvūṇa ṣa hagūṣṭa ja hvandā vaska ā kha artha sp(ā)ja caraana ttāra va pājaṇa ṣṭya hagaṣṭāva pūra neṣṭa* 'just as the moon reveals with one digit for men; or as wealth can be seen by a lamp in a dark storeroom at night, (and) there is not a moon having its (16) digits'. To O.Ind. *candra-kalā* 'a digit, $\frac{1}{16}$ part of the moon's disc'; as *sakala-inda-* 'full moon'. See *hamguṣṭa-*.

hage 'objects of sense (?)', parallel to BS *viṣaya-*, K 153.27 *gujsabrrīyini (-im = -ai) idryā* (BS *indriya-*) *hage varaṣṭa* 'having enjoyed objects of sense, being broken, by the senses'; from *hang-* 'be attached', Av. *hag-*, *haxta-*, see also *ajs-* 'pursue', Av. *vohuma-zga-* 'clinging to the blood, hunting (dog)'. IE Pok. 887-8 *seg-*, *seng-* 'adhere', O.Ind. *sajati*, *saktā-*, Lit. *sėgti* 'adhere', O.Slav. *segruṭi* 'to seize'. Hence *hage* from **hangā-* 'attachment'. See *hamjīsā*.

hagetta 'turns', see *hamggaltte*.

hagaiṣṭa 'information', II 12.51 *chū bīra vīrāṣṭa hā hagaiṣṭa hādai* 'for the Secret Bureau I gave a report', = II 100, 212-3 *chū bīrā vīrāṣṭa hā hagaiṣṭa hādai*. Here *chū bīra* is Chinese *ṣung-mi* from *t'ung-miet* (K 1269.1; 617.2) 'Inner Secret', in dyadic use II 93.3 *chū bīrā vīrāṣṭa hamdanāṣṭā* (*hamdana* 'within'). The variants *hagaiṣṭa* and *hagaiṣṭa* (if not errata) indicate *ham-* or *fra-kista-* (*kaiṣ-* 'to inform') and *ham-* or *fra-guṣṭa-*.

hagaiṣṭa 'finger', K 145, 2v1; and 2v4, see *hamguṣṭa-*.

hagaiṣṭa 'information', see s.v. *hagaiṣṭa-*.

hagyeḍa 'draws out', K 153.26 *hagyeḍa satva* 'draws out, saves beings'; III 38.44 *hagyeḍa skandā brrankalakije vaṭākye* 'displays secret contortions of the brow'; = III 47.65 *hagyeḍa skandaka brraakalakija dunaka*. From *ha-gār-* to base *kār-:kāda-* 'draw', 3 sing. *hagyeḍā* (with secondary palatalised *-gy-*), see also *hamggār-*, 3 sing. *hamggēḍā*.

hagrātha, see *hamgrāṇṭha-* 'juncture'.

hagrāṇḍā 'they raised', III 108.33.36 *hagrāṇḍā dasta uskyāṣṭā* 'they raised, their hands up'. Possibly from *ha-* (or *ham*) with **grab-*, *grby-* > *gir-* (see above), whence here *grr-*. See also *hamgrih-*: *hamgraatta-* from *-grab-* and *-grāṣṭa-*; and *hagrāh-*.

hagrāḥāka 'maintaining, upholding', II 6.96 *paraa hagrāḥāka* 'obeying the command'. See *hamgrāṇṭta-*. From *ham-* (or *fra-*) and *grāh-* to base *grab-* 'seize', see also *hamgrih-* from *ham-grabya-*.

hagrāṇṭta 'lifted', K 29.197 *na hagrāṇṭta yūdā*, = K 38.134-5 *na ṣṭāṇi hamgrāṇṭti yūdā* 'she could not lift (the water-jar)'; 3 plur. *hagrāṇṭtāṇḍā*, see *ham-grāh-*.

hagve 'he came to', K 29.191-2 *dade khu hagve ttaṇa bāṣa raṣṭya byāda (= byanda-)* 'as soon as he reached the wood he found the sage' (BS *ṛṣi-*), = K 38.131 *saṃ khū ā ttaṇṭya bāṣi bīdi* 'just as he came to the wood he found (him)'.

Here *hagve* variant to *ā* 'he came'; K 15:139 *khu ma hagve itu padamaka lādrrai* 'when here the hunter Padamaka met him'. From *ham-guta-* 'met'.

hamkhiys- 'to count', participle *hamkhišta-*; noun, Sid. 4r1 *āchai hīvi hamkhiysū u rōām hīvi hamkhiysā* 'the counting of the disease and the numbering of the seasons', Tib. *nad-kyi grans dan, dus-kyi grans rim bzin-du*; loc. sing. III 9, 18r4 *baudhisatvāni hamkhiša* 'in the company of the bodhisattvas', v 199b6 *tīña hamkhišai haude thaunaka* 'in that company he gave him pieces of cloth'; Sid. 7r3 *khu hamkhiysā hwa šte* 'as the number has been stated', Tib. *grans bzin-du*. With suffix *-gyā-*, K 1, 134r2 *hamkhiysgya* 'in the company', K 1, 134v2 *dākšinyānu hamkhiysgya tsimā* 'I come into the number of the worthy ones' (BS *dākšinye-*), Tib. *bdag sbyin-pahi gnas-sa šes-byu-bahi grans-su hgra mad-kyi*; acc. sing. v 163, 4a2 *hamkhiysgyo*; oblique, K 2, 136v3 *tānu hamkhiysgye tīā* 'in their number', Tib. *nan-du*; SuvO. 36v5 *šā tterā hamkhiysgye jsa gyusta balysa kūla nayuta satā ysāre ārahātā* 'he with so great a number honours (BS *ārādhaya-*) millions 100,000 *deva* Buddhas'; SuvO. 36v6 *tte(rā hamkhiysgye) jsa cakravartitoña rruyānu kūšdānu kūlu nayutānu satā yseru byehandei hāmāte* 'he gets possession with so great a number of millions, 100,000 royal palaces of empire', BS *tāvatām cakravurti-rāja-kula-kaṭi-niyuta-sata-sahasrāṇāṃ lābhī bhaviṣyati*; v 111, 33v5 *bādā hamkhiysgya* 'reckoning of time'. Preterite, SuvP. 70r1-2 *hamkhišta hime* 'can be counted', BS *gaṇetu... śakya jñātum*; v 334, 27v4 *ne hamkhištā hāmāte* 'cannot be counted', parallel BS G 37, 24b2 *na śakyaṃ... gaṇayitum*; with negative Z 13:87 *anamkhištā*; SuvP. 59v2-3 *anamkhišta jasta baysa* 'countless *deva* Buddhas', BS *aprameyān asaṃkhyeyān buddhān*. From base *kaiz-*, *khaiz-* (= *xaiz-*) palatalized *pachīys-* 'account', beside *kaik-*, Oss. D. *xincun, xinst*, I. *xyncyn, xyrd, xyxton* 'to count' < **klinč-*; Zor.P. *nikēš-, nikēxtan* 'to account, expound', to Av. *ahaxšta-* 'uncounted' (**a-ham-xišta-*). See also *chīyā* 'counting'. IE *k(h)eiǵ(h)-*, *k(h)eiḱ*, with increments to IE Pok. 636-7 *k⁹ei-* 'to observe', Greek *tico* 'to treasure, honour', τιμή 'honouring; penalty', Av. *kaēna-* 'penalty', Zor.P., N.Pers. *kēn* 'revenge', Lit. *kaṭna* 'price', O.Slav. *cēna* 'honour, price' *čēniti* 'to treasure'; with *-t-*, O.Slav. *čitō, čisti* 'to count', Lit. *skaityti* 'to count'.

hamkhau(šta-) 'tossed', v 153, 174a1
 inthyau hamkhau(šta-) 'tossed by storm-winds'. See *khoys-* 'move'.

hamgga- 'total', v 174a1 *tī buri vā mūra hamga phemāšta gūñā haudā* 'these so many *mūra*-coins in total, he gave sacks (*gūñā*, Kroraina *gani*) for (taking to) Phema'; III 50:47 *baudhāsatta ni tsūñi hāšta hamgā nai mūñāñā tsāštā* 'the bodhisattva must not go there; altogether he must not remain calmly' (*yi* 'by him' with future participle); II 65:2-4-5 *tī mūri h(v)adā hamgi puša haudā* 'these *mūra*-coins altogether do you at once give for the men'; II 66, 6a2 *||ji mūra hamgā puša*; v 204, 5a1 *||mūri hamgi darmadattā vara u ja||* 'the total *mūra*-coins, to Dharma-datta and...'; Z 4:43 *aysmū ni pīde gyadīna vāpāka* (BS *jaḍa-*, *vipāka-*) *nā hamggā vicitrā* 'their mind is filled with ignorance; their ripening is altogether various'.

From *hamgga-*, *hamga-*, *hamga-* **hania-ka-*, to *hama-* 'all, whole', see *hama-*; and above *āma-* 'total' without initial *h-*. See also *hamga-* 'sour' from **ama-ka-*.

hamga 'citron', Sid. 18v1, BS *vīja-pūra-*, Tib. *kha-luv*; III 91:221 *hamga*; III 17:13 *huṣkyā ttrahe, hamga, nijsāka* 'dry radishes, citron, kernels'. From *hamgā-* with *hamga-* 'sour'. Compound, Sid. 124v1 *ambala-vetta raysā, hamga raysā* 'sorrel juice' (dyadic), BS *amla-vetasa-*, Tib. *star-bu*; Sid. 130v3 *haga hīvi raysā* BS *amla-vetasa-*, Tib. *star-bu*; Sid. 123r4 *hamga ambala-vettā raysā hamga šte* 'sour amla-vetasa juice is sorrel', BS *amla-vetasa-*, Tib. *star-bu*. O.Ind. Bower MS *ambla-vetasa* 'rumex vesicarius, Indian sorrel'; Tib. *star-bu* 'rumex indica'. See *hamga* 'sour'.

hamga 'sour', II 85:22 *nye tciñña hamga sūttā* 'curds, yeast, sour stuff, vinegar'. From base *am-* 'sour, bitter' **amaka-* > **amga-* with prothetic *h-*, to IE Pok. 777-8 *om-*, O.Ind. *amla-*, *amblā-* 'sour; sorrel'; *ānā-* 'raw', Armen. *haum* 'raw; grim', Greek *ώμός* 'raw; grim'; Alban. *ambēlē, ēmlē* 'sweet', *t-ēmblē* 'gall', Lat *amārus* 'bitter', Celtic O.Ir. *om*, Welsh *af* 'raw', O.Engl. *ampre* 'sorrel', O.Norse *apr* (**ampras-*) 'sharp'; Lit. *āmalas* 'mistletoe'; Let. *amuols, amuls* 'mistletoe; sorrel'. See BSOAS 20, 1957, 50-2 for Oss. D. *ingin*, I. *indžyn* 'curds'; Tokhara *an̄kar̄na, -ai* 'milk food', BS *pāyasa-*, but *hamga-*, should be separated from *angu-* in the various words there cited. Sogd. Man. *n'mry* 'sweet' is **am-āmara-ka-* 'not sour', as the reverse, Khotan Saka *āhvarai* 'sour', is 'not sweet', see above. For *-ma-ka-* > *-mga-* see *hamgga*; 'total' < **hamaka-*; and *m-t-* > *nd danda-*, *handaunda-*; *m-θ-* *ysam̄ha-* 'interest, payment'.

hamgaja 'collect', 2 sing. imperative, II 23:21:3 *thau hamgaja tca(haura)* 'at once collect four...'. See *hamggajj-*. Manj. 137 *hagaja*; 2 plur. II 108:183 *hagajjara*.

hamgari 'part of the body', III 130a2 *ci hamgari spa(tti)* 'whose...twitches'. Possibly base *ank-*, *ang-* 'bend' (with prothetic *h-*) to **angara-* 'bending part', like O.Ind. *ankasā-* 'side, loin', *ankurā* 'sprout, swelling', Greek *ἀγκυλος* 'bent', and Av. *aka-* 'hook', *axnah-* 'reins', *axma-* 'bent arm', Oss. DI. *āynāg* (**agnaka-*) 'fastening knob, button', D. *āngurā*, I. *āngur* 'hook'. Note the suffix *-ara-* in names of parts of the body, as *maysdara-* 'nipple', *humara-* 'shoulder (?)', *ttarandara-* 'body'; from *vaṅk-* 'to bend', O.Ind. *vankara-* 'curve in river'.

hamggargga- 'gathering, assembly', Z 22:215 *sam̄puṣpāte nāma uryāni kuṣṭa sei hāmāte hamggarggā* 'in the garden by name *Sam̄puṣpita-* where this gathering (of *Maitreya*) will be', parallel to BS *pariṣad*, and *samiti*; III 76:240 *hagargvā bñšā vaṭākye* 'in the assemblies jests, sidelong looks'. See *hamggalj-* 'to gather'.

hamggalj- 'to gather', participle *hamgrita-* Z 22:297 *śśarirai gyastn hamggaljīndi* 'the *deva*-gods gather his relics' (BS *śarīra-* 'body'); II 108:183 *pharāka vā kiragara hvaṇḍa hagajjara* 'assemble together many work-men'; Manj. 137 *sa khu daṣṭa cāyara beṣṭa hagaja bāva vecettra* 'just as a clever magician pupil gathers various (BS *vicitra-*) roots'; preterite, Z 2:64 *tvi vaska hamgrita ulatāne harbiṣṣā ttārtha* 'for your sake the sectaries (BS *tīrthika-*) have all assembled in the cemetery'; Z 2:10

hamgrīya hamālā 'gathered in the same place'; v 338, 61r5 *māra pāpīma hamtsa parvārna vara hamgrīya* 'the evil māra-demons were gathered there with retinue' (BS *parivāra*-), BS G 37, 57b1 *saḥasrāṇi mārāṇāṃ pāpīyasāṃ sa-parivārāḥ sannipatitāḥ* (pāpīma- BS *pāpīmant*-); SuvO. 68v4 *cu hā divate hamgrīye hā tsutāndū dātā brīya* 'what devatā-deities gathered together came in love of the dharma-doctrine', BS *ye āgata devatā dharma-kāmāḥ*; K. 46.40 *majjī hamgrīye* 'the women gathered'; v 129, 1v2 *||nu varu hamgrīya oya||* 'had gathered'; participle, K. 8, 5r3 *hamgrīya aysmūna* 'with collected mind'; Z 5.13 *hamgrīyo uvyau* 'with collected wits' (like BS *saṃāhita*-). Inchoative, 2 plur. Z 24.465 *cu buro jambvīya biśā mā vālsto hamgrīsta* 'whoever, men of Jambudvīpa, you are all gathered here to me'; Z 22.320 *ku hamgrīsūdi sūjātēna* 'when they gather with one another'; K. 41.54 *āmācā hamgrīsyara* (2 plur.) 'assemble the amātya-ministers'; K. 41.55 *āmācā hamgrīya* 'the amātya-ministers gathered'; v 30, 79a1 *bodhisattvānu hamgrīsa vāta* 'at the assembly of bodhisattvas'; III 70.111 *hamgrīsyarū harbaisā vāṣṭā* 'assemble all here' = III 71.137. From *ham-* with base *karg-* (but *garg-* or with *-k-* is also possible), present *-galj-* < *-arj-* (or *-arč-*), participle *-grīta-* < **-grxta-*, see *dārāta-*, *drīta-*, to *drjs-* 'hold', *ggārāta-* 'bought', *uysgrī*, *gīrya-* to *grān-* 'buy'. Possibly *karg-* is supported by Armen. *karg* 'arrangement', Georgian *lw k'arg-i* 'good' (if they are Iranian loan-words). For *-algy-*, see also *hašpalgy-* 'burst out'.

hamgalte 'turn, develop', Z 4.47 *kho aysnuya crrāmā vipākā ttrāmu viñānā hamgalte* 'as what kind of ripening in the mind, so the conception (BS *viñāna*-) develops'; III 52.90 *aysnuya hagetta kūra kama* 'false thinking develops in the mind' (*aysmū* = BS *viñāna*-); preterite, Z 4.103 *cu mā ṣa parikalpa pravaratātā kho viñāni hamgālstā* 'what imagination of mine developed, as the conception evolved'; III 75.233 *hamgaistā naṇḍā makalā* 'the monkey Naṇḍa turned away'; III 75.228 *hamgastā rānā ttañi* 'Rāna then turned'; JS 29r1-2 *dai hamgesta* 'the fire rolled'. From *ham-* with *gart-* 'to turn', see *ggalte*, *ggāḍre*.

hamgaśsa 'altogether', SuvP. 65v4 *thiyau hamgaśa byaide* 'is altogether swiftly got', BS *prāptaṃ kṣipraṃ*; K. 138, 921-2 *ttye hamgaśa bistā bujse hāva khañā* 'his altogether twenty virtues, advantages must be recognized', Tib. *deyi yon-tan-gyi phau-yon tū-śu śes-par bya-ste*; Z 13.142 *tātā ttādārā hamgaśsa dharmā cu mahāyāna hvañāre* 'these such dharma-doctrines altogether which are preached in the Mahāyāna'; Z 10.3 *balysūstā hamgaśso ttanda* 'so great altogether is the bodhi-knowledge'; Z 13.39 *pañjsa sate hamgaśsu dharma vīna mahāyānā nā īndi* 'the 500 dharma-elements altogether do not exist apart from the Mahāyāna'; K. 10a2 *viṣpastā hamgaśso khu namo śākyamunī* 'altogether confident (BS *viśvasta*-) as the revered (BS *namas-* as an adjective) Śākyamuni'; III 11, 20r4 *tvi beḍa vañe hamgaśsa māstā mahākūruṇika* 'at this time now you are (*vañā* with *ī* 'you are') altogether the great merciful one' (and *ibid.* 20r5 bis); v 43, 2a3 *hamgaśsa*; v 352, 83r2 *hamgaśo biśi* 'quite all'. From *ham-* < *kas-* 'fall together', from **ham-kas-ya-* (or if *-gas-* is from older *-gus-* **ham-kus-*, see Zor.P. *hangōṣitak* 'like',

ML.Pers.T. 'ngwšydg 'manner'). See also *hagaṣṭa-*, for *kas-*.

hamgasta-, see *hamgalte*.

ham-gām 'swiftly', III 70.143 *haḍā ja ham-gām ā* 'the day came swiftly', to *ggāman-* 'movement', with *hama-* 'all'. But an alternative would be **hamgūma-* 'end' from *ham-* and *gam-*.

hamggār- 'draw together, draw out', Z 19.23 *hamggēḍā* (lost context); Z 19.29 *tcamāna hā padā hamggārīndi* 'whereby they first attract there'; Z 24.647 *aśṣa hamggārīndi* 'they draw in the horses'; Sid. 150v2 *hamggārāñā* 'to be drawn out', Tib. *dran-bar byuho*; Sid. 144r5 *haṣkarā jsa hamggārāñā u thaṃjāñā* 'it is to be drawn out and extracted by pincers', BS *āhṛtya*... *kankā-mukhena* ('heron-mouthed' = 'forceps'), Tib. *skams-pas drans-te phyun-la*; III 60.39 *hamggārūṃ jśina nūhā vā imi ditta* 'I will contract my life; do you now see us'; preterite, III 12, 22r1-2 *tī bādhisa(t)v(ā) hāṣṭa hamggāḍā hame* 'then the bodhisattva can be drawn there' (followed by invocation); v 281.76, 8a2 *hamgādi harāṣi* (lost context); II 111.16 *aśā viḍāṣṭā hamgāḍāñā* 'they brought there the horses' (translation AM, n.s., 11, 1964, 2). See also *hagāḍa-*, *hagārāme* from **fra-kar-* 'draw forth'. Possibly v 65.12 *(hamgā)ḍūṃ ūvi* 'I developed the wits'. From base *kar-* 'draw', see s.v. *kār*:-*kāḍa-*.

hamgū 'hears, listens', II 112.54-5 *khu hīya tciṃmañā mistā haḍa vijsya u tti jśam hamgū* 'how with his own eye the great messenger sees and then also hears'; preterite, III 74.201 *hamgūṣṭa* 'he listened'. From **ham-gauṣati*, and *ham-gauṣta-*, see *guḡa-* 'ear' and *pyūy-*, *pyūṣṭa*.

hamgūj- 'to meet', Bcd 49r3 *ayst hamgūji* 'may I meet', BS *saṃāgama*... *bhaveyyā* (like Bcd 49v1 *hamgūjsi hamāve* 'may there be meeting'); v 54, 2r2 *gyastyau balysyau hamgūjīmā* 'may I meet with the deva Buddhas'; v 302, 4b4 *hamgūjāte*; II 89.47 *khvam jsa hamgūjūṃ* 'when I meet them'; preterite, II 89.48 *vaṣṭi vira-ṃ jsa ni hamgve* 'thoughout I did not meet them'; II 43.33-4 *ciṃḍūṃ jsa hamgvāñdūṃ* 'we met with the Cimuḍa men'; II 111.38 *hamgvāñdā* 'they met'; 2 sing. Z 2.185 *hamgguvai hāvāna vaysiā* 'you have now met with an advantage'. Noun, II 84, 19-20 *u khu ttā tti kamā-cū astam sñje hamgūjāmāne* 'when then at last we meet one another in Kan-tṣou'. From *ham-* with *kauk-* (or *gau-k-*?), M.Pers.T. *ngwč-* 'bend, bow'; Zor.P. *ākōč-*, Sogd. Bud. "kwč-" 'suspend', *ptkwč-* 'hook (fish)', participle "kwyt-, *ptkwyt*, Man. *ptkwyt*; "qwyt; M.Parth.T. "gwxt, *gwxt* 'suspended' (a different *kōč-* in Sogd. Bud. (Dhuta 272) *kws* "k'wēt" 'he strikes the drum' and *kōč-* 'to dig', see *bekhaute*). IE Pok. 589 *keu-k-*, O.Ind. *kucati*, *kumcate*, *kocayati* 'draw together'; Got. *hauhs*, I.Engl. *hēah* 'high', Lit. *kaikas* 'boil, scar', O.Slav. *kučati* 'to cover'. See also *hamgva*.

hamgūjsa- 'meeting', v 245, 9a1 *nai na varā hamgūjsā hame* 'there will not be any meeting there (with trouble)', = K. 96.171 *nai varā hagūjsa hami*, BS *na*... *kadācid api upapatisyate*; III 130a6 *||hamgūjsa hime* 'meeting takes place'; v 388, 19r4 *hamggūjsu naryo dukhyau jsa cu ttā vaṣvīndā* (BS *upajīva-*) *nysnora* 'what these beings experience, a meeting with pains of *naraka-*'. See s.v. *hamgūj-* 'to meet'.

hamgun- 'cover', participle *hamgūsta-*, Sid. 141v3-4 *kuham thau jsa ā vā perām jsa hā haginūnā* 'it is to be covered with old cloth or with leaves', Tib. *ras-ma ham lo-mas g-yog-par byaho*; Sid. 144r2 *hā perām jsa hamgū-nānā* 'it must be covered with leaves', Tib. *lo-mas glan-la* (*glan* 'mend, patch'); Sid. 148r2 *ttye jsa dyaka hamgūnānā* 'with that, the sight must be covered', Tib. *mig g-yog-par byaho*; Sid. 150v2 *ṣi pyāma hamgūstā gaurṣte* 'this is called: covered by the *pātāma*-covering', Tib. *mig-nad bris g-yog-pa ṣes-bya-ba gyur-te*; III 98.27 *khu ji carau pṛṣṭiṣṭu pace hamgustā na vā harūṇe* 'as a lamp covered, veiled, covered (triadic) does not shine', = III 99.31 *khva ja carau pṛṣṭa pacai, hogausta na vā harūṇai*. From base *gaud-* 'to cover', see *uysgun-*, *pajud-*.

hamgguva-, **hamgva-** 'met', see *hamgūj-*.

hamgūsta- 'finger; finger-mark, signature'; v 92, 611v6-7 *hamdri hamguṣṭe jāla* 'network between fingers', BS *jāla-hasta-*; v 92, 611v4 *(bu)lysa hamguṣṭe* 'long fingers', BS *dirgha-anguli-*; Sid. 138r5 *cve hā hamguṣṭa jsa nehejidā u dāra buri va neca hame* 'which they press down with the finger, and for a long time it is down', BS *calan syāt pīdanān nimna*, Tib. *gar nuan-pahi mal-sod dar hdug-pa dan* (*mnan* 'press'; *mal-sod* 'low place'; *dar* 'a little'); Sid. 129r1 *hamguṣṭām* 'of fingers', Tib. *sor-mo*; Sid. 156v2 *haguṣṭi biṇḍā* 'on the finger', Tib. *ndzsub-mo*; 'finger' for 'finger-mark', as signature (like Chinese *ṣi-jin* 'finger-mark', K 1215.2; 1067.3), II 28, 36a6 *tī ra pramā* (for *pramān*) *khu hā darauki hamguṣṭi viṣṭi* 'then it is authoritative when Darauka appends his finger-mark'; IV 26.7-16 *hamguṣṭe* (10 times). Broken, v 338, 611r-2 *(ham)guṣṭo paṣkūṭiye* 'he cracks the finger', BS *acchaṭa-saṃghāṭaṃ kuryād*, Tib. *se-gol gtogs-pa* ('snap fingers'). From *anguṣṭa-*, note *āṃṣṭi*, *āṣṭi* 'thumb, big toe' without *h-*; Av. *anguṣṭa* 'finger, toe', Zor.P., *angust*, N.Pers. *anguṣṭ*, Sogd. Bud. *'nkwṣt*, Yav. *anguṣṭ*, O.Ind. *angūṣṭha-* 'thumb'; Paṣto *gūta*, Wanetsi *nagut*, Orm., Parāci *anguṣṭ*, Parāci *yuṣṭ*, Yidya *oguṣṭo*, *oguṣṭiko*; Sanglēcī *ingit*, Šuyni *āngiṣṭ*, *āngiṣṭ*, Rōšāni *ingaṣṭi*, Yazg. *γ^aāṣṭ*, plur. *γ^aāṣṭeṣg*; Oss. D. *ānguldzā*, I. *ānguldz* 'finger', D. *āngursteān*, I. *āngurstān*, *āngurstiān* 'thimble', D. *āngurā*, I. *āngur* 'hook'; Waxi *yāngəl*, IE Pok. 46 *ank-*, *ang-* 'bend', O.Ind. *angūli-*, *angūri-* 'finger, toe'.

hamgūṣṭa- 'heard', III 74.201 *āyanā vāṣāṇidā yāṇudā, na hamgūṣṭa ysura yuda pajsa* 'they recited (BS *vācaya-*) examples continually; he did not listen, he was very angry'. See present *hamgū* from *ham-gauṣ-*, 3 plur. *hamgōvāre* below.

hamguṣṭe 'clasps, grips (?)', Sid. 152v5 *ūraq beda besā hamguṣṭe stā viṣṭūndā* 'the medicines make the clasps (?) upon the belly to stand up', BS *vṛṣya-*, Tib. *ro ča-bar yan hgyuro*. Possibly to *hamguṣṭe* 'fingers'.

hamgguṣṭo 'signature (?)', v 30, 62v3 *(a)ysu hamgguṣṭo daiyi n mulu varai ṣṣadda* 'I saw the finger-mark (?) and we there (had)? faith'. Uncertain.

hamggei 'altogether, wholly', SuvO. 68r3 *waṣṭāmato vātā u hamggei tsāṣṭu āstā* 'he sits in study and wholly quiet', BS *sv-adhyāyauṇaḥ sukha-niṣaṃṇaḥ*; Z 3.24 *maitro hamggei vīrā nyūva tcerā samu* 'the teaching is to be directed wholly to kindness' (BS *maitrā*); v 99r6 *ṣai vātcu*

muditta sīravātā hamgge 'that then is altogether joy (and) contentment'; v 99v2 *uvikṣa aramḍiṣṣānata hamgge* 'is wholly neglect' (dyadic, BS *upekṣā*), see also *ibid.* v3; v4. Above to *hamgga-* 'total' **hama-ka-*, here **hamgga-tā* (-*tah*, as *hvatā*).

hamgesta, **hamgastā**, **hamgaistā**, see *hamgalte* 'turn'.

hamgramtha- 'attachment', Z 4.110 *hāvt parikalpaju hamgramthu saṃtsārīmau māstu* 'their own great attachment to *saṃsāra*-migration caused by *parikalpa*-imagination'; III 58.2 *drayī puṇḍāvū hamgrathūṃ sau* 'three paths and one combination of them (-*ṃ*)'; = II 6.83-4 *draya padāvū hagrathūi sau* (-i for *anusvāra* -*ṃ*). From base *granth-* 'to join together', see s.v. *grantha-*.

hamgrama- 'assembly (court, market)', IV 55b1 *ha(ṃ)grrama āna* 'from the court'; loc. sing. IV 49b2 *tī mūrā hamgrīma ā samauttādā* 'they delivered the *mūrā*-coins in the court'; IV 53b2 *svī ysai nara hamgrīma ājuma* 'to-morrow early bring into the court'; II 14, 106 *ṣi gvārā hamgrīma ā vye* 'this business has come to the assembly' (SFTV 7); III 130b5 *hamgrīma pūriṇ* 'I win in the court'; II 58b11 *hamgrīma (-iṃ-)* = -e-, see SDTV 106. From *ham-gram-* to base *gar-* 'bring together', Oss. D. *āryon*, I. *āryom* 'bundle, load', Balōčī *grām* 'load', O.Ind. *grāma-* 'gathering, village'. IE Pok. 382-3 *ger-*, *grem-* 'gather', Lat. *gremium* 'breast', OHG *krimman*, *kramm* 'press', O.Engl. *crammian* 'to cram', Lit. *grimiūos*, *grūmti-s* 'to wrestle', Slav. Russ. *gromada*, *gramada* 'heap'. From *grāma-*, see also Zor.P. *grāmik* 'rich, wealthy', M.Parth.T. *gr'mg*, Sogd. Bud. *γr'm'k*, Man. *γr'myy*, Chr. *gr'm* 'riches'. Possibly beside IE *gr-es-* in Av. *grīhma-* glossed by Zor.P. *pārak* 'money', Parsi-Sanskrit *lanā*. Also Šāhpuhr I inscription Mid. Parth. 24; 28 *grst-pty*, Mid. Pers. 30, 34 *glst-pt* 'officer in charge of transport' (see TPS 1956, 99-100 but in place of *gard-*, put *grah-*: *grasta-* 'to load up').

hamgrāmṭti *yudūṇ*, **hamggrāṇḍi**, **hagrātta-**, see s.v. *hamgrīh-* 'lift up'.

hamgrī, **hamgrīta-**, **hamgrīya-**, see *hamggalj-* 'gather'.

hamgrīma, loc. sing. to *hamgrama-*.

hamgrīs-, see *hamggalj-*.

hamgrautta- 'hold up, maintain, raise', participle *hamgrautta-*, Sid. 102r3 *ūchainai hīya pā uskyāṣṭā hamgrīhānā u bañānā* 'the patient's feet are to be held up and tied', BS *pratyāditya*, Tib. *nad-pa rkan-pa dgug-čün bčün-ba-la* (*dgug* 'bend back'); III 69.93 *hamgrīhya: rā brraukala maṇ* 'lift up my brows'; v 64.44 *samī ṣā rakṣa ūskāṣṭa hamgrīhānā* 'for him precisely this *rakṣā*-formula must be lifted up', = *ibid.* 41 *samī ṣā rakṣa ūskyāṣṭā hamica grrīhānā*; II 100.215 *parauvā hagrīhānā* 'the commands must be obeyed'; adjective, II 86.44 *parau hagrīhāka* 'supporter of (obedient to) the command'; preterite *hamgrautta-*, Z 5.47 *tīyā hamgrautta harbiṣṣā ṣṣāya u patā bahysu viṣṭāta* 'then all the Śākya men rose up and stood before the Buddha'; III 67.58 *hamgrautta ṣaṇḍya hvaste* 'he lifted him up (and) dashed him on the ground'; K 29.197 *na hagrāutta yūdā* 'she could not lift it', v 310r2 *u parau hagrāuttāṇḍā* 'and they obeyed the order'; infinitive, II 99.204 *parau na ḥṣana hagrāuttai* 'does not wish to obey the order'. From base *grab-* 'take bold', Av. *garəb-*, *garəw-*, Zor.P. *girēt*, *griftan*, N.Pers. *girad*, *griftan*, Sogd.

Bud. *γrβ-* 'seize; understand', adjective, *γrβ'k* 'knowing', *ptγrβ-* 'receive', *fr"γrβ'nt* 'they offer'; M.Parth.T. *gryft*, *pāγrw-*, M.Pers.T. *gyr-*, *grypt*, *pāyr-*, *pdgrypt*, Sogd. Chr. *'grbn* 'fork', Oss. D. *āryuvun*, *āryuwtencā*, I. *āryāvyn*, *āryāvud* 'load on the back'; D. *āryāvnā*, I. *āryāc'k* 'pincers'. IE Pok. 455 *ghrebh-*, O.Ind. *grabh-* (later *grah-*), *grbhāya-*, *grbhūta-*, *grhūta-*, Av. *grab-*, *grapta-*, O.Norse *grāpa* 'seize', O.Engl. *græppian*, Lit. *graboti* 'seize, hold', O.Slav. *grebo*, *greti*, *grabiti* 'rob'. See also s.v. *gir-*. Here *-grih-* from **grabya-*.

hamgva-, **hamgguva-** 'met', see **hamgūj-**.

hamgva 'she met', III 71:135 *khu hamgva rrišma rrāma* 'when sbe met Rīšma (and) Rāma'; 3 plur. III 67:56 *hamgvāmdā šūje* 'they met one another'; K 41:47 *šenevakā āšīrī j(s)a hamgve* 'he met the teacher Šenevaka', = K 43:165 *šenivaki āšīrī j(s)a hamgve* (BS *ācārya-*). This *-gva-* could be from **gau-*: **guta* 'to go' or from **guxta-*, see above **hamgūj**.

hamgvāre 'they obey', II 112:65; II 113:97 to 3 sing. *hamgū*, participle *hamgūšta-*.

hamgvīšta, infinitive 'to hear', v 223:23:5 (SDTV 84) *||paname hamgvīšta hāysde tsau* 'he rises to hear, he goes a distance'. To 3 sing. *hamgū*, *hamgūšta-*. For *-īšte* see also **brīšte** 'to ask' (**fraštayai*); *-vī-* < *ū*.

haca 'piece (?)', II 25:28:5 *|||āskvira nva thaumakā haca kṣasi chā phamṇājā nva thaumakāni ha{ca?}|||* '... of Āskūra according to the pieces of cloth, a piece sixteen feet long according to the cloths of Phamṇa village'; II 24:28:2 *peminai thau-v-i hacam štaka drai* 'of woollen cloth three pieces are needed for him'; II 25:28:6 *|||thaumakān hacam nausā chā* 'a piece of the cloths of nineteen-feet'. See also **hacāna-** 'piece' to **hatcañ-** 'to break' or 'cut'.

hacana bāta 'a medicinal root', Sid. 12v5 *hacana bāta vrrīkṣādānā*, BS *kāsa-vṛkṣādānā*, Tib. *šin kaṣa dan briṣadānā*; Sid. 14v4 *gīsā bāte, hacana bāva, dva drraubha*, BS *kuṣa-kāsa-dvayam darbho*, Tib. *rčva kuṣa dan, kaṣa rnam gūs dan*, <dar>*bhūa dan* (three kinds of grass). Medial *-c-* is from conjuncture of consonants *-t-č-*, or *-čy-* or *-sč-* (see also **pātca**), hence here possibly **hascānā-* to Av. *hahya-* 'crop, corn', O.Ind. *saryā-*. IE Pok. 880 *sasja-*, Celtic Gaul (*s)asiam* 'rye', Welsh *haidd* 'barley', to O.Ind. *sasā-* 'food; grass', O.Ind. *kāsa-* 'a grass, saccbarum spontaneum'. Possibly **hatcan-** 'to cut', hence 'sharp-edged grass', see **hiravī**.

hacā, older **halci**, indefinite, SuvP. 60v2; 67r1; **hacā** SuvP. 74r4; K 138:920; **heci** SuvP. 68r2. See s.v. **halci**.

hacasta 'given', II 20, 12a6 *{ṣapā}nara hacasta niucaci* '... to cooks, given, month *Mutcaci* (first winter month)'; IV 3v2-3 *cu {ttāgutta} hacasta piṣkali vī* 'as to being in the district given to the Ttāgutta (Tibetans)'; IV 3v8 *ttāgutta hacastū piṣkali*; (IV p. 182 =) v 274:2:5 *virsa hatcastā kūsa 6* 'Virsa gave 6 *kūsa*-measures', parallel to ibid. 2:1 *virsa ganam hoḍe kūsa 31* 'Virsa gave wheat, 31 *kūsa*-measures'. See below **hatcasta-** 'given'. From *sčan-* or *sčand-* with *ha-* <*fra-*>. See also **hacāna-** 'piece', and above **pacan-** 'to cover' from base *kan-* after *patič-* > *pač-*, Armen. lw *hanganak* 'contribution, share'.

hacāna- 'piece (?)', III 89:174 *bagala hīvī tturā gūrvyau hacānyau jsā styūdā pūnṣānā* 'the mouth of the vessel must

be firmly stuffed with crushed pieces'. But possibly by *hacānā*-roots see **hacana**, BS *kāsa-*.

hacyāra 'are broken', K 73:40 *kabi cū sākyi hacyāra jauna* 'hero, whose enemies are broken in battle'. See **hatcy-**, **hatcañ-**.

hajaḍa 'carried forward, continued', II 81:40 *ttye herā pracimma (-im- = -ai-) jsīni hajaḍa iyai* 'therefore life may be prolonged'. From **fra-črta-*, to Av. *fra-čar-* 'move forward', see s.v. *car-*, *cuḍa-*, *kar-*, *yan-*.

hajavišya 'driven, admonished', K 137:911-2 *ttyau bāyyau jsa mī harbišye ysama-šamḍai bišvā buddha-kṣetruā gyasta bayša hajavišya himya ttīna ayeštāna ttī mī hīvī hīvī buddha-kṣetrāna vāšta pastāta* 'with these rays the *deva* Buddhas in all Buddha-fields (BS *kṣetra-*) of the whole world (= BS *loka-*) were stirred, with this blessing (BS *adhiṣṭhāna-*) then they set out each from his own Buddha-field', Tib. *hod-zer-gyi snan-ba des bskul-bas, ran-ran-gi sans-rgyas-kyi ziv-dag-uas čhas-te* (bskul 'urge, drive'; *čhas* 'set out'). From **fra-čauš-*, **fra-čaušya* > **hajuiš-*, to base IE *skeuk-s-* Pok. 954 *skeu-* 'move fast', with *-d-*, *-bh-*, *-g-*, *-k-*, Pok. 955 *skeug-*, *skeuk-*, O.Engl. *scēoh* 'shy', O.Engl. *scyghan* 'to drive off', OHG *sciuhan* 'scheuchen', O.Slav. *ščuti* 'to urge'. A West Iranian *kōč* is quoted by Anania Širakouni (7th century) for the name of the planet Mercury (H. Hübschmann, Armenische Grammatik I, 94; discussed by H. Junker, Bibliothek Warburg 1923, Vorträge 1921-2, p. 169), possibly 'the swift mover', since *Tišt* (the planet Mercury) is the 'swift' star. Gr.Bd. (TD2) 30:6-7 *hač avēšan axtarān tēš-raβištar hēnd tišt* '... of those stars the swifter are the planet Mercury (and the stars...)'. Instead of *-juiš-* > *javiš-* an alternative would be *čavāy-*: *čavī-* with *-č-* (*-āy-*: *-č-* as in O.Ind. *grbhāy-*: *grbhī-*); note also Av. *caviš-* to base *kau-*.

hajārnā spyē 'a flower name', III 87:118 *hajārnā spyē, tcyāmšvīna, rrāje-namvena* 'the *hajārnā* flower, fowl's plant (?)', salt from the plains'; note also III 85:73 *hamārnai phaura dva bāga* 'two parts of this stuff'. Unidentified.

hajuva- 'wise', nom. sing. *hajū*, plur. *hajuva*, *hajva*, v 388, 19v1-2 *hajva vā oṣku suhautta* 'the wise, they are always happy', BS G 37, 14a5 *paṇḍitānāni sukhā*, Tib. *mkhas-pa rnam ni bde-bar yin*; v 389v5 *hajvānu šā suhā* 'this is pleasure of the wise', BS G 37, 14b1 *paṇḍitānāni sukhāni bhavati*, Tib. *mkhas-pa rnam ni bde-bar hgyur*; v 293, 12a4 *hajvata*; Z 22:267 *hajū*; v 130, 52a4 *rrāspūrā bvākā hajū* 'prince intelligent, wise'; v 164, 113r3 *hajū ggumātā sañvā* 'wise, trained, clever'; Manj. 12 *hajū bvāmaya satva* 'wise, intelligent being'; III 22, 13b3 *hajva*, BS *prajñāvantah*; abstract, Z 8:44 *hajuvattātā*, = v 26v4 *hajvattātā*; Z 8:43 *hajuvattete jsa*; v 182, 43v3 *hajvattete*; Manj. 341 *hajūttā*; Manj. 360 *hajūtte bvāme gūna* 'by help of wisdom, knowledge', Manj. 84 *hajvattā*; adjective of the abstract, SuvP. 73v2 *hajvattēvīmai dastāna* 'by hand of wisdom', BS *prajñā-karāhi*; Manj. 157 *hajūttevīja uvāra dāvīmai carau* 'exalted *dharma*-lamp of wisdom'; K 2, 136v4 *hajvattēvīmai mahā-samuddri mānandānu* 'of those like the great sea of wisdom', Tib. *ye-šes-kyi rgya-mcho*; K 2, 137r2 *hajvattetiḡya rrūd(etu)* 'light of wisdom'. Ambiguous since either *ha-* <*fra-*> with base *čau-*, or *haj-* with *-uva-* suffix can be assumed. From

- kau-* 'be observant, wise', see *kai*, plur. *kā* and *kabi* 'hero' (with cognates), hence **fra-čuva-* to IE Pok. 587 (s)*keu-*.
- haje** 'dwelling (?)', Manj. 19 *dukhāna haje suma khva ja vyejhāra vaska tcahaura* 'solitary dwelling of pain like, for them, the four *vihāra-* states'. From older *hanjāta-* 'heap', BS *skandha-*, v 353, 3b3; from base *kai-:či-* 'heap up, collect; build', Av. *kai-*, *čayeiti*, *činvaiti*, 'gather', *kai-š-* 'to build'; M.Parth.T. *čyn-* 'gather', *wjyd* 'chosen', *nčyn-*, *nyčū-* 'to construct', M.Pers.T. *čyn-* 'gather', *prčyd* 'fasten', *prčyn* 'hedge', N.Pers. *čn-*, *čidan*, *guzin-*, *guzidan* 'choose', *parčidan*, *parčn* 'to fence', Zor.P. *čitan*, *vičitak*. IE Pok. 637-8 *k^uei-* (*k^u-* because of Greek ποιεῖν), O.Ind. *cinōti*, *citā-* 'heap up', *cāya-* 'heaping', *kāya-* 'body', O.Slav. *čnū* 'rank', *čnūti* 'to arrange'.
- hajeṽi** 'dusty (?)', II 79.14 *hajeṽi ĩrmā* 'dusty ruin (?)'. See s.v. *hajañe*.
- ***hajaisṛdi** 'he intends', defective *jsa*, not *ja*, read *hajaisṛdi*, III 74.198 *hajaisṛdi jīyakā rrūyā* 'he is about to lose life', see *hajsyai*.
- hajsa** 'take off', 2 sing. imperative III 123.71 gloss to BS *uttāraya*, the reverse of *pajsa* 'put on'. From *fra-muč-*, beside *pati-muč-*, with cognates s.v. *pañjs-*. See also *hatsāre*.
- hajsa** 'formed', Manj. 205 *vāysanyā hajsa gūna* 'the hair formed by the *vāsanā-* impressions' (previous verse *gūnā kheṇḍa* 'like hairs') of the eye-disease which appears to cause hairs on the eye, BS *keśa-*, see s.v. *bulke*. From *ham-jata-* 'struck, put together', see also *hajse* 'form'.
- hajse** 'put together, form (?)', Manj. 374 *cvai ttai vaina hajse kīre anā rū rūvyā daitta* 'to whom his *karma-* acts are without form, he sees formed things to be without form' (BS *rūpa-*), hence *vaina hajse* dyadic with *anā rū*. From *ham-* with *jati-*, base *jsan-* 'strike, place'.
- hajse** 'small animals, worms', SuvO. 24v4 *pāra u hajse* 'worms and insects', BS *kṛmi-kṣudra-*, Tib. *srin-bulhi phun-po* (= variant *kṛmi-skandha-*). Possibly from IE Pok. 895 *sek-* 'to cut', hence like Greek ἔντομος 'insect', Lat. *secō*, *secāre* 'to cut'.
- hajsaba** 'clothes (?)', v 354, TM a1 *tharba hajsaba* 'good clothes'; ibid. a2 *hajsaba pyaṣṭa-ḥika* 'fitted with clothes'. Possibly **fračampa-* 'clothes' with *cāpine* and *khapa-*.
- hajsam-** 'gather (intr.)', Manj. 82-3 *pārīphū bāja boñña vara hajsamāre pacaḍana* 'support must be known with them, they gather there duly'. From **fra-* (or *ham-*) *jam-*; and *-ū bāja*.
- hajsara** 'scope, place of movement', K 28.166-7 *paṣṭa avala-dīmana śūka kūṣṭa (hvi)vaṣau vara hajsara naiṣṭa* 'he starts for Alakā dwelling alone where there is no place for humans', = K 20.252 *paṣṭe avala-(dī)mana śūka kūṣṭa hvīvaṣau vara hajsara naiṣṭa*; K 153.29 *baysūñe hajsara vī paraṣa-śaumā* 'with face turned adverse to the Buddhas' place'; K 112.378 *cu gunai hajsara vīra basta ide* 'who are bound in the sphere of mark'; Manj. 305 *agūnye hajsare vīra* 'on the sphere without marks' (= BS *animitta-*), III 110, 2r2-3 *gyastā baysā nañva-būñā pasta hajsara harūñāmai nāma dāyī pacaḍā samāhāñ samāvaje* 'the deva Buddha in the ninth

bhūmi-stage deigned to undertake (BS *samāpadya-*) the trance (BS *samādhāna-*) of the *dharma-kind* by name: illumination of the sphere of activity' (= BS *gocara-*); SuvO. 5r2 *ttu sūtru vysāṣṣimā nato balyāna hajsaro rahāsu biṣṣānu balyānu* 'I teach this *sūtra*-treatise profound Buddhas' place, mystery, of all Buddhas', BS *idaṃ sūtraṃ prakāṣiṣye gambhīraṃ buddha-gocaraṃ rahasyaṃ sarva-buddhānām*; SuvO. 24r2 *dharma u aysmūi hanjsare*, BS *dharma-gocaraṃ*; Manj. 45 *aysmyajai hajsara* 'mental sphere'; loc. sing. K 23.68-9 *gumai hījsara dāva* 'wild beasts at will in the ranging-ground', with trajected *i-*umlaut. From **fra-čārā-* and **ham-čārā-*, to base *čar-* 'to roam', see s.v. *car-* 'go'. With *ā-* note *ājaraista-* (**āčārā-*) 'providing place'. See also *hanjsarā-*.

hajasṣemā 'I saw' (with lost top of *ha-* (?*ha(m)-*) and of *jsa*, but no space for *-ā* in *jsā*), K 5, 142v1 *u puṣpi hajasṣemā* 'and I saw a flower' (omitted in Tib. and Chinese and translation Lamotte 244). Possibly *fra-čāṣ-*, to *čāṣ-* 'see', see s.v. *tcāṣ-*.

hajsāda- 'heaped up', K 154.40 *āvarṇa hajsāde* 'I accumulated obscurations' (BS *āvaraṇa-*); K 150.29-30 *āvarṇā hajsādeṃ (ā = āṃ)*; participle, K 102.58 *hajsāmda karma baṣḍe ttai biṣā jāre* 'accumulated *karma*-acts, sins, all of it so vanish'; v 250.793 *hanjsāmda karma baṣḍe ttai jāre*; III 114, 6r1 *hanjsauda karma baṣḍe ttai biṣā jāri*. See *hanjsem-*, *hanjsaunda-*.

hajsāmda- 'sent', II 88.35 *pīḍakā hajsāmdāmdā* 'they sent the letter'; II 89.38 *tvā vālai hūrvāṣṭā hajsāmdāmdā* 'they sent that (*gyaṣṭi* *hīya dyāma* queen's gift) towards the Hūna men'; II 90.80 *biṣāṣṭa hā hajsāmdāmdā* 'they sent to the house'; II 89.44 *cū āna vidāṣṭā nā hajsāmdā yinīme* 'what I cannot send through from here'; parallel, II 89.39 *ttū pīḍakā hau nī nīṣāvem* 'that letter I did not mention'. From **fra-jāmaya-*, see *ha-jām-*, *ham-jām-* (confusion of *ha-* < *fra-* and *ha-* from *ham-* by loss of *-m*).

hajsāmā 'collection', IV 49a2 *u ttī ra gaḍā hajsāmā haraṣṭādā* 'then also they presented parcels of (jade?) stone'. **hajsāmāda** 'they get', II 40.28-9 *aṣi pamuhva vī burā śirka hajsāmāda* 'they get horse, clothes and the like, excellent ones'. From **fra-jāma-*, or **ham-jāma-* 'get, accumulate', see *hajsāda-*, and *hanjsem-*, *hajsem-*.

hajsār- 'pay (?)', II 66.7.3 *ttā burā ttīe śaṇḍye hajsārāñā* 'these so many (*mūrā*-coins) are to be paid for the land' (in a document of purchase of land). From *ha-*, **fra-čāra-* 'to draw out' to base *kar-*, present *kār-:kāḍa-* 'draw'.

hajsārā 'drawing (lines)', K 11v5 *samu kho hajsārā u pīsā vijñānā rūvā* 'just as drawing and painting, *vijñāna-* knowledge (creates) form'. From *fra-čāraṇa-* to *kar-* 'draw, pull, draw lines', note also Zor.P. *nikārak* 'diagram', N.Pers. *nigār* 'painting', *nigāṣṭan*, *nigāridan* 'paint, portray'. See also *hanjsārā-*. Here *ha-* may be *ham-*, and the base may be *kar-* 'to make'.

hajsul- 'to kindle', see *hanjsul-*.

hajsem- 'send', v 279, 5a2 *ttīla kūṃ(jsa) vā rruṃ hajse-myārā hera-vī ysūnaṃ duṣpye ṣṭi haulta vā na ra byehū* 'send me sesame oil (BS *ttīla* repeated in *kūṃ* for *kūṃjsata-* 'sesame'); I am rather weak in the winter;

- I cannot get back my strength'. From **fra-jāmaya-*, see *hojsāmda-* 'sent'.
- hajsaimina** 'I might send', II 116.42 *skyaisa na yoi ca ttā hajsaimina* 'there was not a present (Tib. *skyes*) which I might send you'. See *hajsem-*, *hajsāmda-*.
- hajsaišta-** 'established, built up, permanent', II 103.53-4 *ca būrai...ūchai ōstaṇa pila upadrrawo hīro hajsaišta prrotaišta vastya štūdai* 'whatever calamities, troublous things may be settled, established, permanent, illness and the like' (BS *pidā*, *upadrova-*, *protištita-*, *vastuka-*). From **fra-čīta-* dyadic with BS *protištita-*, to base *kaiš-* 'to build', Av. *kaēš-*, see s.v. *hañjōtu*, *haje*.
- hajsaišdi** 'he intends' (not -j-), III 74.198 *hajsaišdi jiyakā rrūyā* 'he is likely to lose life' (so with -js-), see *hamjsāš-*.
- hajsaudā** 'got', v 217.4 (SDTV 82) *orrva hajsaudā yoña* 'you can get medicine', but possibly 'sent', from **hañ-jāma-* 'get', or **fra-jāma-* 'send'. See above *hajsāmda-*.
- hajsauṃa** 'accumulation', K 147.40 *hajsauṃa jsa tvārā hanṃa iye* 'may there have been crossing over from accumulation (of merits)'. From **hana-jōma-*.
- hajsauye** 'he broke up', III 127.10-1 *valeka ouma vaña būrai cau sa ye šaika viša hajsauye baša* 'from childhood till now he who was good, he broke up all evil (*višūna-*)'; parallel II 3.47: *cām sa yai šaika višu hatcāyayai baiša* (SDTV 26). See s.v. *hatcāñ-*, *hatcy-*. From *fra-čāu-* with Oss. DI. *caud* 'bad', or *fra-jōu-* to *gau-* 'go'.
- hajsyai** 'was about to', K 45.21 *khu hajsyai dūkhautta āṃ jīye rūya* 'when he was about, in misery, to lose life', parallel see III 74.198 *hajsaišdi jiyakā rrūyā* 'he is about to lose life'. Here durative past *hajsyai* < **hamjsāsyā*, see *hamjsaš-*.
- hajsātāte** 'to invoke' (somewhat uncertain -v-), SuvO. 54r3 *u ce vā hajsātāte śandrāmato mištu gyaštu ātmānā tte hwaṃdā šā vijya hwaña u ttātā mandra-pata hwaña* 'and who is wishing to attract the great *devī*-goddess *Śandrāmātā-*, by that man this *vidyā*-charm must be recited and these *mantra-pada* verses must be recited', BS *tena śrī-mahōdevina āvāhayitu-kōmena vidyā-naontrōḥ smārayitavyōḥ* (BS *śrī-* rendered by *śandrāuātō-*, dialectal form to Av. *spānta* *ārmoitš*, see Festschrift für W. Eilers, 136-43 Saka *śśandrāmota*). Here **fra-čāva-*, with infinitive *-tāte*, to present in *-ta-* (see also *hištāte*) to base *kau-* 'move swiftly' in IE Pok. 954 *skeu-*, see also *hajavisya* 'urge'.
- hamña**, *hoña* 'in the same', loc. sing. to *hama-* 'same', K 26.130-1 *tta tta khu tc(ī)rrāka ysāro ysatha haña ō hoña ysāya* 'just as the *tcīrau* duck (type of marital devotion) for a thousand births each in the same birth are born', =K 18.199 *tta tta khu (tcīrau) ysōra ysatho haña ā haño ysāyu* (see *tcīrau*, BS *cakravōka-*); II 75.57-8 *vaña hamyai haña ysithu tciṃiškyaṇi sauhō* 'now you have become in the same birth the delight (BS *sukha-*) of the eyes'; K 146.4r2 *haña boiḍa* 'at the same time'; II 38.16.3 *brātārā haññu biša* 'brothers in the same house'. See *hamu-* 'same'.
- haññā-** 'expand', III 35.33-4 *tta ma jsō buejsyau spyokya haññāñre* 'so here the flowers expand with buds', =III 47.50-1 *tta ma jsōñi (bvi)jsyau jsa spyokya haññāñre*, =III 38.32 *tta bo* (for *ma*) *jsāñā buejsāñ jsa spyakya haññāñre*. From **fra-nai-* with causative *-ñā-*, to base *nai-* 'bring'; see above *āññā-* for cognates.
- hamjātu** 'heap', v 353, 3b3 *(dā)tmāu hamjōtu poysendā* 'he knows the mass of the *dharma*-doctrine'; BS *dharma-skandham projānāti*. From **ham-čīta-* to base *kui-:čī-* 'to heap up, gather, build', see cognates s.v. *haje*; and base *kaiš-* in *hajsaišta-*.
- hamju** 'together', an attitude of the hands, BS *onjuli-*, v 328, 7r1 *hañju dasta nāmdā* 'they held hands together', BS G 37, 4b7 *amjalo(yaḥ praṇa)mayya*, = G 36, 4b7 *prōmjali-bhūtāḥ*; v 329, 13v2 *hanju dasta nāte*, BS G 37, 11a5 *anjaliṇa praṇāmya*; SuvO. 68v6 *hañju dasta nāte* 'he grasped the hands together', BS *kṛta-anjalir bhūtā*. To Av. *hanča zastō*, from *ham-* 'together'. IE Pok. 902 *sana-*, O.Ind. *sana-*, Lit. *sani-*, sq- rather than to base IE Pok. 45-7 *onk-*, *ong-* 'bend'.
- hamjvāme** 'act of chewing', Sid. 156v3 *sanuṇadvōṇi arvāñi hañjvāne* 'the chewing of appropriate medicines', BS *pratisāroṇaṇa*, Tib. *nuur-ziñ*. From *jau-*, *jyou-* 'to chew, gnaw', see cognates s.v. *šavvāñide* with IE variants *geu-*, *gien-* beside *geu-*, *gieu-*, Sogd. Bud. *zyβ'y* 'would bite' (snake); M.Pers.T. *šwudn*, *šwud* 'chew', present *šw-*; Zor.P. *šōyēt*, *šūtan* (written *ywyryt*, *ywtñ*), Pašto *šowul*, *šōyal* 'chew, gnaw', N.Pers. *jōvidan*, to IE Pok. 400. See also s.v. *gūñu-* 'worm', as the 'gnawing' insect.
- hamjsā** 'he draws', III 43.17 *khva hvai aṇṇau baidā rojjsai ūrā hañjsā* 'as a man may draw a sharp saw across his limbs'. From base *hang-* 'to draw', O.Pers. *fra-ahajam* 'I drew forth'; Zor.P. (DkM 939.2) *ul hanjīsnih* 'raising up' (*LALA lncšnyh*), *haxtan*, *hanj-*, Av. *-zga-* (*vohuna-zga-* 'clinging to the blood'), possibly Av. *koxta-* 'capable', N.Pers. *hanj* 'extracting', *hanjīdan*, see above s.v. *ojs-* 'pursue', and *hage*. IE Pok. 887-8 *seng-*, *seg-* 'adhere', O.Ind. *sājati*, *saktā-* 'adhere', Lit. *sęgti* 'fasten', O.Slav. *segnōti* 'seize'. Note that Zor.P. *ahanj-*, *fahanj-* may contain either *hanj-* or *hanj-*.
- hamjsandei** 'aspiring', v 85, 6v1 *(balysūst?)ālstu hañjsandei* 'aspiring to bodhi-knowledge', translation E. Lamotte, *Śūraṅgama-samādhi* 228 'il aspire profondément à l'état de Buddha'; from **ham-jomantaka-*.
- hamjsamḍaina** 'by one having started', III 21, 9a3 *baysūñā-vīrysoina boudhisatva-yāña hoñjsamḍaina tta tta aysmu upevāñō* 'by the bodhisattva who has set out on the bodhisattva vehicle the thought must be so produced' (BS *utpādāya-*), BS *bodhisottva-yōna-samprasthitena evōñi cītāna utpōdoyitavyaṇa*. See *ham-jsam-* 'go forth' from **ham-jama-*, with contraction of *-jomant-* > *-jsomd-*, see s.v. *pajisodi*.
- hamjsam-** 'assemble', Manj. 82-3 *varo hajsamāre paca-ḍona* 'there they gather duly'; K 68.195-6 *tte kormi harbāši jōre nai hañjsamāri na tsimidi* 'his *korma*-acts all cease, they do not accumulate for him, they do not go on', =K 71, 11v2-3 *tte karna haraboisa jōre* (verse 38) *nai nā hajsōmare* (to read: *hajsamāre*) *na tsidō*; Bcd 46v3-4 *cu ji hañjsimāñide namū mara pūñō ttañda* 'because for me so many merits accumulate here'. From **ham-jama-*. See also transitive *hoñjsam-*.
- hoñjsamaa-*, see s.v. *hoñjsam-*.
- hoñjsam-*, *hañjsim-*, see *hañjsam-*.
- hañjsam-*, 'to gather, assemble, get' (trans.), Z 23.97 *puña*

haṃjsemāṇa 'merits must be gathered' (with *Bed* 57v2 *haṃjsāmdā pūṃṇā* 'accumulated merits', *BS kuśalaṃ*... *saṃcitu*); with *haṃ-* > *ha-*, II 63.8-9 *hajsemyari vā*; II 63.8 *vā hajsemyari* (2 plural); II 16, 4b6 *hajsamā*; II 116.42, 1 sing. *hajsaimina* 'I might gather'. Preterite, *haṃjsau-nda-*, *SuvO.* 5r4-5 *puṇṇai haṃbisā avamātā aṣumadū atāṣṭā cu tṭānu haṃjsaundū hāmāte* 'the heap of merit, immeasurable, uncounted, inconceivable which is accumulated for them', *BS puṇya-skandham aparyantam asaṃkhyeyam acintiyam tat teṣaṃ prasṭam bhoṭi*; *SuvP.* 73v4 *pūṇaṃ armūvīṇi kiṇa, haṃjsauda cu ra maṇi ide* 'may I rejoice for the merits which are accumulated for me', *BS tena-eva me paṇya-anumadenu kāyena vācā manasā-varjitena* (differt); V 115, 63v6 *ce ju vā ttagatā iya haṃjsaundā* 'whose wealth has been accumulated', *BS dhanam yasya-asti saṃcitam*; with *-āmda-*, *SuvP.* 73v1 *asida evaṃ ide kīra, haṃjsāṇḍa ysaṃthvā pīrma* 'what evil karma-acts (*BS asiddha-*) there are of mine accumulated in births earlier', *BS pūpāni karmāṇi mayā-varjitāni pūrva-arjitam yad bhava-saṃkateṣu*. See also with *ha-* for *haṃ-* above. Note II 40.29 *aṣi pamukva vī barā sirka hajsāmīda* 'horse, clothes and the like they gather, excellent ones' with **ham-jāma-*; *ibid.* 30 *hajsāmda*. Noun, *haṃjsāmaa-*, V 111, 33r5 *kādāgāṇiṇeina haṃjsāmaina* 'with accumulation of karma-acts', *BS karma-upacayena*; II 102.39 *pūṇa bvaṇuavīṇaṃ va hajsānū āspauram prracaina* 'for the sake of the complete accumulations of the knowledge of merit'; K 57, 26r2 *samāhānām hīvi haṃjsāmaṃ ṣṭe* 'it is an accumulation of *samādhāna*-trances'; *SuvP.* 68v1 *puṇaṃ haṃjsāmaṇa vācā* 'with accumulation of merits thereafter', *BS puṇya-m-upārjana-saṃkateṣu*; *Bed* 57v2 *haṃjsāmdā pūṃṇā* 'accumulated merit', *BS kuśalaṃ*... *saṃcitu*. From **ham-jāmaya-*, causative to *gam-* 'go', *Av. ham-*... *jām-*, *hanjas-*, *jāna-*, *jāmaya-*; *Zor.P.* *hanjām* 'end', *N.Pers.* *anjām* 'end', *Sogd. Bud.* 'nytk 'complete'; *M.Parth.T.* *hnj'm-* 'to achieve', *hnj'm*, 'nj'myṣn, hnj'm'd, hnjft, hnjpt, 'njnīn 'assembly'; *M.Pers.T.* *hnzps-* 'become complete', *hnzpt* 'ended; assembled', *hnz'm-* 'to complete; bring together', *hnz'pt, hnz'pt, hnzmīn* 'assembly', *Zor.P.* *hanjaman*, *N.Pers.* *anjaman*; *Oss. D.* *ānyād*, *I. āyyād* 'enough', *ānyādtār* 'stronger'.

haṃjsarā 'place of activity, sphere', K 53.10.9 *agūnā haṃjsarā baysānā biṣānā* 'the markless sphere of all the Buddhas' (= *BS aninitta-*, and *gocara-*); K 62, 177v4 *agūnā haṃjsara baysānā biṣāna*; III 49.12 *ci gūnai haṃjsira vīra basta im(dā)* 'who are bound to the sphere of marks' (= *BS nimitta-*). From *ham-čarā-* 'place of moving together', see also *hajsarā*.

hāmjsaṣ-, *hāmjsiṣ-* 'to intend; be about to (with infinitive)', Z 2.83 *ce va ju ātāsi* (*BS ākāsa-*) *hāmjsaṣḍe bālysyō jsa pameṭe* 'who intends to measure the sky with footsteps'; II 23.19.1 *hāmjsiṣḍi hīsi* 'intends to come', III 75.219 *rrāmā hāmjsiṣḍi mīrāṇi* 'Rāma is like to die'; 1 sing. Z 14.2 *hāmjsiṣṭe*; 3 plur. Z 20.18 *hāmjsiṣāre*; II 16, 4b6 *hāmjsyārau hvaṃḍā mārāṇi kṣuna* 'the men were about to die of hunger'; 1 plur. II 91.104-5 *mahe kīthi āna hāmjsyūm kṣuna mīrā* 'we in the city are likely to die of hunger'; 1 sing. III 20, 344 *aysā hāmjsye byūhā* 'I propose to translate' (*byūh-* 'turn, echange, transform'); III 37.9

hāmjsiṣḍai sāmāṃ 'be intends to mount up' (so read); preterite Z 24.412 *ssandā nā khāṣāte hāmjsaṣṭāna hūṇa* 'the earth drinks their blood with purpose'; Z 13.71 *yakṣā hāmjsaṣṭe hauṣṣu haurā* 'the yakṣa-goblin was about to give a blow with his fist'; Z 13.76 *hāmjsaṣṭātā* 'she intended'; III 135.24-5 *cu ma kṣira vāṣūna hira hāmjsiṣṭa ṣṭāde khu vyachidā* 'who here (*mara* as in the context) in the land they are (*ṣṭānde*) intent on the evil things that they may vanish'. Noun, K 94.114 *kūṣaṇa āyīmāve u hajsye hā yanāve*, = V 244, 322-3 *āyīmāna kṣamī u hāmjsye hā yanāve* 'he may desire the search and may make the request', *BS prārthayita-kāma-* ('wishing to make a request'). See the base *čāṣ-*, s.v. *tcāṣ-* 'to see'.

hāmjsārā 'designing, drawing', K 11, 135v4 *vikalpa-mātrā hāmjsārā saṃ(kalpa)|||* 'design is *vikalpa*-thought; *saṃkalpa*-thought only...'; K 11, 135v5 *samu kko hajsārā u pīsā vijñānā rūvā* 'just as designing and painting, *vijñāna*-thought (makes) form' (*BS rūpa-*); Z 23.51 *tṭiṇi hāmjsārro harbiṣṣu nāte thato vāṣṭa vahāṣṭā* 'then he (*Viśvakarman-*) undertook the whole designing; at once he descended here'; K 67.171 *cu vā hāmjsārri biysaṣṭe* 'what designing he undertakes', = K 70, 7v2 *cu vā hajsāra biysaṣṭe*; V 297a, 24 *hāmjsāro*. From base *kar-*, **ham-čaranā-* > *hāmjsārā-*, possibly *kār-* 'draw lines' rather than *kar-* 'make'.

hāmjsūl- 'to set alight, kindle', and *hajsul-*, *Sid.* 11v3 *dai hāmjsulī* 'kindles fire', *BS pūcanīya-*, *Tib. drod-pa skyed-la*; *Sid.* 16v5 *dai hajsulī*, *BS vahnī-kṛt*, *Tib. me-drod bskyed-čio*; *Sid.* 17r3 *dai hajsulākye* 'kindling fire', *BS dīpana-*, *Tib. drod bskyed-čio*; *Sid.* 5r5 *hāmjsulākā*, *BS dīpana-*; *Sid.* 20r2 *hāmjsuliyākā*, I 187, 107r2 *hāmjsuliyākā*, *BS dīpanīya-*. From base *kau-*, *čū-* 'to burn' with inerelement -l-, see also *vecūly-* 'to walk'. Cognates s.v. *tcūlye* 'splendid', see also *Oss. I. curyn, cyrd* 'to roast' from *kau-*, *čū-*, *čū-r-*. *IE Pok.* 595 *keu-*, *Greek kau-*, *kaio*, *Lit. kulėti* 'become heated (of wheat)', see also *AION* 1, 1959, 122-3. Since *M.Parth.T.* has 'sgwl-' 'to hear' from **us-gauṣ-* a replacement of -ṣ- by -l- could be envisaged, as in *Pamir dialects*. Note also *Oss. D. ānc'olan, ānc'ald*, *I. ānc'ulyñ, ānc'yld* 'press, press together, fold' and *N.Pers. kōlidan* 'to dig', *Waxī parkōl-* 'to dig'.

hāmjsē 'request', *hajsye* *BS prārthayitu-*, see s.v. *hāmjsaṣ-* 'intend'.

hāmjsēm-, see s.v. *hāmjsam-* 'gather', *hāmjsaunda-*, participle to *hāmjsēm-*.

haṭṭhā 'truth', oblique *hīṭṭhe*, later *-kṣ-* for *-ṭṭh-*, *-ṭh-*, *nom. sing.* Z 19.36 *haṭṭha*, *acc. sing.* Z 22.241 *haṭṭho*; III 25, 27a2-3 *haṭṭha kvāṇā* 'speaks truth', *BS satya-vādī*; III 25, 27b1 *ni vara haṭṭha u ni drrūja* 'there truth is not, lie is not'; Z 6.59 *hīṭṭhe dyāmatā* 'vision of truth'; K 137.907 *hīṭṭhi prattiṇa* 'oath of truth', *Tib. bden-pahi thugs-dam*, K 4, 141r4 *hīṭṭhe* 'truth', *Tib. bden-par*; plural, Z 10.28 *tcokora haṭṭhe* 'four truths', parallel to *BS catvāri satyāni*; *Manj.* 54 *hakṣa tcahaure*; *thence, Manj.* 166 *vajra pade haṣa wāra* 'the Vajra-diamond way, true, exalted'. Adjective, Z 19.30 *kāde hīṭṭho rraṣṭo* 'very true, right', < **haṭṭya-*. From *hat-* 'existent' with *-ya-* **haṭṭya-* 'true, real', *Av. haiṭya-*, *O.Pers. haṣīya-*, *Oss. DI. ācāg*, *O.Ind. satyā-*. *IE Pok.* 341-2 *es-* 'to exist', *Germanic *sanþo-*, *O.Norse sannr*, *O.Engl. sōd*, *Got. sunja* 'truth'.

haḍa- 'messenger', v 77, 145r2 *muha hā haḍa hāmā* 'we send a messenger', Tib. *pha-nār bzad hchal-lo* (*bzud* 'go away'); III 124-82 *haḍa* glossed by BS *rajsavari* (= *rāja-duvārika*-) 'emissary'; Z 5-33 *ānūcu hā haḍa hiṣṭe* 'he sent the *amātya*-minister as messenger'; frequent for 'envoy, ambassador' in official documents, II 47-105 *cingvāṣṭā mīsta haḍa* 'the Great Envoy to China (North-West China of Kan-tsou and Ša-tsou)'. From base *har-* 'go', see cognates s.v. *hārūška-* 'acclivity'. Hardly base *ar-* in O.Ind. RV *arati-*, glossed *dūta-* 'messenger' (see IV 95). For *har-* 'to watch', see *haḍua-*. See also s.v. *haḍā* 'day'.

haḍa- 'attained', K 55, 17 bis v2 *uysamā na mañe se aysā haḍa iṣi* 'he does not think of himself (thinking) that I have attained them'; as ibid. 17 bis v3 *aysā biṣvā sarva-dharmvā gū iṣe* 'I have escaped (*gūta-*) into all the clements', and as ibid. 17 bis v1 *aysānā na mañā sa aysa-mi samāvaṣai ṣṭe* 'he does not think of himself (thinking) that I have attained them' (BS *samāpama-ka-* 'attained' = *haḍa-*); note also ibid. 17 bis r4 *samāhāna samāvaji* 'he attains to *samādhāna*-trances' (BS *samā-padyate*). K 55, 17 bis r3 *parāha parehe a tye haḍa am ma parāha biṣidi au uysānā na mañā sa aysā parehamdai ṣṭe* 'he practises *śīla*-morality and having attained to that *śīla*-morality he does not think (thinking) that I am now moral'. From base *har-* 'go' or base *ar-* 'to rise', IE Pok. 326-32 *er-*, 328 Lat. *orior, ortus* 'to rise'.

haḍa- 'dress', III 50-52 *haḍa khapa vāsta pamūha* 'clothing' (tetradic phrase); II 41-7-8 *tye hiuā-pamūhai haḍā* 'of this, a covering of one clad in a red robe' (*hātānaa-* 'red'); II 9-156-7 *kaumadai sai u haḍa baista-chā u cīvarau phaurihaka sau būṣṇai sā pvaica* 'one trouser-pair and cloak of twenty-fcet and clothing and *phaurihaka*-cloth one, of byssus one covering' (see details Acta Orientalia 30, 1966, 35); K 46-32-3 *tye haḍe vara ttaña biṣa cadaṃ bui jsa baṣa pastāva* 'of his clothes there in this house a scent from sandal perfume arose'; III 80-20-1 *maṃ haḍā sanṣgūrūna sastā hvanḍvā āvum* 'my dress conspicuous in vermilion, I came among the mcn'. From **arta-* with the frequent prothetic *h-* to base *ar-* 'to fit', with Georgian lw *ardag-i* 'cloak' (for Greek σινδών 'cloak'), Armen. lw *arta-* in *arta-xoyr* 'covering of a tent or of the head', *arta-xouren* 'to crown', with *xoyr* 'hat' < *xauda-* (see above s.v. *khoca*). IE Pok. 55-61 *ar-* 'to fit', O.Ind. *ara-*, *ala-* 'fitted', Av. *ara-*, Greek ἀραρίσκω, ἀραρά, Lat. *ar-t-*, nom. sing. *ars*. See also Kroraina *arna-* in *arna-vaj* 'a cloth' with epithet *ṣpeti* 'white', which is measured in 'cubits, ell's' (BS *hasta-*). See also the probably BS lw in Tib. 'ar-mo-ra-ka, quoted s.v. *imjinaa-*. Below sec *hādika-*.

haḍaa- 'watcher, guard leader', II 8-140-1 *u tti vā cvāvaja māṣṭa jāvavai vī an haḍā āva ana vaijalaka u syau haḍai* 'and then here in the month *Cvātaja* (first spring month) the guardsmen came, Ana the young lord and Syau the guardian' (see SDTV 28); II 5-10 (triadic) *āysdirai kākā haḍiṃ (-im = -ai) valākāteṣvarā baudasatvā* 'the bodhi-sattva Avalokiteśvara, protector, guardian, watcher' (SDTV 69). From **harta-ka-* to base *har-* 'to watch over', Av. *harətar-* 'watcher, guardian', *haraiti, haurvaiti, -haarva-, hāra-, harətaṣyaē-ča, harəθra-*, glossed by Zor.P.

sardār, sardārēnūtan 'leader, to lead'; with *hāra-* in Zor.P. *zēn-hār* 'protection' (*zēn* 'having in one's charge' see s.v. *ysnita-*), N.Pers. *zēn-hār*, Georgian lw *zenaar-*; IE Pok. 910 *ser-*, *ser-g-* 'to watch', Greek ἡρεως ('guardian'?), Lat. *seruāre*, O.Slav. *xrana* 'protection' (if *xr-* < *sr-*), Lit. *sėrgmi, sėrgu, sėrgia* 'to watch', *sėrgius* 'vigilant', O.Pruss. *but-sargs* 'householder'. Compound, II 117-129-30 *haḍā-vaysāni* 'groups of guardsmen' (to base *vas-*).

haḍā 'day', nom. acc. sing. *haḍā*, gen. sing. *haḍai*, loc. sing. *haḍāya*, *haḍāyi*, *haḍāyā*, plur. *haḍā*, gen. plur. *haḍām*, loc. plur. *haḍvā*, II 13, 1b1 *māṣṭā 8 haḍā 27* 'month 8, day 27'; II 14, 2a1 *māṣṭa mūdrcaja haḍā-t-ā jsa 11 tye scye* 'month *Mutccgi* (first month of winter), day 11 from them (the days of the month), at that time'; II 13, 1a6 *śau haḍā śā ṣṣava* 'one day, one night'; II 97-125 *haṣṣusamyai haḍai* 'eighteenth day'; II 20, 12b7 *māccgi haṣṣusamyai haḍai* 'on the eighteenth day of (month) *Mutccgi*'; II 55-6 *tcūrmye haḍai* 'on the fourth day'; Z 2-134 *haḍāya ṣṭāni* 'in a day'; Z 11-17 *śau carāte haḍāyi* 'he practises one for a day'; Z 22-140 *kantho haḍāyā hārū vātā ātco vateṣṭe* 'he (the *yakṣa*-goblin) in the city by day sprinkles water on the herbage'; Sid. 151r3 *pharāka haḍā* 'many days'; IV 17-15 *satā haḍā* 'for 100 days'; Sid. 15v5 *kaṣṣṭyā haḍām jsa* 'within sixty days', Tib. *śag drag-čus*; II 23-21-3 *roṣvā (= daṣvā) haḍvā* 'in ten days'; III 66-27 *pajī tve haḍai haḍai* 'he went begging day by day'; suffixes, adjectives, *-āmjīṣi, -āmjīṣū*, K 46-28 *tye haḍāmjīṣi khāysā* 'food for the day'; II 56-21 *dva-haḍāmjīṣya śadiṃ (-im = -e) bidā* 'two days' journey on land'; II 55-3 *pajsa-haḍāmjīṣye śadi bidā* 'five days' journey by land'; II 55-5 *dri-haḍāmjīṣye śadā bidā* 'three days'; I 153, 63r5 *avarām-jṣi ttavi (-i = -ai) cū śa-haḍāmjīṣū cū drra-haḍāmjīṣū tcūra-haḍāmjīṣū hamyi* 'perpetual fever which is of the second day, which is of the third, of the fourth day', BS *sattatta sanattautiva dvattīyaka-itrattīyakam jvaram catārthakam*. Note also *imjīṣi* 'of to-day', and I 161, 76r3 *dvāsā-salāmjīṣū vīram* 'a wound of twelve years' (BS *vraṇa-*). Compound, *panūḍai* 'every day' from *pana (h)ḍai*. From **harta-* or **hṛta-*, **haḍāka-* masc., to base *har-* 'go up; pass', Sogd. Man. *xṛtyh* 'passed', rendered by Uigur Turk. *ārtniṣṭā*, see IV 75. See *har-* s.v. *hārūška-*, and *ar-* s.v. *haḍa-* 'attained'.

haḍe particle, 'however', v 70, 8v3 *u nai ye haḍe śāna pikyūāna jivātū uāta yanā* 'and one cannot however kill with one blow', BS G 37, 12b2 *sa ua śakmayād eka-prahāreṇa jivitād vyavaropayitam*; v 70, 8v4 *śai rro haḍe aruvā tcera* 'but treatment of medicine must be made', BS G 37, 12b3 *atha ca punar bhāṣajya-yogaṃ kartavyam*; v 339, 77r4 *ka haḍe unamā tsāṣṭu hāmāte (not hāmāte)* 'if it may be tranquil for me', BS G 37, 72 bis a1 *yena svastir bhaven mama*; v 340, 79r6 *u kha haḍe ysaiye* 'and as soon as he is born', BS G 37, 74b1 *jāla-mātraś ca; hāde* 'however', v 339, 77v2 *ttitā hāde|||*, 'then however', BS G 37, 72 bis b1 *atha tau śighra-śighraṃ sva-grhaṃ gatvā* ('then those two went very quickly home'); *haḍā*, v 388, 19r4 *kye haḍā śṣāru yindā* 'who does a good deed', BS G 37, 14a2-3 *yat karoti śubham karma; hāde* and *haḍe* variant, v 329, 13r6-v1 *duṣkara hāde sarvaśūra ttātāye dātā pyūyāmata* 'difficult however is the hearing of this *dharmā*-doctrine, O Sarvaśūra', = v 69 8r1 *duṣkara haḍe*

- sarvaśūra ttātāye dūti pyūṣāmata*, BS G 37, 11a3 *darla-bhās te sarvaśūra satvā ya imam dharmā-paryāyam sroṣyanti*; Z 9.11 *ttatvata je hāde ne indā* 'in reality (BS *ttatvataḥ*) they however do not exist', = Manj. 189 *hāde ida* (and 174); *hāda*, Sid. 103v2 *jihame va anvaṣṭa a jihāri haḍa* 'cure is difficult, but yet they heal', Tib. *gsa dka-ha yin-no*; *haḍi*, Sid. 17r3 *dūṣa haḍi harbiṣā jidā* 'it removes all doṣa-states', Tib. *nad-gzī thams-čad sel-ta*. Uncertain v 312.21 *haḍi haḍi*. From **artai*, **rtai*, possibly with Sogd. Bud. *rti*, *rti*, *rt-* to *ar-* 'to fit' (see s.v. *haḍa* 'dress').
- haḍara** 'earlier', SuvP. 60v2 *hūṇa dyai haḍara bayṣa* 'in a dream he saw former Buddhas'. See *hatāḍara*.
- haḍaraumai** 'amusement', K 18.197, = K 26.129 *haḍaraa jsai*, = K 34.68 *hiyirāme*. If not graphic error for *-ya*, possibly *-y-* > *-ly-* > *-d-*. See *hayār*.
- hatanda-** 'trembling', 1 254v5 *hatanḍyau aṅgyau* (with broken bases of *t* and *y*) 'with trembling limbs', BS *praphalliblar anga-pratyangaiḥ* (variant *-phull-*), Tib. *yan-lag hdar-śiṅ*; Z 20.44 *hatcaste vātco hatanda nā aṅga biṣā* 'all their limbs broken, then trembling'. From **fra-tam-*, possibly **fra-kam-*, to *kamp-* 'tremble', see s.v. *caṇḍula*, and s.v. *rrīṣa*.
- hatamu** 'seventh', v 160, 203b3 *|||ṣā dhāraṇā hatamu aṣṭamu|||* 'this *dhāraṇī*-formula is... seventh, eighth...'. Dialectal *hatama-*, *aṣṭama-* beside *haudama-*, *haṣṭama-*. The Prakrit (iv 17.1) *sa(ttaṃ)*; *aṣṭam* differ.
- hattarṣḍa** 'bursts', Manj. 240 *paba haḍa gvāna ne hattarṣḍa* 'the continuum however does not burst at all', = Z 5.81 *karā hāde pabanā ne haṣḍā*. From **fra-tarṣ-* (*harṣ-* < **fra-rīṣ-*). See *tarṣ-* s.v. *ustarṣṭa*. IE Pok. 1062 *telgh-* 'beat, crush', O.Ind. *trṇedhi*, *trḍhd-*, beside *tard-*, O.Ind. *trṇātti*, *trṇnd-* 'split'. Hence **fra-tarṣ-*, present *-aṣḍa* < *-arṣatai* with *-rṣ-* from *-rḡ(h)-s-*.
- hatāḍara-** 'former', comparative to *hatāra-* (and *haḍara-* by *-atā-* > *-a-*), Z 13.9 *kuṣṭa rro hatāḍara balysā śśākyamuni carāte balysūtu* 'where formerly the Buddha Śākyamuni practises the bodhi-knowledge'; SuvP. 60v2 *haḍara bayṣa* 'former Buddhas' (BS differt); adjective, SuvO. 54r4 *biṣṣā gyasta balysa hatāḍarāṇṣya vaysūāṇṣya uṣṭamāṇṣya* 'all deva Buddhas, former, present, future ('of the last time')', BS *sarva-buddhānām attita-anāgata-pratyutpannānām* ('of all Buddhas past, future, present'); v 99v6 *kuṣala-mūla hataḍarāṇṣyāya nī indā* 'former good roots do not exist'; v 234, 13a4 *hatāḍarāṇṣya-*; v 293, 7a3 *(hatāḍa)r(ā)ṇṣyāmā gyastāmā (balysāmā)* 'of former deva Buddhas'; v 91, 611r3 *haḍarām(jṣya-)|||*. Comparative to *hatāra-* from **fratarā-*.
- hatāma-** 'farthest', v 112, 34r1 *hatāmuvog gyastuvog ysaṃtha nāsāre* 'they take birth among the farthest deva-gods', BS *svarga-loka upapatsyante*. From *fratama-* 'most in front', Av. *fratama-*, O.Pers. *fratama*, in Greek script παρθμα-, M.Parth.T. *'frdwm* 'first', Zor.P. *pltwm* **fratom*; Sogd. Bud. *prtm*, **prtm*, **βtm*, Man. *'ftm-*, Chr. *fīm-*. IE Pok. 814 O.Ind. *prathamā-*, Kroraina *prathama*, *pratama*, *paḍ'ama*, Kharoṣṭhī inscriptions *prathama*, *praḍhama*, *paḍhama*. For the second syllable *-ā-*, note also v 280, 5b2 *satāma-* 'hundredth'.
- hatāra-**, coalescence of two words 1. 'once', O.Pers. *hakaram*, Av. *hakaraḥ*, Zor.P. *hakar-č*, N.Pers. *harg-iz* 'ever',

O.Ind. *sakrt*; 2. 'former', O.Pers. *fratarā-*, *fraḥara-*, Av. *fratarā-*, M.Parth.T. *'frdystr* 'prior'; comparative *hatāḍara* 'former'. Cliché at beginning of *sūtras*, v 389, E180 *tta pyūṣṭa balys(ā) rājagṛhā ānā hatāru* 'so it has been heard the Buddha being in Rājagṛha once...'. Z 5.7 *kṛe kādāna hatāra hamatā balysi hivi aysgrate tārma* 'for whom once the Buddha broke his own skin'; Z 24.246 *byāta tā strīya jṣṭātā hataro aho* 'by you (sing.) remembered, a woman; she once cheated you (plural)'; Z 12.55 *kho nī ye hatārā namaṣṭā* 'as to them one once bows'; Z 2.106 *ko hatārro balysu baha jṣṭu yanāma* 'if truly (*-u = ata*) once we can deceive the Buddha', see *herra*, *herra vī*, *her-vī* and *haittā*.

hatīys- 'shine', Z 16.33 *cvi ysarnai ttorā kṛe halci hā hatīys(d)e* 'which has a golden top which shines everywhere'. From *taig-*, *-ysde* < *-jatai*, to O.Ind. *téjas-* 'splendour', elsewhere IE Pok. 1016-7 (*s)teig-* 'be sharp', O.Ind. *téjate*, *tiktā*, Av. *taēya-*, *taēza-*, *tiyra-* 'sharp', *tiyri-* 'arrow', N.Pers. *tēy* 'point, sword'; no other use of 'brightness'.

hatālsj- 'flutter (?)', Z 3.98 *kṣatra pale hāra hatālsjāre* 'umbrellas, banners, necklaces flutter'. From **fra-tark-* or **fra-targ-*, unless the *-l-* is intrusive. Possibly base (*s)tar-* (see s.v. *ttralo*, *stāraa-*) with increment *-k-* or *-g-* (as increment *-p-* in IE *sterp-* 'flash', Greek ἀστράπτω, Oss. D. *āst'ālf* 'spark').

hatīṣ- 'produce, donate, send', *hataiṣ-*, *haiṣ-*, v 56, 115v3 *|||hatīṣu*, BS *pitta-prakopaḥ śaradi prapadyate* 'agitation of the gall is produced in autumn'; v 92r4 *plānu dātā-kṣīnyānu hatīṣānā ttitā* 'then it is to be presented to the teachers as worthy recipients' (BS *dākṣiṇeya-*), here with *-ai* written over *hatīṣ-* to indicate *haiṣ-*; v 116, 65r4 *u cu rro vā haiṣāre tttra dajsāka bātāṃṣya hāmāre* 'and what (fruits) they produce are sour, pungent, astringent' (see s.v. *bātāṃṣya-*); Bcd 45r3 *bināṇām vyāhā:na haiṣūmū ttāṣṭā* 'with display of kinds of music I present them (to the Buddhas)', BS *vādya... varebhiḥ... pūjana*, *teṣu jināna karami*; II 100.213 *ttā kabala haiṣā ssq* 'I give a hundred blanket-cloths' (BS *kambala-*); K 63, 79r3-4 *pātārovā raṇṇijvā haiṣūmū ttāṣṭā* 'I give in jewelled bowls' (BS *pātra-*); with *-śṣ-*, III 4, 10v5 *haiṣā (bajā)ṣṣa, mista bajaṣṣa* 'give (utter) sounds, great sounds (parallel BS *svara-*)'. Preterite K 24.94-5 *āratha haiṣṭa*, = K 33.46 *arthai hūde*, = K 16.152 *arthā huḍai* 'he gave wealth' (BS *artha-*); K 17.184 **haṣḍa heṣṭa*, = K 34.69 *kṛe hūḍi*, = K 25.118 *haṣḍa yūde* 'he sent (gave) a message'; Z 5.31 *asvi uysmalstu hataiṣṭāndā* 'they presented a groomed horse to him'; Z 2.237 *kṛe mā paṇḍavāta hatāṣṭe* 'who gave me alms' (BS *piṇḍa-pāta-*); K 40.9.20 *rruṇḍai haiṣṭā* 'she presented him to the king', = K 43.137-8 *rudai haiṣṭa*; K 46.28 *ā ttey-t-ī āṣṭri haiṣṭādi* 'and they gave it to the teacher' (BS *ācārya-*); Manj. 412-3 *haiṣṭāda bāyṣa pajsā* 'they gave honour (*pajṣama-*) to the Buddha'. Noun, II 102.36-7 *pūjāpasthāṃ haiṣṭamai tūḍāṣāya* 'with a view to offering worship' (BS *pūjā-upasthāna-*). Accepting *haiṣṭa* with *-śṣ-* as the basic form, the *hatīṣ-*, *haiṣ-*, *haiṣ-*, *haiṣ-* will contain the *-s-* = *-śṣ-* (often occurring in the one text), and the subscript hook, which is placed in later texts, under the first or second syllable and also under both, indicates the recent loss of a syllable

when *-aiš-* replaced *-atīš-*. The base is then **fra-niš-y-* > **haaiša-* > *hatīš-*, *haišš-*, with participle *hatāšta-*, *hataišta-* (restored from *haišta-*) and *haišta-*. The retention of *-u-i-* in *hatīš-* could imply **fra-ā-aiš-*, with *-ā-* as found in Georgian *lv aēšag-i* 'scout', N.Pers. *āš*, *āišah*, *āišunah*, *āyištanah* 'scout' from the similar base *aiš-* 'to search for', Av. *aēš-*, O.Ind. *eš-:išta-* (see s.v. *gvetām*). The participle *hišta-* with *-āta-* to a present in *-t-*, and infinitive *hište* show **fra-išta-* (with *-i-* < *-ai-* as usual). The same *-t-* present is in Zor.P. *frēstātān*, N.Pers. *frēstādan* 'send', beside M.Parth.T. *fryštīg* **frēštay* 'messenger', M.Pers.T. *prystīg*, N.Pers. *frīštah* (dialectal). To Av. *aēš-*, infinitive *-išti-*, with *frā-*, infinitive *fraēšti-*. To O.Ind. *eš-:išt-*, present *iṣṇāti*, participle *iṣṭā-*; with *pra-*, *preṣita-* 'sent'. This explanation of *hatīš-*, *haišš-*, *haiš-* is preferred to assuming *-šš-* to be secondary from *-š-* (= *-ś-*), and *-š-* > *-ś-*, whence *-šy-* > *-ś-*. For the reverse case of *-š-* basic, and once *-šš-* see s.v. *kūysda-*. See also *heṣṭyāṣṭi*. Note also IE *eis-sk-* could result in *-aiš-*, see s.v. *byūs-*, Av. *usa-*, O.Ind. *ucchati*.

hatca 'together', see *hamtsa*.

hatcañ- 'to break' transitive, participle *hatcasta-*, Z 6:34 *ṣṣi vaśārā hatcañāte* 'this *vaśara-* ('thunderbolt' and 'diamond') destroys'; Z 2:72 *biṣṣu nā škāṣetū mānā irḍyau ja buku hatcañāmā* 'all their pride and (-u) arrogance (BS *māna-*) we destroy with *ṛddhi-* powers'; Z 22:276 *marāṇijū hatcañāta hina* 'destroy (2 plur.) the army of death', BS *dhunidhwaṃ mṛtyunaḥ sāinyam*; v 337, 36r6 *kve balysāna cīya hatcañā* 'who destroys the Buddhist *caitya*-shrines', BS G 37, 33a5 *stūpa-bhedaṃ kārayet*; Z 22:198 *hatcañāndi*, Manj. 172 *hatcañāda*, adjective, Sid. 12r5 *tāvai mīṣṭye ttaude hatcañāka* 'destroying the great heat of fever', BS *jvara... mahā-dāha-vināśana-*, Tib. *rims drag-po hḥoms-la*; K 136:873 *mārīṇi hīṇi hatcañāka* 'defeating the army of the *Māra*-demon' (omitted Tib.); preterite, Sid. 144v5 *hatcastā* 'broken', Tib. *chag-grugs* (dyadic), III 139r1 *(ba)lysāna cīya hatcaste* 'he destroyed Buddhist *caitya*-shrines', BS G 37, 34r1 *stūpa-bhedaṃ*; compound, K 7, 147r4 *hatcasta-hamo hve* 'man with broken pot', Tib. *smod chags-pa*. Intransitive, **hatcady-* > *hatcya-*, 3 sing. K 7, 146v4 *hamau hatcai* 'the bowl breaks', Tib. *smod chag-par gyur-na*; Sid. 144v3 *āstai hatcyāve* 'the bone breaks', Tib. *rus-pa chag-gam*; III 71:147 *audā maraṇi khvai na hatcyāre* 'so that they should not break for him until death'; Sid. 131v4, participle present, *āstā-v-i hatcyadā hamāre u beramā* 'his bones become fragile and brittle', BS *rug-bheda-*, Tib. *rus-pa grum-ṣip kgas-pa dan*. Participle with negative IV 23:8 (verse 20) *ahatcastūṃ mūṇi styūdā* 'may it (my *praṇidhāna*-vow) remain unbroken, firm, for me (-m)'. See also *gatcya-*, *gatcasta-*, *nitcasta-*, *bīlcañ-*, *vatcasta-*; and s.v. *chadrasta-*. Noun, K 63, 79v2 *hatcanaka-*. From *skand-*, *sčand-* 'break', Av. *skand-*, *sčandaya-*, *skanda-* 'break', Sogd. Bud. *'sk'nt* 'paralysed (?)', Man. *qsknt'k* 'laid waste', Zor.P. *škand*, *škast*, *škastār*, N.Pers. *šikan*, *šikastan* 'break', M.Pers.T. *'škryd* 'he breaks', *'škn-hyyin* 'breaking the army' (**iškan-hēn*); Waxī *škāθ-*, *šken-*, *škōnd-* 'break', causative *škāndiv-*, *škāt-*, *škōnd*, *škōtt* 'break'. But for 'to engrave', base (s) *kan-* Sogd. Bud. infinitive *skn't* 'to incise', not *kan-* 'dig'; for 'cut', see *Yidya*

skād-:skast, Šuyni *šičand-* from **skrant-* (G. Morgenstierne, Etymological Vocabulary of the Shughni Group, 100). IE Pok. 918-9 (s) *k(h)ed-* 'split', O.Ind. *skhadate* 'splits', Greek *σκεδώννυμι* 'scatter', Mid.Engl. *scatteren* 'scatter', Lit. *kedėti* 'burst', *skederrā* 'splinter', O.Slav. *skodū* 'poor, small'. See also *-škūna*, *mūla-* ('clay').

hatcañ- 'give', II 119:177 *kama-cū va au hatcañi* 'for Kan-ṭsou I will make a donation'; II 36, 8b2 *ṣṣi vā phema bisai āysaṃ hatcaṃ cu phema kaṃdvāṣṭā buḍāṃdā* 'he gives the millet belonging to Phema which they brought to the Kaṃdva men of Phema'; preterite, v 274, 2:5-6 *virsa hatcastā kūsa* 6 'Virsa gave six *kūsa*-measures (of wheat)'; with ibid. 2 *birgaṃdaraḥ virsa gūnaṃ hoḍe kūsa* 31 'Virsa of Birgaṃdara gave wheat 31 *kūsa*-measures'; v 258, 2a2 *śurakā hatcastā* 'Śuraka gave (cloth)'; IV 39b2 *tī hatcastā u sau haudai*; plural, II 44:46 *tūcinūḍāṃ padanija haudāṃ-dūṃ cvāṃ jśaṃ mvaṃ harye tū jśaṃ cimūḍa hatcastāṃdā* 'that gift we gave to the Cimūḍa, what remained here, that also the Cimūḍa bestowed' (but here 'broke' possibly for 'took'); ibid. 53 *tta tta hatcastāṃdām* 'so we gave'. From base *skand-*, from 'scatter', as in Greek *σκεδώννυμι*, *σκεδννμι* 'scatter', see s.v. *hatcañ-* 'to break', and hence not to O.Ind. *chādayati* 'to cover' (against KT IV 182).

hatcanaka 'gifts' or 'pieces', from **fra-sčanda-* to *hatcañ-* 'to break' or to *hatcañ* 'to give', K 63, 79v2 *hatcanaka rānina mirāhye jsaṇe* 'gifts (pieces) of precious stones, fine pearls'.

hattrema* for *h(ā) ttrema*, Manj. 321 *baṃsa sa paṣai* (BS *paṣad-*) *jsa hattsa h(ā) ttrema nairvāṇa kīthe satsera śāraṇai har(ba)śa* 'the Buddha with company makes (beings) enter the city of Nirvāṇa, in migration every wanderer', quoted s.v. *śāraṇai*. Causative to *trāni-*: *trauda-* 'enter, cross over' (trāmaya-*).

hatsa 'together', see *hamtsa*.

batsā 'being together, intercourse', III 71:142 *khu ma jsa vā hatsā yaṃde* 'when he associates with me'. From **hamtsātā*, see *hamtsa*.

hatsāre 'take off', Z 278:86 *paṃjsāre ttīyā hatsāre* 'they put on, then they take off'; Z 280:11 *nuva velā* (BS *velā*) *ttīyā hatsāre ttrānu ākṣvīndā pa(mete)* 'according to season then they take off, so they begin to put on'. From **fra-muṣya-* beside *paṃjs-* from **pati-muṣa-*. See cognates s.v. *paṃjs-*.

hatsīṃdā 'come out', III 92:243 *u dva drrai jūna tta tta ysunāṇā, khū va hera vī kalamakya na hatsīṃdā* 'and two or three times it is to be strained so that the *kalamakya*-s (reeds?) do not at all come out'. See *hatsuta-*.

hatsuta- 'gone out', V 110, 32v1 *tto rro iṇāto hīno hatsuto pandāya ṣṭānai vā va(rā) puṣṣo iṣṣāmā* 'that foreign army also having set out, being on the way, we shall thrust back', BS *taṇi para-cakram adhvāna-mārga-pratipannam tathaiva pratīnivartayīṣyāmaḥ*. From **fra-ṣyuta-*, see *hatsīṃdā*, *tsva-*, *tsuta-*.

hatsva 'arrival', II 117:9 *hwāṃ(dā) sa tha mājai hatsva na ṣṭi tha vā haḍa hīṭ tṣe* 'they said, stating, you (sing.) are not our guest (?), you are the envoy's guest (?)'. From *hatsuta-* 'come, person who has come, visitor', hence possibly guest and then without *ha-*, also *tṣe* 'you have come'; or 'one come'. See *hatsīṃdā*, *hatsuta-* from **fra-*

čyuta- with *-ts-* < *-čy-* retained, contrasting with *hajs-* (see *hajsā*) 'take off' from *fra-muča-*. Oss. D. *xuācun* 'to embrace' and *docun* 'to milk' show similar *-c-* < *-čy-* from the voiced *huaf-* and *dauf-*.

hathara 'trouble, resentment', II 87.53 *ysira hathara pārvaī* 'harsh trouble I have removed'; II 126.17 *tta ysiri hatharā ni bara*, = II 127.27 'do not bear harsh resentment' (or 'in the heart', **ysirā*). Translation AM, n.s., II 1964, 24. From *θar-* or *θarg-* or *θarb-*, see *hatharka-*, *hamtharka-* 'trouble' for *ham-θrag-*; and Sogd. Bud. *pδ'rb-* 'be troubled', Man. *δrβnd* 'were troubled', Man., Chr. *wyθrb-* 'be troubled'. The base *θar-* is in Šuynī *aθēr-*, *aθār-* < **ā-θāraya-* 'to extend'; see also s.v. *dāthadai* 'transfer' to base *tar-* 'convey over', IE Pok. 1074-5 *ter-*. Note *hah-* from **fra-θ-* but *hamth-*, *hath-* from **ham-θ-*. For **θarp-* see s.v. *tharba* 'pleasant, good (?)'.

hatharka 'trouble', K 73.28 *hatharka gvāna ni byihi* 'he suffers no trouble at all' (translation Studies in honour of I. B. Horner, 16); K 15.114-5 *satva hatharaka dijsiya*, = K 23.65-6 *satva hatharaka dijsiya*, = K 31.22 *satvā hamtharkye dijsiyi* 'it held trouble for the beings' (durative past); JS 712 *staura hamtharka budāndā*, K 150.15-6 *cvi ra jsā pilā mara āchai pvenmi* (-*em-* = -*ai-*), *hatharkyi gārtiyū hīnā viśunā amangaliyi* 'who has calamities here, disease, fears, troubles, distress, bad inauspicious dreams' (BS *amangala-*). From *ham-θargakā-* to *θrang-* 'press', see s.v. *thargga-*.

hathriya- 'troubled', II 117.8 *kāra kitha tta jsām hathriyādā* 'they caused trouble so around the city'; K 46.41-2 *lāga-prracai* (BS *laka-pratyaya-*, *ā* = *ām*) *drraišīye hathrii šāna* 'being pressed by opinions (BS *dršīgata-*) created by wordly circumstances'. Participle to *ham-θrang-* 'to press', see s.v. *thargga-*.

hathrris- 'distress', K 64, 81v2 *kšū ttaranā hathrrisida ha vi bādā* 'by hunger (and) thirst they are distressed all the time'. Incohesive **ham-θrcs-* to *θrang-*, see below *hamthrris-*.

hada 'within, among', see *handarāna*.

hada 'other', older *handara-*, K 154.40 *hada ysatha* 'other birth', II 38.18 *hamda maṃ pīdaki ništa* 'I have no other letter (written document)'; JS 2014 *hamda haurāmā* 'other gift', III 101.41 *sau sau hada hvai brrauda ysūškyaira* 'each other man dearer, more delightful'. See *hamdara-*.

hadaj- 'accumulate, assemble', participle *hamdiya-*, Manj. 377 *pūña hadajām* 'merits must be accumulated'; participle, v 206.13.1 *kaṇthi vīra hvaṃdām hamdiya yudāndi* 'they could gather the men in the city'. From **ham-taug-*, like *pattaj-*, *pattiya-* to **pati-taug-* 'to attain', *ttiman-* 'seed', Zor.P. *handōžēt*, *handāxt ēstēt*, N.Pers. *andāzam*, *andāxt* 'collect', Zor.P. *tōš-*, *tāxtan* 'to pay', Armen. lw *tayš*, *taugan*, *toušem* 'to punish', *taušim* 'pay', N.Pers. *tāz-*, *tāxtan* 'gather, pay', Judaeo-Pers. *bāz-tāziš* 'repayment'. IE Pok. 1080-5 *teu-* 'increase', see cognates s.v. *tv-* 'increase'.

hadana 'within', Manj. 205-6 *hedana daitta netcana* 'he sees within (and) without'; Manj. 369 *hadana naitcana my(ā)na* 'inside, outside, in the middle'; Manj. 246-7 *hadana tte vā naitcana* 'inside and outside'. See *hamdarna*.

hadara- 'other', older *handara-*, Manj. 190 *hadara striya* 'another female'; Manj. 420-1 *hadara hve* 'other man'; Manj. 418 *pharai ysāre hadarai sāya* 'many thousand other Śākyas'; K 46.30 *hadarye bādā parsāmai jsa* 'with the passing of further time', = K 46.35 *hadarye bādā parsame*; Manj. 162 *auška hadarya pūsāna pātca pārāme mvašja jsa kša* 'always by another it is to be recited, then the six *pāramitā*-perfections with favour', like III 63.143 *hamdaryau pušā u hamaiyi na hanāia* 'you are to recite with others and not to grasp it oneself'; Manj. 78 *baudha-cetta āsta(na) dharma hadarya ttu padī pātca* 'the dharma-elements, the *badhi-citta-* ('thought to bodhi-knowledge') and the like, the others in that way then'.

hadarra 'others', III 37.15 *hadarra hašaprrīya* 'others opened', = III 46.31 *hamdara hašaprrīya*; III 37.18 *hadarra ysauṇāra* 'others are conspicuous', = III 46.34 *hadāra ysā-nāra*. For older *handara-*.

hadara 'within', III 124.81 *hadara ttrāmau* 'enter (2 sing. older **trāmu*) within', BS *abyattara prravriša* (= *abhyan-taraṃ praviša*); II 96.91 *hadara vya* 'within' (see s.v. *hamdr*); adjective *hadarīmau-*, Manj. 202-3 *hadarīmāne [tari] prracaina naitcarīmā seda jaḍina* 'because of internal things the external things seem through ignorance', = Z 5.68 *hamdarīmānu prracaina nitcīmā saindā jaḍina*. See below *handara*.

hadarām 'garment', II 1.9-10 *draijsai vara hadarām* 'a leather coat, cloak (?), garment' (triadic), gloss to Chinese *pi-pi* (K 721.1 *p'i* < *b'jie* 'leather'); II 60.15-6 *šacā hadarā šā* 'one garment of *šaci*-silk'. From **fra-darāna-*, *dar-* 'to hold, to wear', Oss. DI. *darās* 'dress', see also *draijsai* 'leather coat'.

hadā 'excellent (?)', II 60.28-9 *hadā naškūmāya* 'excellently (?) equipped', from **fradāta-* 'placed in front', to base *dā-* 'put', to Av. *fradāta-*, as a name Parth. Φραδάτης, Zor.P. *frahāt*, N.Pers. *farhād*.

hadāḍa- 'gathered', K 153.28 *vajrra-pūšq harašq natcani hadāḍim* (-*im* = -*ai*) *satva bnyśūtāšti* 'he threw out the vajra-noose and gathered beings into bodhi-knowledge'. See *hamdār-*, *hamdāḍa-* 'hold together, collect'.

hadādem 'heated', II 125.11 *āndi va ttā parya idem ttraikša maṃ haṇi hadādem ttaḍi [hīyem] hīyai šte cāni dyāma na vijsyem* (-*em* = -*e*) 'deign to act the man for me (va-*m*)'; here I become afflicted (BS *tikṣṇa-*); heated only, I am bound (*šte* 1 sing.), I who do not see your face (-*āni* = -*ā*). Hence *hadāda-*, older *handauda-* from **ham-taḍta-*. Then *hīyaa-* 'bound' like *basta-* 'bound in mind by love'.

hadāra 'favour', IV 63a2 *vara vaṇa hīna-bāyai hva-ši va hadāra haura* 'now there for the army leader Hva-ši he gives the favour...'. See *hamdāra-*.

hadāra- 'other', II 106.143 *hīyayai gai vīra pārauttai hadāra vā satsārana gūve* 'based on human life-stage, he saved others from migration'. See *handāra-*.

hadyaja 'month name', v 236.22 *hadyaja māšte*, ibid. 24 *hadyaja māšte* 'month *Hamdyaja* (first summer month)', see *hamdyaji*.

hadra-vyanaja, adjective 'being within' to *hamdr vāte hamdra vya*, II 10b1 *khu ma hadra-vyanajau hīya mvašta haraysda* 'when he extends favour here for those in our midst' (SDTV 29).

hadrūṣajā 'contentious', K 55, 82v4 *hadrūṣajā kalahāra* (BS *kalaha-*) *tta ṣai na pyāne* 'so may I not even hear contentious quarrels'. See *haṇḍrūṣa-*.

hadrraaysya 'moving in the air', K 64, 80v1 *hadrraaysya tsūma āṣa*; K 154.45 *hadrāysyi tsū āṣa* 'may I go in the air'; K 110.339 *hadr(au)ysya* 'in the air'. See *haṇḍrauyṣi*.

hana- 'blind', SuvP. 71v3 *hana daide* 'the blind see', BS *andhās ca paṣyantu*; Z 5.101 *hana vujjīṣāṇḍā kārā pyāre* 'the blind saw, the deaf hear', = Manj. 415 *hana dyāda kārā pyāstāda avyāya satva* 'the blind saw, the deaf (heard), the dumb beings spoke' (lacuna of *pyūṣtāda*); Manj. 76 *ājeveṣa be-vāda hana* 'the snake (BS *ājveṣa-*) poisonous, blind'; III 71.147 *haniye-m drāṇi kamala hana* 'my head became so blind' (or: 'I became (*hamyem*) so blind-headed'); dyadic Manj. 9-10 *hana aviṣyadai satva* 'a being, blind, not seeing', K 46.39 *aviṣyaca strriya* 'blind woman', K 46.36 *hana pajyaca strriya* 'blind begging woman'; Z 2.122 *hastu parṇāṇḍā hana* 'the blind men feel the elephant' (BS *hastin-*). With the usual *-n- < -nd-*, to Av. *anda-* 'blind', Sogd. Bud. *ūt*, Orm. *ānd*, *hānd*, Pašto *r-ūnd* plur. *r-ānda* (*r < rta-*). IE Pok. 41 *andhā-*, O.Ind. *andhā-*, Celtic Gaul. *andabata* 'gladiator with closed helmet'.

hanā, hanu indefinite particle, v 336, 34v5 *aṣṭā kye hanā jaḍā hve prahujanā* 'is there anyone an ignorant layman?', BS G 37, 31b5 *saniti ke cit sarvaśūra bāla-prthagjanāḥ*, Tib. *byis-pa sa-soli skye-boli sems-čan rnam-s las gan-dag*; SuvO. 5r3 *cai ju v(ā ha)l(c)inda hanu armūtīṇḍā* 'whoever rejoice', BS *ye ke cid anumadante*; III 128v5 *cindā hanu nasu yīṇḍā* 'however great a share he makes'; 1 252, 2r5 *ciduku hanu*, BS *kiṃ cit* (variant *kiyat*); Z 23.11 *nai kye hanu arthi paysendā abustye arthi ju niṣṭā* 'there is no one knows the meaning; without bodhi-knowledge a meaning does not exist'; K 1, 134v2 *citā vā varā kye hanā hāde balysūṣṭu vātā pastātā* 'when there is come anyone to bodhi-knowledge', Tib. *gan-gi che der de-bzhiṅ-gsags-pa* (= *tathāgata*) *bzugs-sam*, translation E. Lamotte, 235 'là où se trouvent des Buddha'; K 6, 146v3-7, 146v4 *u varā (tandā)mye hanā hvadye* (so read) *hāmurgya hamau hataci* 'and there of some such man through forgetting the bowl is broken', Tib. *de-na mi zig dran-pa ṇams-pas smod chag-par gyur-na*, translation Lamotte, 253 'parmi ces gens un homme, par inadvertence (*smṛti-hāni-*), brise le récipient qu'il tenait'. From **harnu*, variant with *halci*; note K 1.135v2 *kyindāku halci*, like 1 252, 2r5 *ciduku hanu*, III 128v5 *cindā hanu*. Hence an indefinite *har-*, *hal-* see also *harmā* 'any'. The *jaḍa prrahujanā* 'foolish laymen' are also in Manj. 146.

hanata- 'bent down', participle to *hanam-*.

hanam- 'bend, bow down', causative *hanem-*, Z 2.89 *śāna peina hanamāte ttanḍu* 'with one leg he bends so greatly'; present participle, Z 22.233 *hanamandai harbiṣṣā dātā* 'the whole *dharma*-doctrine declining' (gen. absolute, with *-ai* for *-ye*); K 156.7-8 *śārye ṣada jsa* (BS *śraddhā-*) *hanamadan drayvau saskārau jsa* 'with the three *saṃskāra*-actions bending forward with good faith', = III 64.9-10 *śārye ṣada jsa hanamadāṇi drayāṇi saskārāṇi jsa*; III 125b4 *dasta hā haṇḍu yādāṇḍā (kama)la hanatāṇḍā biṣṇḍa* 'they kept their hands together; they bowed their heads in all

ways'; III 37.14-5 *hanava tta sa ṣṭje pauṣida paṣṇadana* 'bowed down, so rising they kiss one another with the mouth' (type O.Ind. *drṣṭa-naṣṭa* 'seen and at once lost'), = III 46.30-1; v 157, 2b1 *kamala hanemāte* 'bows the head'; Bcd 46v3 *hanaimūṃ baṣyūstāṣṭi harbiṣṣā aysā* 'I make all inelinate towards bodhi-knowledge'. For K 65, 83r3 *hanamāne*, read *na hanāne* 'may I not become'. From *fra-nam-*, see cognates s.v. *nam-*.

hanaśś-, hanaś- 'perish', 1 177, 95v3-4 *cu avi hanaśṣā gisā* 'when wits are perished, vertigo', BS *bhrama-*; Sid. 107v3 *avivai haniṣṭṇā* 'his wits fail', Tib. *skyid lug-pa* ('lazy; despondent'), Z 2.198 *klaiṣyau jsa hanaśṣāte iṣyā* 'would be ruined by the *kleśa*-afflictions'; Z 2.69 *ttāna badr hanaśṣāte vaysā* 'therefore Bhadra now is lost'; noun, loc. sing. Manj. 13 *hanaśa tṣṭida* 'they perish', Sid. 1v5 *hanaśa tṣvāṇḍa* 'they came to ruin'; Manj. 334-5 *ttiyā jsa tṣṭida hanaśya satva* 'by these, beings come to ruin'. Preterite, Z 24.180 *biṣṣā hanaṣṭāṇḍā kūra pandā tṣṭindā* 'all are lost; they go on the false path'; JS 25r2 *sāṣika paṃ-se maysdyana anāha hanaṣṭāḍā* 'the merehants (BS *sārthika-*) five hundred, pitiful, protectorless, were lost' (BS *anātha-*); Z 2.133 *aysa hanaṣṭaimā gyaḍṇa* 'I am ruined through ignorance'; Manj. 160 *kūra-vadāya hanaṣṭa* 'he perished on the false path'. See also *hanāsa-* 'destroy'. Cognates s.v. *panaś-*; from **fra-nas-ya-*.

hanaṣṭa 'assumed', see s.v. *hanāsa-* 'assumption' (Manj. 160), to base *hanas-*.

hanāys- 'adorn', K 60, 37r4 *u bahya va hanāysūṃde pamyām jsa* 'and the trees there are decorated with clothes', parallel BS *ābharaṇa-vṛkṣa-*. From base *nas-*, **fra-nāz-*, see cognates s.v. *nāys-*.

hanāśś- 'destroy', causative to *hanaś-*, v 110, 32v2 *tta tcur-ysanya hino pandāya ṣṭāna pastāto hanāśśāmanai* 'we will destroy this four-membered army which has set out on the way' (BS omits); Bcd 48r4 *baudhacittā na hanāśīmā hairṣṭi gvāna* 'may I not at all lose the bodhi-thought' (BS *badhucitta-*), BS *bodhiyi cittu ma jātu vimuhyet*; v 268, 47a5 *khu va hanāśā varata nvithā* 'if he destroys there, he changes there'. See cognates s.v. *panaś-*.

hanāsa- 'grasp', III 29, 42a2 *saṃ aysmū kūrā hanāśā* 'the mind is just false assumption'; = Manj. 265 *sa aysmva kūrā hanāsa*; III 25, 24b4-25a1 *nīcarimāi nāsākā arthā vira hanāśā aṣṭā* 'an external seizer in meaning is assumption', as BS *grāha-*; Z 7.28 *tta vā hanāśā ne ju varata bhāvā karā* 'so it is assumption, there is no being at all'; Z 7.32 *hanāśā hāni brāṇṭtā* 'assumption, dream, wandering in mind'; Manj. 141 *tcemaṇā jṣirja hanāsa* 'illusion, assumption by the eyes'; Manj. 39 *jṣirja hanāsa* 'grasp of deceit' (= BS *sāṭhya-grāha-*); see the full text s.v. *drau-* 'grasping'. Manj. 11 *kuṣṭa hanāsa prrahujanau* 'where is assumption by the laymen' (BS *prthag-jana-*); Manj. 12-3 *sattisārvā jṣirja hanāsa* 'in migrations illusion, assumption'; K 11r6 *pabastau jṣirgye hanāśā abhāvāna ttārā ne byaure* 'in a continuum illusions, assumption, with non-existence, are not found there'. Manj. 160-1 *kūra-vadāya hanaṣṭa raṣṭāṇai padāya viṣṭida khu hamaya pada nai bṛāve hanāś* 'lost on the false path, they join the true path, if he himself knows it not to be assumed'; Manj. 356 *hanāsa baiṣa je butte* 'he knows all to be assumption'. From

base *nas-* 'attain', Av. *nas-*, *nasaiti*, *aśnaoiti*, *nāsa-*, glossed by Zor.P. *aršānik būtan* 'possess', to Armen. *lw erjanik*, IE Pok. 316 *enek-*, *nek-*, O.Ind. *nāsati*. See cognates s.v. *nasa-* 'portion'.

hanāsa 'controller (of the state), minister', II 98.151-2 *ca mā kamacū hanāsa yai ša magārā hana vaššā bīsai yai* 'he who here in Kan-ṣsou was the minister, he was the constant servant of the old Khan'. To *hanās-* 'to grasp'.

hanāsai 'lost', Sid. 133v4 *haṭhai neštā, hanāsai pharāka* 'he has no truth, he is greatly lost', Tib. *chig mi brtan-čin khral-khrul-ba* ('broken'); K 67.181-2 *hanāsai paṇḍi ni butte* 'he does not know the lost path'; Z 1.50 *hanāsā dukhyo* 'lost in sorrows' (plural); K 62, 177v3 *khū hanāsai pastāvū satsāra myauṇā* 'since I entered lost in the migration'. See *hanāś-*.

hanu indefinite particle, see s.v. *hanā*.

banem- causative to *hanam-* 'bend'.

hamtca 'together', see *hamtsa*.

hamtcā 'bouquets (?)', III 41.34-5 *ī sūjai tsīdā spyakyai khāśīdā hamtcā* 'now (older *īmu*) they go to one another; they make up flowers as bouquets (?)', variant to *grauṇā-* 'garland', III 41.29-30 *ī sūjai tsīdā spyakā khāśīdā gauṇe*. From *skag-*, *sčag-* noun **sčāga-*, **ham-sčāga-* > **hamtcā-* plur. **hamtce*, *hamtcā*. See base *skhag-* s.v. *khāś-*, *khāś-*.

hamtrāñ- 'make fail, fall out', Sid. 19r1 *tcaṇjsā hamtrāñāre* 'they make the hair fall out', BS *keśa-glina-*, Tib. *sgra hbyi-bar byed-do* (*hbyi* 'fall out'). From base *tar-* 'rub off', with secondary contact *-tr-*, causative *-āñ-*, see base *tar-* s.v. *ustar-*.

hamtsa 'together', frequent with *jsa* 'with', Sid. 9v2 *hamtsa* 'together', BS *ekato*, Sid. 9r2 *trihe jsa pātca hamtsa ni hverai* 'next with radish it is not to be eaten together'; V 107, 29r6 *hamtsa hiñe jsa* 'with the army', BS *sa-bala-*; Sid. 107r2 *hamtsi*; Sid. 9r4 *hatsa*, Sid. 109r1 *hamtse*, Manj. 7 *hattsā*; II 95.58 *hamtca*, V 64.41 *hamtca grrīhāñā* 'to be lifted up', = *ibid.* 44 *hamgrrīhāñā*; Sid. 9r3 *hamtca*, III 105.5 *hatca*, II 96.77 *hatcā*, II 96.84 *hatca*, with pronoun *yī*, K 42.118 *hamtsai va* 'together against him (*yī vaska*)'. Abstract, Z 8.18 *nāstā daśāṇu bhāvānu hamtsatātā hama* 'a union of ten existences is not identical'; Z 22.328 *tyau hamtsatetu yidaimā* 'I made union with them'; III 68.75 *khū sau ttraima hamtse kiṃṇa* 'that one enter for coming together'. Compounds, JS 9v2 nom. plur. *hatsa-āspe* 'possessing refuge'; Z 11.77 *hamtsa-purakā ysarkulna* 'together with son *Ysarkula*', parallel to inscriptional O.Ind. *sā-putra-*; Sid. 3r1 *hamtsa-ysātām* (gen. plur.) *āchām* 'of congenital diseases', BS *sahaja-*, Tib. *lhan-čig skyes-pahi nad rñams*; Sid. 3r3 *hamtsa-ysyāta* (intrusive *-y-*). See *hatsā*. From *ham-* 'together' with inst. sing. *-čyā*. See Oss. D. *xātcā*, *xādcā*, *xādcā*, *xāccā* (postposition) 'with', *sā xātcā* 'with them'; I. *xātcā* adjective 'mixed', noun, 'mixing', *xātcā kanyin* 'bring to'. Oss. I. has suffixed *-imā* 'with'; Iron, Stajj carmdaräg 1463 *xāccājā* 'mixed with'. To IE. Pok. 902-5 *sem* 'together; one'.

hamthamga jsa 'diarrhoea', I 155, 67r3 *hatsa hamthamga jsa paṃjsa-pacaḍa avīysāra jaida* 'it cures five kinds of diarrhoea' (BS *atīsāra-*), BS *pravāhaka-*. See s.v. *thamg-*. *hamtharka-* 'constriction', SuvP. 68r4 *hamtharka pveṣtai*

štūna 'constriction in fear', BS *bhaya-saṃkuṭe*; III 6, 12v4 *biṣye saṃtsārije hamtharke jsa... purrījā* 'save (2 sing.) from every distress in migrations'. See above *hatharka-*.

hamtharg- 'to press together', Sid. 153v3 *hamthrajāñā* 'to be pressed together', Tib. *bčir-ba* ('press'); adjective, Sid. 5v2 *ṣi ttaramdarā hamthrrajākā pūhamjākā u strrajā-ñākā* 'this (the astringent) presses, scrapes and stiffens the body', BS *pidanā-lekhana-stambhī*, Tib. *ša na-bar byed-pa dan, ša hbri-ba dan*. Participle, V 116, 65v2 *āchyau hamthriya dukhyau* 'oppressed by diseases, troubles', BS *vyādhi-paripīḍita-*; JS 6r3 *dva-pacaḍa daina cu ā hathrrī tvare* 'to him who was greatly oppressed by the twofold fire'; JS 6v1 *tta khu ttaudāna hamthrrī satvā viysāṃjī ysināhe* 'as a being oppressed by heat bathes in a lotus-pool'. Inchoative, *hamthrris-*, K 64, 81v2 *kṣū ttaranā hathrrisīda* 'they are oppressed by hunger (and) thirst'; K 101.41-2 *nī nī garkhyām āchām jsi hamthrrisīti* 'he is not oppressed by grievous diseases'; = III 113, 4r4 *nī nī garkhyām āchyau jsa hamthrrisīti*; K 19.245 *harthiṣṭa* (see below); noun, V 29.19 *cu hamthrrisāma lakṣaṇi* 'what is the mark (BS *lakṣaṇa-*) of restriction'. See cognates s.v. *thargga-*.

hamthuta 'burnt', Z 20.36 *cā bile tcabrīye pāsāre jsa stauru paha hamthuta śāre āṣeina-ggūna puwa* 'whose intestines are scattered, by the sunshine violently heated, burnt they lie, blue-coloured, rotted'. See *thūste*, *paṭhuta-* (V 26, 51v3) with cognates.

hamdā, hada 'within, among', III 67.54 *tī khu āta hamdā garām* 'when they came among the mountains'; III 40.21 *hamdā spyauysām bamhyau* 'among flowering trees'; III 34.9 *hada spyauysā bahyā*; III 34.10 *hada spyalakau* (*-ya-* = *-ū-*) 'among the buds' (BS *sphaṭaka-*), III 35.36 *hada hauṣkyā bahyā* 'among dry trees', = III 40.10 *hamdā hauṣkyau bahyau*. See older *hamdamna*, *handarna*.

handaj- 'ripen (intr.)', V 132, 58b4 *ko hadajāro sāryau kuśala-mūlyau* 'if for you (*-u*; or *-u* = *uta* 'truly') they ripen with good roots'; causative *handajāñ-*, Bcd 52v3 *hamdajāñāne satva-dhātā samuṇḍrā* 'may I ripen the sea of the *sattva-dhātu* ('realm of beings')'; BS *sattva-samuḍra vimocayamānaḥ*; preterite, K 5, 142v4 *puṇīnei nasta bāgyā handajāñātemā* 'I have ripened the roots of merits', Tib. *dge-bahi rca-ba-la yons-su smin-par byas-so*; noun, K 6, 145r4 *uysuorāṇu handajāñemate kāda(na)* 'for the ripening of beings', Tib. *sems-čan yons-su smin-par bya-bahi don-du*. From **ham-dajaya-* see cognates s.v. *dajs-*. Above *hadaj-* 'gather'.

hamdajs- 'gallop together', Z 24.424 *āphāḍe nī rraysina hamdajsāre gāyyo jsa* 'shattered are their ranks; they gallop in groups'. From *ham-tak-* 'run together', see cognates s.v. *tiajs-*. The elephants of the king of Burma galloped hither and thither quite out of control (see H. Yule, *Marco Polo* II, 102) in a similar case.

hamdamna 'within', Sid. 153v2 *hamdamna bese ysīce perṇ* 'yellow leaves inside', Tib. *nan-rim-gyi lo-ma ser-po*; Sid. 156v4 *hadamna garśa* 'within the throat', Tib. *lkog-mahi nan-du* (partitive adjective, see also *kara-*); K 54, 14r4 *hamdamna mitcāna* 'inside, without'; K 55, 18v1 *hamdana... mitcamna*; II 111.17 *hamdamnāṣṭā* 'to the interior'. See *handarna*, *hamdā*, *hada*, *hamdṛ vāte*, *handara-*.

handara- 'within, interior', III 139f5 *haṃdaro biṣe* 'in the inner part of the house', BS *antar-grhe* (partitive adjective); IV 25:3 *haṃdara prū* 'inner post', IV 51a1 *hadīru prrūvūṣṭa* 'towards the inner post', IV 57a1 *haṃdīra prū* (see BSOAS 13, 1951, 920-6 for the *prūva*- 'fortress, post'); V 56, 115a4 *[[[hu(m)]dārvāto byūhāre* 'in between they revolve', variant N 75:42 *haṃdareṇu*, BS *antare purivartayanti*; adverb, *handarna* 'within', Z 20:12 *kho huṣkā banhyā handarna sūstā phuva* 'as a dry hollow tree burns inside'; Z 3:138 *handarna* 'within'; see separately *haṃdamna*. Adjective, Z 5:67 *hundanīmū saindā āyattana* 'the places seem internal' (BS *āyutana*-), Z 5:68 gen. plur. *handarīmānu*; K 144, 1v2 *haṃdarīmū nātecurimāi dā harbiṣā ṇāhvastai* 'he (stepped over=) mastered the whole *dharma*-doctrine esoteric, exoteric'. See *haṃdā*. From *antar*, *antara*- 'within', Av. *antarā*, *antarā*, O.Pers. *antar*, *antara*-, Zor.P. *andar*, *andarg*, *andar-nēmak*, *andarōn nēmak*; Sogd. Bud. 'ntryk-'eunuch', *ēnt*, *ēynt*, Yavn. *ēnter*, Man. *ēndr*, *ēyndr*, 'ndryk-, M.Parth.T. 'ndr, 'ndryn; M.Pers.T. 'ndr, 'ndrun, 'nyndr 'within', 'ē nyndr, Pahlavi Psalter *nyndly* 'in'; Pašto *danana*, Wanetsi *zdare* 'inside', Yidya (n)*adram*. IE Pok. 313-4 *enter*, *nter*, *entero*-, O.Ind. *antār*, *antara*-, Greek *ἐντέρον* 'intestines', Alban. *nder* 'between', Lat. *enter*, *inter*, Oscan *anter*, OHG *untar* 'under, between', O.Engl. *undern* 'midday', Hittite *anturiyas*, 'interior', *andurza* 'within'.

handara- 'other', III 24, 23b4 *haṃdarānu vistarna birāṣṭiyā* 'he should expound it in detail to others', BS *parebhya deṣayet samprakāṣayet*; Sid. 136v4 *harṭayaja haṃdara ne jehāre* 'the rest, the others do not heal', BS *sādhya-itara*- ('the reverse of curable'), Tib. *lhaḡ-ma gzan rnam* ni *gsor mi run-bar bśad-do*, Sid. 20v5 *haṃdarye*, Tib. *gzan*; V 337, 36r3 *haṃdarā uysnorā*, BS G 37, 33r2 *kaś cit satvo*; loc. sing. *handarāna*, V 110, 32r5 *uholaṇa haṃdarāna kṣīra* 'in another land' (dyadic); III 28, 41a1 *haṃdaryānā hālai uysdiṣṭiyā* 'he should teach towards others', BS *parebhyaś ca vistareṇa samprakāṣayet*; V 263, 82r2 *haṃdara vara dvāsu banhya rusta* 'others there, twelve trees grown', BS G 37, 76b3 *duṇḍasa vṛkṣāḥ prādur-bhūtāḥ* ('twelve trees made visible'); plural, III 37:15; 18 *hadarra*, = III 46:31 *haṃdara*; 34 *hadāra* 'others'; III 128v5 *kho jve haṃdarye heḍā* 'when he gives to another'; V 63:25 *haṃdaryān hālai-t-i uysdiṣṭi* 'might teach it to others'. Repeated III 74:207-8 *haṃdarai*. . . *haṃdarai*. . . *haṃdarai* 'some. . . others'; loc. sing. V 303, 2b1 *haṃdarāna mahūcaitya* 'in another *caitya*-shrine' loc. plur. V 29, 42r2 *haṃdaruo kṣīraṇvo* 'in other lands'. Later form *haṃdaṇa*, V 64:2 *haṃdaṇa ysītha* 'in another birth'; SuvO. 68r4 *haṃdarūna* 'elsewhere', BS *anyatra*; inst. plur. III 63:143 *haṃdaryau puṣā* 'do you recite with others'; Manj. 162 *hadarya pūṣāna* 'it is to be recited with others'. Compounds, V 293:3, 3b1 *haṃdara-kṣīra hīna* 'army of another country', V 164, 113v2 (gen. plur.) *handara-ysaṃthyānu* 'those of another birth'; SuvO. 24v1-2 *handara-ysaṃthvau kādāgāne* 'karma-acts of other births', BS *pīrva-kṛtena karmanā* ('act previously done'). From **antara*-, Av. *antarā*-, Pašto *nor* (**andāra*-), N.Pers. *padar-andar* 'step-father', Oss. DI. *āndār* 'other', *āndāra* 'otherwise', I. *āndār az* 'year before last' (D. *fālvarā*), DI. *āndārā bon* 'day before yesterday'. IE Pok. 37 *anteros*, O.Ind. *ántara*,

Got. *anþar*, O.Norse *annarr*, OHG *andar*, O.Engl. *āþer*, Lit. *antras*, *antras*. See also *handāra*-.
haṃdavānā- 'ripen (trans.)', Sid. 142v1 *haṃdavānāka* 'ripening', BS *pācana*-, Tib. *smūn-pur byed-pa*. See *haṃdev*-.
haṃdasta- 'official title', V 22b1 *haṃdasti buyadattā* 'Buyadatta, *haṃdasta*-official', V 26, 49v6 *[[[haṃdasta, bātānu, haṃhyānu* 'officials (?), of roots, of trees'; II 38, 17a2 *auva haṃdasti sudattā* 'the village official, *Sudatta*'; II 14, 2a8 *auva haṃdastā spāta salmi* 'the village-official *spāta*-official *Salmi*'; IV 12:3 *auva haṃdasti ysivīṭi* 'village-official *Ysivīṭi*'; V 278, 2a1 *[[[haṃdastā pūṣūṃ u biṣā haṃḍu auvya]]* '(village-?) official I ask and all the villagers together'. Analysis uncertain: either *haṃ-dasta*- 'trained (?)' or rather *haṃda-sta*- 'being intermediate'. Followed in II 14, 208 by four names each preceded by *parramai* 'official'. Tumsūq Saka *andastai*, BS *āntarāyika*- 'interspersed', Waxi *dest* 'inside'. The 'inner official' could be supported by the Chinese use of *nei* 'inner' (K 654). Hence the official in an office contrasted with the officer outside.
haṃdāda-, see *haṃdār*-.
haṃdāmā 'obscuration', Z 24:485 *biṣā hālā vaṣṭūte haṃdāmā jaḍīna ne ne ju śśuru vūṇe nā vā dīru uysnora* 'in all directions the obscurity through ignorance remains; I may not know the beings, not the good one and not the bad one'. Compound, III 80:21 *hama-haṃdām tādī tīḥ jīye caidyai* 'I thought that this life is only all-ruin'. From *ham-tam*-, see cognates s.v. *pātām*-.
haṃdāmamci 'to complete (?)', II 38 17:7 *[[[haḍai haṃdāmamci parau* 'on the. . . day, the command completing the order'. From *ham-dā*- 'to end (?)'.
haṃdār- 'to bring together, reap', participle *haṃdādā*; Sid. 6r5 *haṃdādā*, BS *saṃhṛta*-, II 91:118 *haṃdādā yudāṃdā* 'they had reaped'; V 62:4 *bari haṃdādī yidā* 'he can gather in the crop'. From *ham-dar*-, see cognates s.v. *dār*-.
haṃdār- 'to favour, support', K 47:54 *thū vaṇa pūraha pyatsāṣṭa māvara hadārā* 'do you now in future, my son, support your mother'; K 46:36-7 *cvai āṇi puṇā brīya satva hadārīra* 'whom the beings favour in love of merits'; K 46:51 *pūṇūdyām satvyāṇi hadārīryau tī miysdyūna kauṣṭyādā dva satta* 'O you meritorious beings, support the two pitiful beings, leprous ones'; participle, SuvO. 3ry *kho mā-ysaṃthīna hārna haṃdāda hāmūre* 'how they are favoured through the fact of this present birth'; SuvO. 3r6-7 *kho kṣīna uysmaura hundāde* 'how he favoured the beings in abandonment'; V 58, 128r4 *te puṇa batysā dārysde h- y- haṃdāde* 'these his merits the Buddha maintains, . . . he has favoured'; K 152:7-8 *teana haṃdādī satva baysūstāṣṭa* 'whereby he favoured (gathered) beings towards bodhi-knowledge', III 21:6a3-4 *baysūṇa-vūysā haṃdāda [uā] biṣā-pīrmāttamye haṃdārā jsa* 'bodhisattvas honoured by the all-supreme favour', BS *bodhisattvā*. . . *anuparigrhitāḥ paramēṇa amgrahēṇa*; infinitive, V 28, 59r1 *perrā handēde* 'he is to be caused to support'. Noun, K 140:978 *raḁṣai* (BS *raḁṣā*) *yanumā, haṃdārāi yanumā* 'I make him protection, I make him favour', Tib. *smūn-bar bgyi-ho, yons-bkryan-ba dav*; K 142:1046 *handera kiḍna u āysdarri* 'for support and pro-

- tection', Tib. *phan gdags-pa dāo srun-buhi phyir* (*phan* 'profit', *hgdags-pu* 'bind'); III 45:15 *satvāna haurā haṃdārā upajiva-barai pīsaṇa hūṣa tsīdai* 'may gift, favour, livelihood-getting, welfare increase for the beings'; SuvO. 3r6 *haṃdārā hēinde* 'is called favour'. From *ham-dār-* 'hold', see s.v. base *dār-* 'hold'.
- handāra-** 'other', V 114, 63r7 *haṃdārā hve haṃdārā gyastā, haṃdārā ggandharvā rre haṃdārā rakṣaysā u haṃdā(ṛ)ā jsañ(au)lysā dīrāṇu hārāṇu pathaṃjākū, handārā vara merā n(āma?) haṃdārā pīrā rruṃdā vātā śsāra-garaṇānu uysnaurāṇu vīvāg(ū) pattimā rra nājsātākā* 'the one man, the other *deva*-god, the other *Gandharva*-king, the other *rākṣasa*-demon, the other executioner, restrainer from evil deeds; there to the other, the mother by name (?), to the other, the father king demonstrator of the ripening, result for benefactor beings', BS *manuṣya vā-atha deva vā gandharvo vā narādhipaḥ, rākṣasa vā-atha caṇḍāla duṣkṛtānām nivārakaḥ mātā-pitā vā nṛpatīḥ sukrta-karma-kāriṇām, vipāka-phala-darsana-arthaṃ*; Manj. 215 *pātca vā hadāre pajsa* 'then five others', = Z 5:70 *pātca vā handāra paṃjsa*; III 66:36 *haṃdārā hvamḍā tta hvamḍā* 'the other men so spoke'. See *handara-* 'other'.
- haṃdīya-** 'gathered', see s.v. *hadaj-* 'collect'.
- handāro** 'other', V 52, 83b5 *cu ye itarandarau handāro jseṇu vātā āysda tamde* 'who shortly protects another body'. See *handara-* 'other'.
- haṃdīṣṭa-** 'heated, ripened', Sid. 142v3 *cu haṃdīṣṭā hīya gūnā uskātta bisai śva haṃdīṣṭā jsa nauhā ysurgā naittā* 'the symptoms of suppuration, festering as above through half suppuration at the top settles (ceases)', BS *vidagdha-śapham ādiṣet, mandair etair vipakvam ca*, Tib. *rags-pahi mēhan-ma ni gan-ma smin-du čha-bahi mēhan-ma mamsrce gžil-bar hgyur-la (gžil) expel*; III 45:9 *haṃdaiṣṭa pattarre* 'over-ripe food'. From *ham-dag-*, see s.v. *dajs-* 'burn'.
- haṃdiskai** 'rheumatism (?)', IV 17:13 *haṃdiskai himi u mīdi* 'defluxion occurs and he dies'. Connexion with Oss. D. *āndis, āndisnāg, āndisgun, I. āndysnāg, āndysnā-gdžyn* 'rheumatism' (recognized by I. Gershevitch). Possibly to *dai-:di* 'fall' with inchoative *di-š-*, Yazg. *ḍay-:ḍed, ḍadag* 'fall', *ḍadiḡ* 'debris', Šuynī *ḍiy-:ḍōd* 'fall upon, down'. IE Pok. 187 *deia-:dī-*, O.Ind. *dīyati* 'flees, moves fast', Greek *δῖνος* 'whirl pool', *δῖω* 'flee'.
- haṃdurna** 'drift', K 11, 135v3 *dyūlā biḍa ttaṃda u baurā haṃdurna lavī jñānā* 'knowledge of this world is only deception, falsehood and a heap of snow'. From *dvar-:dur-* 'to run', *haṃdurna-* 'drift', to Av. *ham-dvar-* 'assemble', *handvaranti*; *handvarona-* 'assembly', Zor.P. *dwāb-l- *dwār-* 'run', M.Pers.T. *dwār-* 'move', *dw'ryyšn* 'abode'. Here *haṃdurnā-* is formed like Av. *hankurona-* from *kyar-:kur-*. O.Ind. *dvar-* in RV 2:30:4 *ufka-dvaras-* demon's name 'running like a wolf'. No *dūr-* cited by Pok. (who has 204-6 *der-*).
- haṃdṛ** 'within', Z 16:66 *haṃdṛ vātā ttānu ggarānu* 'within the mountains', Z 8:39 *haṃdara haṃdṛ vāte nitcana niṣṭā karā* 'there is none other within (or) without at all'; Sid. 147v4 *haṃdṛri vya* 'within', Tib. *nan-du*; V 92, 61rv6-7 *haṃdṛri haṃgṣṭe* 'between the fingers'; N 158:5 *ttiṇa haṃdṛā vya* 'in the midst of this'; K 145, 2v2 *haṃdṛyi vya auna nirāmīdā* 'they issue from within'; JS 26r2 *āṣaṃjā haṃdṛra* 'beside the pool'; II 96:71 *hadara vya*; II 127:30 *hadārā vya*; K 145, 2v2 *hadṛryi vya auna* 'from within'. Adjective, *hadra-vyanaja-* 'being within' (above). See s.v. *handara-* 'within'.
- haṃdev-**, *haṃdāv-*, *haṃdav-* 'ripen', III 90:189 *haṣā ārye haṃdeve* 'swelling, itch matures'; III 90:196 *āsi haṃdeve*; III 90:183 *āsi haṃdūve*; Sid. 142v2 *haṃdevāka*, BS *pūcana-* 'making mature', Tib. *smiṇ-par byed-pa*; Sid. 142v1 *haṃdavānāka-* 'ripening', Tib. *smiṇ-par byed-pu*. Participle, Z 22:285 *nāhute balysūni urmaysda handauda harbiṣṣu vīrā sati vā pātca thu vaysā* 'the sun of Buddhas has set on all the heated things; now you have next arisen towards us'. From *ham-tāpaya-*, see cognates s.v. *tav-*.
- haṃdaiṣṭa-**, see *haṃdīṣṭa-*.
- handauda** 'heated', see *haṃdev-*, and *hadūdem*.
- handaunda-** 'blown (?)', V 170:302, 2r1 *||hamangu handaundu o vā byūṣṭu* 18 (end of verse 18) 'equally, blown out or lighted'. See base *dam-* 'to blow'.
- haṃdyaja** 'month name, first summer month', Sid. 3v2, II 98:147 *haṃdyaja māṣṭai*, ibid. 61 *hadyaja*; II 112:51 *haṃdyaji āstaṃ māṣṭi* 'at the beginning of the month *Haṃdyaja*'.
- haṃdṛra** 'within', see s.v. *haṃdṛ*.
- haṃdṛraṃj-** 'keep, hold', Sid. 126v5 *hāṣṭā vāṣcā ni paṣānā haṃdṛraṃjānā* 'it must not be thrown thither, hither, it must be held', Tib. *gan yan mi btan-bar bsrung-zin* (*btan* 'dismiss', *bsrung* 'protect'); II 8:132 *śaphīdā bāda ṣṭai, u kama-cuvau hadrajīda* 'the land is distracted, and the Kan-ṣou people keep us back'. From base *drang-* 'hold', see JRAS 1955, 15. To Av. *drag-* (*draṣa-*, *draja-*), *drang-* (*draṇja-*, *draxta-*), Zor.P. *dranjitan*, *draxt* 'learned (by heart)'; Sogd. (ancient letter) *rḏnk š'yknw* 'fortified residence', M.Parth.T. *'wdrnz-*, M.Pers.T. *'wdrnz-* 'condemn', Waxī *vardezn* 'press down', Kroraina lw *draṃga-* 'office', BS lw *avadraṃga-* 'earnest money', *udraṃga-*, *dranga-* 'settled place'. To IE Pok. 252-5 *dher-* 'hold' (see s.v. *dār-*), *dhregh-*, *dhregh-* (Av. *darz-*, see s.v. *drays-*). Above without nasal *drjs-*, *dārāta-*.
- haṃdramā** 'forest', SuvO. 27v6 *biṣye durbikṣṇai haṃdramā nāṣemākā* 'making quiet the whole wilderness of famine', BS *sarva-durbhikṣa-kāntāra-praśamanāḥ*, Tib. *mu-gehi dgan-pa thams-čad rab-tu zi-bar bgyid-pa* (*mu-ge* 'famine', *dgan-pa* 'wilderness, wood'). From *ham-dram-* 'run about, run together', *haṃ-drama-* 'ranging place', Av. *handra-mana* 'place of assembly', to *dram-*, above *dremāte* 'drives away', *naṣdraunjsa-jsera-* 'to be weeded'. IE Pok. 204-6, Greek *δρέπω* 'run', O.Ind. *dram-*, Khovar *dromik* 'flee the country'.
- haṃdrrāmgā** 'forehead', III 81:174 gloss to Turk. *aḍāna* = *alīn* 'forehead'; loc. sing. JS 33v3 *ā khu haṃdrrānje besā veselake spāsa* 'or as the marks on the forehead appear'; Sid. 148r4 *haṃdrrānji*, Tib. *dpral*; I 137, 45v3 *haṃdrraija* 'forehead', BS *lalāṭa-*. Possibly **ham-dranga-* 'holding together', if referring to the temple-bone (Z 20:43 *śśaṃggā*, BS *śankha-*).
- handrā** 'jar, pot', Z 292:24 *handrā spātānu kha ju padamā hū* (ā) 'a jar of flowers when the wind...', for the action of the wind note Manj. 113 *padamyau jsa vīysa bīraca* 'the lotuses being broken by the winds'; acc. sing. Z 5:14 *jāndā kho jadā haṃdru huysirru* 'he destroys it,

as a fool a fine gold bowl'. Possibly **amtra-*, O.Ind. *āmatra-* 'vessel, jar', IE Pok. 35 *am-* 'hold', Armen. *aman*, Lat. *ampla-* 'handle', in preference to KT vi 86 from **ham-darb-* 'to tie together'. But if the *h-* is old, the base will be IE Pok. 901-2 *sem-*, Lit. *semiū sēmti* 'to ladle', Greek *ἄμν* 'water-jar'. For *-mt-* see *danda-* 'tamed' from **damatā-*.

hamdri, see *hamdr* 'within'.

hamdriya- 'beld together', Z 20.53 *āste yandri spavina hamdriye piye* 'the bone frame (BS *yantra-*), the fats held together by the spine'; v 113, 35v5 *śūṇḍo vīrā uskūṣkamā hamdriyā* 'upon the earth the lofty building held together (constructed)', BS *samānata-*; Manj. 388 *hadriya śai daṣṭa saṇā saṇā jśai hadri stāku* 'built by skill (dyadic), and by skills it must hold together'. From *ham-drag-*, *ham-draṅ-*, see *drjs-*, *hamdraṅj-*.

hamdris- 'be held together', incohesive to *ham-drag-*, Sid. 122v1 *hamamgā, paśānā sirā yāmdā klu hamdriṣṭā* 'in equal amounts, it is to be boiled well continuously till it holds together', Tib. *čam-du skol-la ril-lur byas-pa* ('so much to be boiled till it makes a pill').

hamdruta- (uncertain *u*-syllable), N 164.4 *tai puṇa ttrū hamdruta hāmāṃdi* 'so to her may the merits so become assured', to *ham-drjs-*, hence read *hamdrta-*.

hamdrūṣa- 'hostile act, quarrel', v 115, 64v3 *ggūrāsa hamdrūṣa yaule hāmāre grahū hāmūte kṣira* 'disputes, quarrels, evil acts occur, in the land a seizure (BS *graha-*) happens', BS *vivādāḥ kalahāḥ sāthyū bhavanti viśayeṣu ca grahaḥ*; v III, 33r2 *kalahāryānu banānu hamdrūṣānu lāstanānu nāṣemāmate vātā* 'to remove quarrellings, abuses, attacks, disputes', BS *akalahāya-abhaṇḍanāya-avi-grahāya-avivādāya*; v 47r5 *kalahārye, hamdrūṣane, hvindā* 'the quarrel-maker is called attacker'; dyadic, K 65, 82v4 *hadrūṣajā kalahāra* 'quarrelsome disputes', Z 7.32 *vīri padānā hamdrūṣā o yi bisa* 'vessel of hatred (BS *vaira-*) or house of hostility'; JS 16r3 *hamdrūṣa purrdai* 'you conquered hostility'; with negative v 111, 33v1 *ahamdrūṣa-*, BS *avi-graha-* 'free of hostility'. From base *draux-ṣ-* > *drauṣ-* to *draug-* 'injure'. IE Pok 276 *dhreugh-* 'to injure', O.Ind. *drūhyuti*, *drugdhā*, Av. *draoga-*, *druṣ-*, see s.v. *drūja* 'lie'.

hamdrauysī 'moving in the air', Z 22.157 *paḍā hamdrauysī cakrā nvaī rre hiṇe jśa haṃtsa* 'in front in the sky the wheel (BS *cakra-*) behind the king with his army' (the *cakravartin's* progress), parallel to BS *vihāyasā-abhyud-ganya*; K 154.45 *hadrāysyī tsū āṣā* 'may I go in the sky'; II 92.124 *vina hamdrauysī murā hamdarye hvamdye hadā tsūma nūṣṭā* 'except a bird in the sky there is no going for another man as messenger'; III 68.73 *hamdrauysī murā na āṣṭa* 'there is no bird in the sky'; Z 22.296 *hamdrauysī hāmāte āgāso yame prāhālye yande* 'he is moving in the sky, he does the twin miracle (BS *yamaka-prātihārya-* of emitting water and fire)'; plural, Z 5.35 *hamdrauysye dīvate kintie* 'the *devatā*-deities of the city (adjective) moving in the sky'; K 144, 1v2 *hamdrauysya tsūma u śamdyā vecūlyāma* 'moving in the sky and walking on the ground'; v 289, 79, 3b2 *pandāna hamdrauys(s-)||* 'in the path moving in the sky'; v 141, 18r4 *hamdrauysī orṇā t(sv)e* 'he went moving in the sky'; III 69.80 *hamdrauysī āṣā patlā* 'he stopped moving in the sky';

III 69.86 *hamdrauysī āṣā punā* 'he rose moving in the sky'; III 75.233 *hamdrauysī āṣāṣṭā raysgu* 'moving into the sky swiftly'; III 95.227 *hamdrauysī pyaurvā āṣā* 'moving among the clouds in the sky'. See also *hadrrauysya*. From **antara-vaz-īya-*, M.Parth.T. 'ndrw'z **andar-vāz* 'air, atmosphere', adjective 'ndrw'zyq, Zor.P. 'ndrw'd, N.Pers. *andarvāz* (where birds fly). See *bays-*, *handara-*.

hamnāj- 'to join', III 91.205 *khū haṃtsā hāmbirtte khū drām hami khū haṃmājā* 'so that it combines, so that it becomes such that it is united'. Similar s.v. *hamdris-* 'he held together'. From base *nag-* (or *nak-*) see above s.v. *nāju*, *bināj-*.

hapuda 'proper name', v 276, 8a5 *vara ṣṭām hapuda mari pajist(e)* 'being there Hapuda demanded here'.

haphattā 'union', II 105.117 *tta tta mī bisaga śarai jśa haphattā dyānā* 'so that union of the *bhikṣu-saṃgha* with welfare is to be seen', from *haphuta-* with suffix *-tātā*; see for *-tā* also ibid. 121 *vasvattā* (**vasuta-lātā*).

haphada 'trembling', III 37.13 *ñāna-spūlakīnā haphada āṣṭakye* 'lips of the *ñāna*-flower buds, trembling', = III 34.19 *ñāna-spūlakīnū haphada āṣṭaka*, III 46.29 *ñāna-spūlakīnū haphada āṣṭakye*. From **fra-(s)phanda-*, see *phaṣṭ-*, *spand-*.

haphar- 'tired, exhausted', with negative SuvP. 60v2 *ahamphidū*, BS *atandrita-*, Tib. *g-yel-ba med-par* (*g-yel* 'tired'); to *ham-* with *phar-*, see *haphiḍa-*.

haphāra- 'confusion', JS 1v3 *caṃcala haphārā* 'trembling confusion'; Z 5.6 *tū nāṣaḍu rrayā haphāra tcamāna gguva lovi pātaunda* 'so empty confusions whereby the ears of the world (BS *loka-*) are bewildered'; Z 5.1 *cū haphāryau gguva nyūta* 'what have accustomed your (-ū) ears with confusions'; Z 12.89 *saṃgganye yande bodhi-satvā haphāre* 'the bodhisattva makes society confusions' (BS *saṃgaṇikā*); Manj. 308 *ttaṇa baḍa haphāra hvāṇe* 'at this time he talks confusedly'; 311 *nai nai hvāṇe haphāra* 'he does not at all talk confusedly'. From *fra-far-*, see verbal s.v. *haphāde* 'confused', cognates s.v. *phar-*.

haphāde 'confused', Z 4.72 *haphāde hūnāna* 'confused by dreaming'; Z 4.76 *vittarkyan haphāda* 'confused by doubts (BS *vitarka-*)'; Z 7.25 *kho avāṣṣaṇṇā haphādā* 'confused by flux' (BS *abhiṣyanda-*). From **fra-ṣṭa-*, cognates, s.v. *phar-* 'disturb'.

haphiś- 'mix, join', for *hamphīś-*, Sid. 135r5-v1 *nva dūṣā haphiśānā u neṣmānā* 'according to the *doṣa*-state it is to be mixed and to be quietened', Tib. *btan-bas ṣi-bar byaho* (*btan* 'give'); Sid. 138r2 *vemaṇi u vrrī jśa haphiśānā* 'it is to be joined with emetic and enema' (BS *vamaṇa-*, *vireka-*); K 146, 3v4 *nva nva kūlā haphiśānā* 'it is to be united according to the various families' (*vajrayāna kula*); K 145, 3v3 *ṣā pā guttaira jśa haphiśānā* 'it is to be joined with the *gotra*-embryo' (BS *gotra-* of the *tathāgata-garbha-*); noun, K 145, 2r4 *dāvīne ttaradara jśa haphiśāma* 'union with the *dharma*-body' (=BS *dharma-kāya-*); K 144, 1v4 *haphiśāma vāḥṣāmāṃ sījāṣṭyi ṇḍāṣāyi* 'union for success over unfavourable things' (BS *viśama-* and *sidhya-*); K 144, 1v4 *yangānām śrī-vajrā-sattā jśa haphiśāma* 'the union of the practisers of *yoga*-trance (BS *yogin-*) equally with the *śrī-Vajrasattva*' (supreme of the *Vajrayāna*). From *ham-* with (s)*phaxs-* > *phis-* with *-ya-*. See s.v. *hamphīś-*, and *hamphāj-*.

- hapbū 'joined', II 106:123 <pra>hajanai jsa haphū pūñūda śarā 'meritorious welfare associated with lay-man' (BS *prthag-jana*-); see *hamphuta*-, *haphve*.
- hapbau 'together, in company', III 109, 8-9 *aṇescya rāṣa cakravartta caiga rauda hyai: haphau tta tsiye parau khū byava raudai* 'may the imperial Chinese king's rule go on without end, together may his command so go as the lightning flashes'. See *hamphau*.
- hapbva- 'joined, possessing', Sid. 7v1 *hauva jsa hamphva* 'having strength', Tib. *ñams-stobs dan ldan-pa*; II 7:108 *ttisga jsa haphvai* 'possessed of splendour' (BS *tejas*-); Sid. 7v2 *hauva jsa haphve*, Tib. *stobs dan ldan-pa*; Sid. 145r3 *haphvaq*; compound, III 89:91 *haphva-jsem* 'with closed eyes'. See *hamphuta*-.
- babajsa 'associated', Sid. 138v3 *harbiśām jsa habajsa* 'associated with all (the *daśa*-states)', Tib. *thams-čad dan ldan-pa*; III 54:80 *pajvā gavī satvau jsa habajsa* *yinau* 'I make possessed by beings in the five *gati*-stages'; Manj. 71-2 *tye basta ysāra hadara ida habajsa myenya beśa* 'of him there are twenty (= *bista*) thousand others, associated, all, in the midst'; Manj. 74-5 *ttai baiśa-v-i gihi tsida habajsa drayau vira* 'they all go to his help, associated, against the three'. See *hambajsa*.
- babaḍa 'filled, full', II 102:22 *bauda-dharma habaḍa āvana* 'being (archaic = *āna*, through *auna*) full of bodhi-dharma (the *dharma*-teaching of bodhi-knowledge)', rather than *āvana* 'with desire' from older **ātamaṇa*, which would give 'with full desire of bodhi-dharma'; II 102:28 *habaḍai māśta vira habaḍai pūra hīyām bvaīysām jsa* 'with rays of the full moon on the full moon day' (translation AM, n.s., 11, 1965, 102); II 104:77 *jadmai vāma jsa habaḍa* 'filled with sea of ignorance'; III 38:41-2 *beysa habaḍa phaysdve* 'liquor-filled jars', = III 47:61-2 *bveysi habaḍa phaysdvā*, = III 40:17 *bvaīysa habāla phaysdyai*; Manj. 19 *aśucāgyā habaḍa b(ā)sta* 'filled, stuffed with impurities' (BS *aśucy-anga*-). See *hanbīr*-, *hamber*-, *habar*-, *hambaḍa*-.
- habar- 'fulfil', K 62, 76v4 *habara āva* (*āva*, *āvap*, *āvama*- 'desire') 'fulfils the desire'. See *hamber*-.
- habasta 'bound', JS 37r3 *habasta kīdye jsa* 'bound with creeper'; II 60:18 *habastā gahā ś(ā)* 'one combined (?) covering'; see *hambasta*-.
- babā 'portion, share', II 99:173 *tyai hīya au habā* 'his share'; III 71:149 *habā dyām pīśai kiṇṇa khvai vasuštā aysmū vāṣṭā* 'we distribute the share for the teacher, so that his mind may become clear towards us'. See *hambā*; inst. sing., see *habāna*.
- habāḍa- 'reared together (?)', K 148:58 *habāḍau parysām* 'of servants brought up together'; II 77:34-5 *u tcāṇlasa jsām habāḍām sīhyā śkyasa hūḍai* 'and he gave presents (Tib. *skyes*) to the fourteen joint scribes' (Chinese *śu-li* <*śiwo-lji* 'scribe', K 1187:17; 526:1). From *ham*- and *pār*:-*pāda*- 'to nourish'; like Greek σύντροφος 'brought up together'.
- ha-bāḍa 'always', Manj. 406 *ha bāḍa harbaiśa vira* 'all the time, on all', = Z 9:27 *hamu bāḍu harbiśā vira*; Manj. 406 *ha bāḍa geśe cakrra* 'the wheel he turns all the time', = Z 9:28 *hamu bāḍu ggeiśāte cakkrū*. See *hama*- 'all'.
- habāna 'with portion', inst. sing. to *habā*, III 105:11

- habāna pakṣau śairka* 'excellent in share (and) in parts' (dyadic, BS *pakṣa*-). See *hambā*, *habā*.
- habikṣau 'turn', III 54:80 *habikṣau beysuṣṭa ṣṭau parṇāmau* 'we turn, we transform bodhi-knowledge', dyadic with BS *pariṇāmaya*- 'develop, ripen'. See *hambīth*- for *-th*- > *-kṣ*- see also *haṭhītha*, *hakṣa* 'truth'.
- babīr- 'be filled', II 102:21 *biśū vara auna habirāṇḍai kṣautta-būma pāraumai* 'may the perfections (*pāramitā*-) of the *bhūmi*-stage of *kṣānti*- (acceptance), all of them, be fulfilled (being) there'. See *hambīr*-.
- habirste 'joined', Z 24:264 *aysmū bremāte jsa habirste* 'the mind he joined to knowledge', see *hambirsta*-.
- habāla 'filled', III 40:17 = *habaḍa*, see s.v. *habaḍa*-, *hambaḍa*-. For *-ḍ*- > *-l*- note also II 101:12 *śalai* 'goodness', = *śāḍye*; II 77:40 *bila* 'dress' = *bīḍa* (base *bar*- 'to wear').
- babu 'fester', Manj. 133 *habaḍa habu ysūna* 'fester filled with pus', = Z 5:16 *hambūtā hambaḍā ysūna*; Manj. 134-5 *sa khu hve habu beṭta* 'as a man opens a fester', = Z 6:18 *samu kho hambaḍva beittā*. See *hambūta*-.
- habujsya- 'bowed down', K 139:960 *pyā śamdā habujsyāṇḍā* 'they bowed to the ground at his feet'. See *hambuj*-.
- habusa 'is fitting', K 30:221 *habusa khva vā ma ṣvīda naraume* 'it is fitting that my milk should pour out'. See *habauṣṭā*.
- babusana- 'fitting', K 145, 3v1 *ganaittrai na ranīnai habusanā* 'a rosary (BS *gaṇitīr*) jewelled is not proper'; ibid: 3v1 *gichaukāṃ jsa na habūsa* 'of kernels it is not proper'; K 146, 3v4 *jāpani habusa* 'it is properly associated with *jāpa*-prayers'; II 128:60 *nva habūsaṇi va āṇ vā mṣṣḍā ni hīṣṭā* 'as proper, the donation has not come' (translation AM, n.s., 11, 1964, 19); K 145, 3v1 *pajsa-padya pā ganaittrai na habusanā* 'the five-fold rosary is not proper'. See *hambusana*-.
- haber- 'to fill', K 112:376-7 *samāhā bāvaṇa gīhna habera* 'fulfils trance (BS *samādhāna*-) by help of concentration' (BS *bhāvanā*-); Manj. 421 *haberaī kāja ysīrma* 'he fills with *kāncana*-gold'; Manj. 421-2 *haberaī śadā āśu jastūna pūjā-karmana* 'he fills earth (and) sky with *pūjā*-worship of the *deva*-gods'; noun, v 52, 83a3 *biśānu śīārāṇu hārāṇu haberāmate ggīhā<ka-?>* 'assisting in the filling of all good things'; with *-ve* < *-āte*, 3 sing. Manj. 93-4 *khvai ysahīda kāme kure haberve ālaya-vajjāna* 'when for him the false thoughts cease, he fills the *ālaya-vijñāna* ('basic knowledge')'. See *hamber*-.
- babairsta 'composed', Manj. 371 *daṣṭa saṇa habairsta ṣṭāna pūṇya-sabāra hīmāre* 'being composed with skill (= BS *upāya*-) the masses of merits (BS *puṇya-sambhāra*-) are produced'. See *hambirsta*-.
- habaista- 'summary', K 65, 84r1 *habaista jsa dīṣū* 'I confess in brief'; K 147:29 *habaistani* 'in brief' from **hambirstāna*. See *hambirsta*-, *hambeca*.
- habauṣṭā 'it fits, suits', Manj. 115-6 *khu mī ttn byehi ysatha ne habauṣṭa khvai ya pattyaṇa* 'when now he attains birth, it is not fitting if he (*ya* = *ye*) thrust it away'; K 41:52-3 *ne habauṣṭā gyasta ṣga rruṣṭā* 'this is not befitting, O king, to the sovereignty', = K 43:170-1 *ne hambaṣṭi gyasta ṣi rruṣṭa*. See *hambus*-.
- habrrišta 'injure', II 81:36 *kaittara-ṇi ttā khū tta-ṇi paijsa*

na habrrišta 'protect me (2 plur. imperative) so that force does not injure me'. From *ham-brag-* to *-balj-* in *tca-balj-* 'scatter, break'.

babrrihū 'I share', K 98-223 *satvau habrrihū* 'I share with the beings', K 99-225 *pūña-kūśale-mūla pajsa ge satvau jsa habrrihū* 'I share good roots of merits with beings in the five life-stages' (BS *gati-*). See *hambrīh-*.

habvakya 'abuse', K 30-219 *paijsa habvakya yada* 'he makes fierce abuse'; K 30-223 *ttrakṣa habvakya pajarūna salāva* 'sharp abusive speech' (dyadic), = K 39-149 *hambvekye yaṁde*. See cognates s.v. *buñā-* 'speech'.

ham- preverb, Av. *ham-* 'together'.

ham-, see *hama-* 'all'.

bama- present to *hāmā-* 'become' participle *hūmāta-*, see *hāmā-*, *hīmā-*.

hama- 'all', Manj. 258 *vene kūra syāme dharma hama hīrṣṭāya ne ida* 'without false seeming the dharma-elements all do not actually exist', Z 20-57 *āvusṭyau harṣṭi hanu* 'from the lips it bursts out always' (see *harāt-*); Suv.O. 24r5-6 *ham vātā* 'always', BS *sadā*; K 136, 875 *ham vīra*. . . *ham vīra*. . . *ham vīra* 'always', Tib. *rtag-tu*. . . *yons-su*; K 138-927 *ham vīra drrūnai* 'always healthy', Tib. *rtag-tu nad med-pa dan ldun-pa dan*; SuvP. 70v2 *ham vīra*, BS *nitya-*; SuvP. 73r3 *ham vī auṣkā* (dyadic), BS *nityaṁ*; v 48, 50r3 *auṣkājśyo ham vātā jśna* 'eternal life for ever'; Bcd 49r3 *ham vī bādā*, BS *nitya*; K 111-361 *ha vī bādā* 'always'; L 93-20 *hanu raṣṭu*, v 112, 34r5 *hama-raṣṭu auṣku vātā* 'always', BS *satata-samitāṁ*; Z 2-201 *ham-rraṣṭu*, Manj. 70 *ham-rraṣṭa*. Compounds, III 84-45 *ham-masā* 'wholly', K 154-41 *pīsāṁ hama-dāyāṁ tīyāṁ hve imā gajse* 'of the teachers possessing the whole dharma-doctrine I have spoken of their faults'; III 80-21 *hama-haṁdāṁ tīdī tīu jīye caidyai* 'I have thought life to be only all-ruin' (see *hamdāma-*). See also *āma* 'total' dyadic with Tib. *lib* 'all'; and *hamggā* 'total'. From *hama-* 'all', O.Pers., Av. *hama-*, Av. *hāmā-*, Zor.P. *hamāk*, *hām-*, *ham-ā* 'always', N.Pers. *hamah*, M.Parth.T. *hmg* 'all', *hmyw* 'always', M.Pers.T. *h'm'g*, *hm'g*, *h'm-šhr* 'whole world', *h'm-kyšwr* 'whole cosmos'; Armen. lw *hamak*, *hamāšxarhakan* 'universal'. IE Pok. 902-5 *sem* 'one, universal', see s.v. *hama-* 'same'.

hama- 'same', SuvO. 24r6 loc. sing., *hamūna biśsa* 'in the same house', BS *eka-veśmani*; K 105-246 *śau hamye kṣaṇa* 'in one and the same moment' (also K 109-321; K 111-348); III 88-139 *tīyau hamyan arəyau jsa* 'with these same medicaments'; III 90-185 *u hami tīāna haśā* 'and in this same swelling'; Sid. 150v3 *gūnā cu tīā tīnīrāṇi vīri hvata hama hamāre* 'the symptoms which are the same as those stated about *timira*-diseases', Tib. *mchan-ma rab-rib-kyi skabsu biśad-pa dan hdra-ba-las*; K 96-151 *hamye aysamuna hamye bijāṣana*, = v 245, 6b2 *hamye aysmuna hamye bijāṣāna* 'with the same mind, with the same voice', BS *eka-matena eka-svareṇa*; K 60, 36v3 *hamye kṣaṇa* 'at the same moment'; K 68-203 *hamūna kṣaṇa* 'in the same moment' (see *hamūna*); v 355, 294r6 *hamā hve* 'the same man'; K 60, 36v4 *u śā sarvasatva hamaṁ bayśa dye* 'and the one (and all beings) saw the same Buddha'; K 110-334 *śe vā sa aysvva hama samāhā vaiṣṭe* 'and this very mind stays on the same trance' (BS *samādhāna-*); K 111-348 *hamye kṣaṇa dā vaiṣṭa* 'at the

same moment it stays on the *dharma*-doctrine'; K 112-372 *ca apraṣṭya būvaṇa gūma hama brā śīṇu baiyṣeṇa* 'who at the same time by help of uninterrupted *bhāvanā*-concentration, to being awake, is awakened'; III 70-106 *paysāṇa hama* 'known to be the same'; K 67-164-5 *hamā nāste* 'he takes to be the same'; Manj. 325 *śā hama prrara* 'one (and) the same nature'; Manj. 331 *śā hamu bayśa baiśā kūma* 'one (and) the same Buddha, every thought'. Compounds, Sid. 132r3 *hama-kheṇḍī* 'of the same kind', Tib. *so čam-du*; K 68-211 *tī khu hama-khīṇḍya buñī* 'then when they are to be known as of the same kind'; I 153, 63v5 *hama-ysāva-m jsa gūrūtca paḍī-māna* 'those of the same production, with them the grape water is to be made'; II 6-97 *hama-ysāvauṣau brāvarau* 'by brothers born of the same (parents)'; K 41-77 *hami-lakṣaṇa ṣṭāre* 'they have the same marks' (BS *lakṣaṇa-*), = K 44-193 *hami-lakṣaṇa ṣṭāre* (theskulls); v 183a2 *hama-vadaṁjauñā* 'same relevance', BS *samānu-artatā*; III 11, 21r5-v1 *hama-vadaṁjāni baudhisatvāni hīṭhe biśṣāni haṭhīḥa-hvāṇāni hīṭhīḥe jsa* 'with the truth of the bodhisattvas possessing the same customs, with the truth of all preachers of truth'; K 57, 26r1 *hama-rrara svabhāvūna vasve aviṣkeṣṭa lakṣaṇā* 'with nature (BS *svabhāva-*) possessing the same nature (dyadic), pure, undifferentiated marks (BS *lakṣaṇa-*); K 59, 33r1 *hama-rrara hīye prrara jsa* 'with the nature of that possessing the same nature'; *hama-śāmā* 'having the same face' (plural to *hama-śāma-*), III 69-102 (of the monkeys) *hama-śāmā śīje mūṁdāṇidā* 'having the same faces they resembled one another'; K 153-28 *hama-hadarāṇa jsa āvastīṇ (-im = -ai) gāṭṭrā bayṣūṇe hajsara vī parajsa-śaunā muṣṣḍā prracāma* 'in pity for one adverse to the Buddha-sphere (=BS *buddha-gocara-*) of the gotra- (family, the doctrine of the Buddhist *garbha*-embryo) associated with sameness and difference (=all unity)', parallel to BS *sama-asama-*, here *hama-* 'same', *handara-* 'other', with abstract suffix *-auñā*; II 101-1 *hama-harva-* 'with the same speech, unanimous'. See also *hamaṅga-* 'equal'; *hāmānu-* 'of the same amount'. To Av. *hama-* 'same', Zor.P. *ham*, N.Pers. *ham*, M.Parth.T. *h'mw'g* 'with the same voice, unanimous', *h'm-čyhr* 'of the same nature', *h'm-'fr's* 'of the same teaching', *h'm-hyrrz*, Zor.P. *hamaharz*, Armen. lw *hamaharz*, *hamharz* 'guardsman'; M.Pers.T. *h'm-*, *h'm-zwr* 'of equal power', *h'm-hnd'm* 'with the same limbs', *h'm-bhr* 'having the same share', *h'm-n'f* 'having the same family', *h'm-twīng* 'of the same seed'; M.Parth.T. *h'w-s'r* 'equal', M.Pers.T. *h'w-s'rg*, *h's'r*, Armen. lw *hanasar* 'equal'. IE Pok. 902-5 *sem* 'one, universal; same', O.Ind. *sam-* 'equal, even, level', Greek *ὁμός*, O.Norse *samr*, *inn sami* 'the same', Got. *sama-kuns* 'of the same kind', *sa sama* 'the same', O.Slav. *samū* 'himself'. See also *hamatā* 'of himself'.

bamaṅga- 'equal, even, level', Sid. 4r4 *khu tīka hamaṅga hamāṇde āchai va ni hame* 'when they (the *doṣa*-states) are equal, no disease is there', BS *teṣāṁ sanatvaṁ ārogyaṇ*, Tib. *de-dag čha mīam-na ni nad med-do*; Bcd 52r1 *hamaṅga*, BS *samanta-*; v 155, 1b2 *hamaggā pratarā* 'equal nature', v 117, 66v5 *hamāṅgu pakṣā*, -BS *eka-pakṣah*; Z 5-102 *biśsa śandā rraṣṭa*

hamamga 'all the ground straight, level'; abstract, v 132, 221 *hamanigatetu byevāt(ā)* (ibid 222 *byehātā*); v 234, 6b5 *hamamggate vīrā*, ibid. 6b1 *hamamgā vīrī*; K 112-365 *hamagtie hīya prara* 'nature of evenness'; K 108-298 *hamagte*; Bcd 43v3 *hamamgte*, BS *samanta-*, with reversive *ggū-*, Z 3-66 *kui ju hāmāte gguhamamggatātā vara* 'if there were his unevenness there'; adjective, to the abstract, K 60, 36v2 *u se hamamgtetīne maṇḍra* 'and this mantra-formula of evenness'; abstract *-auñā*, Sid. 8r2 *tīye tco-padya hamamgūṇī* 'with this four-fold likeness', Tib. *rnam-pa bśir hgyur-te*; Manj. 168 *gūhamagaurā nehvaitta beśu* 'he triumphs over all partiality'. From **haman(a)ka-*. See *hama-* 'same'.

hamata 'in itself, of itself', *hamatā*, *hamayā*, *hamaiyi*, *hamai*, v 263, 89r5 *hamata paḍu nāte* 'he himself took the axe', BS G 37, 76b7 *sva-hastena kuḥhāraṇ grhya*; SuvO. 4v5 *hamatā*, BS *svayam*; I 143, 52r4 *hamayā mauḍā krraiga jsa* 'from a fowl dead of itself'; Manj. 160 *khu hamaya paḍu nai bvāve* 'if he himself should not know the road'; K 823 *cu hamayi kūrī dṛṣṭi jsa pakṣya* 'restrained by himself from false opinion' (BS *dṛṣṭi-*); SuvP. 65v4 *tī viṣṭi bhūmō gauttrā rama-vadūya hamaye* 'so I stand in the *bhūmi*-stages of the *gotra*-family, myself on the way of the jewels', BS *sthāsyāmi daśa-bhūmyām ahaṃ daśa-ratna-ākaraṇ varān* (BS *ākara-* 'mine'), II 22, 16a8 *hamaiya jsā vā ttrām jsārā kusa* 'of itself, so *kusa*-measures of corn come'; Sid. 141v5 *cu hamaiyi niraṇḍa* 'who himself went out', Tib. *de-la sva-ma ni*; Sid. 141v4 *hamaiye agāṇi beṇḍa niraṇḍa* 'of itself it came out upon the limbs', Tib. *rma ni lus nīd-las hbyun-ba daw*; II 127-40 *hamaiyai tteyi hūyāṇ bya* 'the Tei-huang himself should know'; JS 19r1 *yāva khue rrāṣa yuḍāṇḍā hamai riṣayā* 'while for you (-e) they ruled, yourself a sage' (BS *ṛṣi-*); K 7, 147r4 *hamatā kyeri kṣamāte tterā hvōḍā* 'of himself what pleases him (the man with the broken bowl), that he eats', Tib. *ci yog-par hchal-te*, translation. E. Lamotte, 254 'qui tira seulement une satisfaction personnelle de la distribution', K 61, 39v4-40r1-2 *tīna bādā khu hamaya jastānā jastā baysā rrājagrā kṣira āna...* *uysāṣe yude* 'at that time when the *deva* of *devas* Buddha himself being in Rājagrā land... had expounded'; III 138 *Dandan-uilik 6 hamayā kṣumḍai hedi* 'the husband himself gives'. With intrusive *-ta-*, v 18323 *u hamatayai paṇḍai paṃjsa-padyata haurā* 'and of itself everyday with a five-fold gift'; ibid. 25 *hamataye*. Shortened, K 28-171 *hama śuka* 'himself alone', =K 20-260 *hamā śūkā*, =K 37-114 *hame śuka*. For the 'self-death', see J. Asmussen, *Temenos* 3, 1968, 7-10; W. Wüst, PHMA 8-11, 1967, 43 *svayam-mṛto niyata-sva-anta*. Add Armenian Sebēos (ed. Patkanean 13, p. 58 *meṇan i drann ark'ouni mahouamb iureanc*) translation F. Macler, p. 41 'moururent de mort naturelle'; and Balōčī, L. Dames, Popular Poetry of the Baloches (text) 6-45 *mālā waḍ-mirī gon khapta-i* 'my cattle have been taken by a natural death'; and (text) 11-13 *waḍ-miren*. From **hama-tah* as *hvātā* from **hva-tah*, Av. *xvatō* with ending *-tas > -tah*, O.Ind. *-tas*, Greek *-τος*, Lat. *-tus*. See *hama-* 'same', O.Slav. *samŭ* 'self'; and *hamava*.

hamatte 'is freed from intoxication', with reversive *fra-*, Z 2-167 *samu kho hūsandi bāysendā o mātā mauna*

hamatte 'as when the sleeper awakes or the intoxicated man recovers from intoxication', parallel BS Lankāvatāra-sūtra, 135-210 *yathā hi matta-puruṣo madya-abhāvād viudhyate*. For *fra-*, note Av. *aipi-vark-* 'put on', *fra-vark-* 'take off', *paitīmauk-* 'put on', *fra-mauk-* 'take off'. From base *mad-*, see s.v. *māy-*.

hamatcī 'exhilarant drink', II 99-187 *ira lūya u haurā u bviysna u hamatcī*, =II 99-175 *irā u haurā bviysna hamitcī*, four beverages presented to the *Dai-kau* (Chinese title, *ling-kung*, from older *liāng-kung* 'military governor', K 558-1; 475-1) see SDTV 32. Hence *iru-* 'ale', *haurā* 'fermented mare's milk', Av. *hurā-*, *bviysna* connected with *bveysa-* above, and *hamatcī*, *hamitcī*. Possibly *hamatcī* from **fra-mad(a)čīya-* 'intoxicant', perhaps 'a sherbet' (which was presented to Qubilai Khan, see P. Pelliot, Notes on Marco Polo II, 774). This is to replace the proposal to connect here O.Ind. *samitā* 'wheat flour', and Khotan Saka *hāmai* 'barley flour' (see AION I 139-40). For III 92-241 *tcī* see *atcī*.

hamadā 'indeed', sometimes concessive, v 247, 1523 *tīye hamadā puṇṇai haṃbīṣā pamāka lūme* 'of this heap of merit indeed a measure is possible', BS *tasya paṇya-skandhasya pramāṇaṃ śakyam gaṇayitum*, Tib. *bsod-nams-kyi phun-po deli chad ni bgras-bar nus-kyi*; II 129-74 *khva tta hamidā śimkyera kā u hīvalatsā* 'if they are indeed better, heroes and strong men', translation AM, n.s., II, 1964, 19; JS 28v3-4 *śai sūne hamedā ysera ṣṭe dī dyai* 'even the foe is indeed distressed to see'; v 247, 16a4 *tīyāṇ hamadā ūci hīyāṇ kanāṇ hakhīysā pamāka hame* 'the number indeed of these water-drops can be measured', BS *tatra eka-eka-vindum śakyam gaṇayitum*; K 41-66-8 *khu sam hamadā parī si dastānai hā skauyīrau hamadā vā misti haysgimā nāste*, *tturi pīha*: *vī cu ṣi giṇḍe* (=K 44-183-5) 'when indeed he only commands, saying, touch it with your hand, he gets indeed into great trouble, who buys it at a price'; K 143-1057 *hamadā hvanau ātaudūṇḍā u ysusṭāṇḍr* 'indeed they delighted in the preaching and enjoyed it', Tib. *yi-rans-te*, *bcom-ldan-hdas-kyis gzuns-pa-la mnon-pa bstod-do*; v 220-13-5 *hamadā baysanaustā spāṣṭe* 'indeed he looked at the boundary connexion', see SDTV 74; III 130-25 *himadā with hamadā below*; Manj. 99-100 *haṣṭā ysārāi hamadā pīrna dūkhā beśa bādā* '80,000 indeed millions of pains, all the time'; Manj. 102 *cu hamadā buje ysṣṭ(k)a bya* '(he gained birth of a *deva*) who indeed enjoys pleasant food'. From **hama-dūta-* 'self-established'.

hamaysā 'plant name', Sid. 111r4 BS *kadamba*, Tib. *kadamba*; =Sid. v 320-97 *hamaysā*. Bower MS anthocephalus *cadamba*, wild *cinchona*. From *fra-malz-* or *ham-alz-*?

hamaysā 'ground, powdered (?)', III 86-99 *bidai hā hamaysā śikarā parkūnānā* 'on it is to be sprinkled powdered sugar'; parallel to I 163, 78v5 *ārda-līka śakarā* 'ground sugar', BS *śarkarā*. From **fra-maz-* 'crush, grind', to base *maz-*, see s.v. *vameys-* and *maṣā* 'small (?)', *māṣṭaa-* 'pressed'. See BSOAS 23, 1960, 37. To Lit. *māśas* 'small'.

hamara- 'limb', Sid. 144v3 *hamarā*, BS *sandhi-*, Tib. *chigs*; Sid. 136v5 *hamarāṇ biṇḍa* 'on the limbs', Tib. *chigs-kyi sten-du*; Sid. 144v3 *hamarāi* 'his limbs'; I 153,

- 64r3 loc. plur. *hamarvā*; dyadic, Manj. 28 *hamarau* (-u 'and') *aga*; III 141v3 *hamara gūṣindā* 'the limbs are loosened', BS *angam angāni duḥkhanṭi*. From base *ar-* 'to fit', Av. *ara-*, O.Ind. *ara-*, *ala-*. IE Pok. 55-61 *ar-*, Greek ἀρπασκω, Lat. *art-* (nom. sing. *ars*) 'art, manner'; like O.Ind. *avayava-* 'limb' from *yauti* 'to join'.
- hamara-** 'junction of time', N 640 (V 328, 7r3 lacuna) *ttu hamaru vā*, BS G 36, 5a2 *atha khalu*, Tib. *de-nas*. See s.v. *hamara-* 'limb'.
- hamara-** 'feeling, taste (?)', II 10472 *śaurva-hamara aīka-raysā* (dyadic) 'having one taste', Z 1655 *eka-raysa-*. From **fra-mara-*, base *mar-* 'mark, feel', Zor.P. *mārtan* (Zoroastrian problems 97, fn. 1), to Av. *mar-*, see s.v. *sumār-* 'to count', Oss. D. *lāmarun*, I. *lāmarny*, *lāmārst* 'press out' (**fra-mār-*). See *hamārgya-*.
- hamava** 'of itself', Manj. 398 *hamava haist(ā)ya na ida*, = Z 920 *hamatā hārṣṭāyi ne indā* 'of themselves really are not'. See *hamata*.
- hamasa** 'enjoys (?)', K 7337-8 *kāma-dātta u rūpa-dātta biśa bāḍa ri hamasa jastyau jsa pajsamaḍa āśka ṣṭi* 'the region of desires (BS *kāma-dhātū*) and the region of forms (BS *rūpa-dhātū*) he enjoys at all times; he is always honoured by the *deva*-gods'. From **fra-mas-* to set beside *vamas-* 'to realise' (gloss to BS *bodh-* 'be aware') from **mad-s-* 'to measure; consider'.
- hama-sāta-** 'wholly smooth', Z 2344, see s.v. *sāta-*.
- hamāka** 'bowl', see *hamau*.
- hamāja** 'relief', see *hamārgya*.
- hamāña** 'of summer', adjective to *hamāna-*.
- hamāña** 'equal, of the same amount', Sid. 145v5 *sida-lūṇi* (= BS *saindhava-*, *lavapa-*) *āstaṇṇa curya hamāñe ūci jsa hambrithāñā* 'powders of salts and the rest are to be mixed with the same amount of water', Tib. *rgyam-cha rnam-s-kyi phye-ma chu hjam-čam dan sbyar-te*; Sid. 147r2 *ttiyāṇi āstaṇṇa curya hamāñunye ūci jsa hambrithāñā* 'powders of those and the rest are to be mixed with equal water', Tib. *hdi rnam-s-kyi phye-ma chu hjam-čam dan sbyar-te*; Sid. 147r4 *hamāñci ūci jsa*, Tib. *chu hjam-čam*; Sid. 146r2 *hamāñu jsa (ūci jsa)*, Tib. *chu hjam-čam*; Sid. 146r4 *hamāñunakā*, Tib. *chu hjam-čam*; Sid. 146v1 *hamāñunū*; Sid. 146r3 *hamāñunye ūci jsa*, Tib. *chu hjam-čam-du*. Adjective *-āña-*, *-āñunya-* to *hama-* 'same', *hamāna-* 'equal'.
- hamāna-**, fem. Sid. 147r4 *hamāñci ūci jsa* 'with equal water', Tib. *chu hjam-čam*. See s.v. *hamāña*.
- hamāna-** 'summer', Z 179 *hamāni pyaurā ggaljindī* 'in summer clouds roar'; Z 22155 *ysāmānu sparsāna grāma hamānu skutānu puṣṭā* 'the women is) in winter warm to touch (BS *sparsā-*), in summer to the touch cool'; Z 24458 *samu kho ggare vīrā baura jīye hamānu* 'just as on the mountain snow vanishes in summer'; K 90743 *khu hamāñāṇi māstāṇ garvā baura byaištā* 'as in summer months on the mountains snow melts'; Sid. 3v5 *ysumāñā u hamāṇi* 'winter and summer', BS *hima-uṣṇesu*, Tib. *grap-bahi dus dan cha-bahi dus-su* ('in cold time and in hot time'); Sid. 3r5 *hamāñā rva* 'summer season', Tib. *dbyar-gyi dus-so*; Sid. 3v2 *hamāñā rva* 'summer season'. Compound, II 7624 (and 26) *hamāña-rrahau* 'summer clothing' (from *prahonā-*). From base *ham-* 'summer', Av. *ham-*, adjective *hamina* (Vid. 13 *dasa avathra māhō*
- zayana dva hamina* 'there ten months winter, two summer'), *maiḍyō.sam-* 'midsummer', Zor.P. *hamēn*, *hāmēn*, Sogd. Man. "myvy, Pašto *manai* 'autumn', Yazg. (h) *amanā* 'summer', Sarikolī *menj* (**haminaka-*) 'summer, autumn'. IE Pok. 905 *sem-*, O.Ind. *sāmā-* 'half year, year', Armen. *um* 'year', *amaṛn* 'summer', Celtic O. Ir. *sam*, *samrad*, Welsh *haf*, Bret. *hañv*, OHG *sumar*, O.Engl. *sumar*.
- hamārāne** 'plant name', III 4132-3 *gauṇai haṣaprrīya hamārāne jsa dāṣau(dā)* 'they arranged garlands with opened *hamārāna* flowers'; III 4613-4 *māgadha māsta sṣākāṇ va ṣerida hamārānvā spyakvā* 'the intoxicated bards for the lovers sang among the *hamārāna* flowers'; III 407-8 *māgadā māsta saīśākau vaiṣṇa hamārānvā spyakāṇ* (see *vaiṣṇa*), = III 346 *māgadha māsta sṣākā va ṣerida hamārānvā spyakvā*; III 8573 *hamārñai phaura dve bāga* 'two portions of parts of *hamārñai* (plant)'; III 87118 *hajārñā spyē* 'an unidentified flower', possibly written for **hamārñā*. From **fra-mārānā-* or **ham-mārānā-*.
- hamārriṇji** 'month name, third month of spring', II 11124 *hanūrrīṇji māsti*; II 19, 1a1 *hamārīja māscā*; V 220642 *hamārriṇjā māstā*.
- hamārgya** 'alleviation, relief', Z 516 *cvī ye āltva nīcāna indā samvī ttamdu hamārgya* 'when one puts ointment (BS *ālepa-*) on the outside of it, it is only relief for him'; V 46, 22r5 *samvī ttamdu hamāja*, parallel to Manj. 133 *samī ttada naṣṣume vīna* 'just so the pain for him is only quietening'. From *fra-mār-* 'press away', **fra-mārācā-*. Oss. D. *lāmarun*, I. *lāmarny*, *lāmārst* 'press out, turn'. IE Pok. 735 *mer-* 'rub off' and Pok. 716 *mel-* 'crush'. See s.v. *mur-*. For *-ārgy-* with *-āj-* note also *khārgga-* 'mud', loc. sing. *khārja*, *khāje*, *khājaña*. See *hamara-* 'taste'.
- hamārñai** 'plant name' see *hamārāne*.
- hamāla-** 'association', Z 210 (dyadic) loc. sing. *hamgrīya hamālā* 'gathered together'; Z 411 *hamālī*; Z 24487 *hālsto hamgrīya dātu pyūṣṭe hanālā* 'gathered to hear the *dharma*-doctrine in company'; Z 24651 *cī hamgrīṣṭindī balysā pūra hamālā* 'when the sons of the Buddha gather together'; III 125b4 *biṣi vaysāna hamālā dasta hā hanju yādāndā* 'all now in company with him put their hands together' (in the *anjali*-position); with number, Z 411 *dvāvaredārsi hamālī* 'thirty-two together'. From *hama-* 'same', *arda-* 'place, half', see *hamālaa-*, *hala-*, *hālai*.
- hamālaa-** 'group', Sid. 10r3 *ṣṭ arvāna ga hīya hamālā* 'this group of the collection (older *gāṣṭ-*) of medicaments', BS *gaṇa-*, Tib. *smān-gyi sde-čhan hdi ni*; Sid. 13r1 *ṣṭ arvāṇ ga* (= V 319, 73 *ge*) *hīya hamālā*, Tib. *smān-gyi sde-čhan hdi ni*; gen. sing. Sid. 15r5-v1 *arvām u gāṇi hamāle hīvi piṣkalā ṣṭ* 'chapter second, of the group of medicaments and collections', BS *dravya-gaṇa-adhyāyo nāma dvīṭiyah*, Tib. *smān-gyi sde-čhan-gyi lehu-ste gñis-paho*. From *hama-* 'same', *arda-* 'side, half, place', see *hama-* and *hala-*, *hālai*. But Zor.P. *hm'hl* **hamahl* from **ham-arθ-* with Sogd. Chr. 'mrθ-t' 'companions' rendering Syriac *nlk lbrwhy*.
- hamiḍa-** 'united', K 138918 *hvāñāmā hamiḍa harbiṣā gyastā baysa* 'we preach to all united *deva* Buddhas'; K 63, 78v4 *baysa hamiḍā* 'the Buddhas together'; Z 24479 *paṇjatasā hiṣṭā hamgrīṣṭindā hamiḍa* 'the

fifteenth day (BS *puncu-duśa-*) comes; they assemble together'; JS 212 *garaja gyaṣṭu duśa-pūlu hamīḍa* 'mountain goddess, region-protectors together'; JS 313 *pāryṣā āmāca hamīḍa* 'the servants, ministers (BS *amātya-*) together'; I 169, 84r5-v1 *āmālai dva sira imkṣa dva sira tta hamīḍa arvi* 'myrobolan, sugarcane two ounces, these medicaments together'; v 278-76, 2a1 *biśū hamīḍa auvya* 'all the village men together'; K 109:308-9 *ṣṭvayau jsa hamīḍa* 'together with listeners' (BS *śrāvaka-*); II 53:1 *āra-verūcā āstaṇṇa hamīḍā* 'all beginning with Ārya-vairocana', = K 151:1 *ārya-vimrūca (-im- = -ai-) āstani hamīḍa*. With *-ka-*, III 75:218 *hamīḍukā mṅkala u hvapdā haysgama bidāṇḍā pajsā* 'altogether the monkeys (BS *markuṣa-*) and men felt very sad'; III 75:220 *hamīḍaka harbaiśā vaṇṇā* 'all now together'; I 169, 84v3-4 *śakara tcau sira ṣa hamīḍukā ārāṇā* 'four ounces (older *satira-*) sugar, this is to be ground up together'. From *ham-* and *-īḍa-* to base *ar-* 'join'. IE Pok. 55-6 *ar-* 'to fit', see s.v. *hamara-* 'limb'. Note *-īḍa-* in *hviḍa-* 'food', *ysīḍaa-* 'yellow' from *hvar-* and *zar-* with *-i-*umlaut.

hamān- 'transform into', 3 sing. III 131b1 *aysnū siru hamāṇdā* 'he make (his) mind content'; Z 10:23 *vaiṇaiyā vasuta hamāṇdā* 'he makes the men to be disciplined, pure'; v 79, 149v1 *paraṃjsa ni hamāṇindā* 'they make them hostile', Tib. *rgyal-bar hgyur-ro* (*rgyal* 'overcome'); v 92, 611v3 *handara sīrn hamīṇdū* 'he makes others content', BS *munaṣ-tuṣṭi-*; Z 22:126 *khāysā surai sniddhā* (BS *snigdha-*) *pātaṃjsu hvapṇdu hamāṇdā* 'the pure fatty food makes the man strong'; Z 23:98 *arātū ttrāma hamāṇdā kha ye buysutu daiyi padaṣku* 'envy so transforms you (-ū) as one sees an ember quenched'. From base *mai:-mi-* 'to change, exchange' (not *mā:-mi-*, see KT VI 390) to IE Pok. 710 *mei-* 'change', O.Ind. *māyate* 'exchange', *nimāya-* 'act of exchanging', Lit. *maīnas* 'exchange', Let. *miju*, *mīt* to exchange', O.Slav. *mēna* 'change'. See also *hamih-*, *hamih-* 'change' from base *maiḥ-*.

hamāya, loc. sing. v 296r2 *kho hamāya raysñ u sātā* 'as in the same, the taste (BS *rasa-*) and the second'. See *hama-* 'same'.

hamirrvā, loc. plur. to *hamara-* 'limb', K 149:15 *ttrādīra ttrānūyau hamirrvā ni* 'may you enter into the limbs of my body'. See *hamarn-*.

hamista- 'changed', participle to *hamih-*, *hamih-*.

hamih- 'change', causative *hamih-*, 3 sing. Z 22:131 *nai ju vā nāma hamāttā* 'and its name does not change'; JS 16v2 *saṃ khu ātāṣṇ cu pauryau ni hamaṭte* 'just like the sky (BS *ākāśa-*) which is not changed by clouds'; v 86, 24r5 *saṃtsera tsūmato hamihāte, u ne paṣātā* 'he changes the course in migration, but does not give it up', translation E. Lamotte, 235 'entrer en Nirvāṇa, mais ne pas détruite le Saṃsāra'; 3 plur. N 75:41 *citā indrye hamyāre u dāte* 'when the faculties change and the *dhātu-*bases', BS *parivartayanti-indriya-dhātavo* 'pi'; Z 24:2 *hamyāre harbiśā hera ni dāru ṣṭāre* 'all things (*dharmna-*elements) change, they do not last long'; III 14:30 *bāda hamyāri* 'times change', II 14b6 *gvārā hamihyi* 'if anyone) should change the transaction', see SDTV 9. Preterite, Z 2:97 *nai ne yuḍu yīndi hamāstu* 'he cannot cause it to change'; II 107:173 *tta ṣkalaka hamaista hīvi rū* 'so the

boys changed their shape' (BS *rūpa-*); JS 16v2 *ne hamistā aysnu tiye brātārā vira* 'he did not change his mind towards his brothers'; with negative, K 63, 78r2-3 *baysū-ṣtāṣṭa aysnū ahamistā akhaṣṭā* 'his mind unchanged, unmoved, towards bodhi-knowledge'; K 152:17 *akhamista-*; IV 23b8-9 *praṇahāṃ yini... abujauttā vaṣṭrāmai akhamisti* 'I make a vow... unbreakable, diamantine, unchanged' (BS *vajra-*), where *-h-* is replaced by *-kh-*. Noun, Sid. 715 *ahamici jsu* 'without change', Tib. *mi hgyur-bar*. For variation *-ih-* and *-iy-*, see also *ārīh-*, *ārīy-*. From base *maiḥ:-miḥ-* 'change', Av. *muḥḥ-*, *miḥ-*, M.Parth.T. *myh-gr* 'making change, vacillating'. IE Pok. 715 *mei-* with increment *mei-t(h)-* 'change', O.Ind. *mēthati*, *mīthāti*, *mīthās*, Lat. *mūtāre*, Got. *muidjan* 'change', Let. *miētus* 'exchange', O.Slav. *mītē* 'alternating'. See also *hamgistai*.

hamuysi 'proper name', v 18:10:4 |||*hamuysi*.

***hamur-** 'forget', K 143, 113 *anamauyāma* 'non-forgetfulness'. See *hāmura-*.

hamurdā 'crushes', Z 17:19 *ku vā hamurdā kho ju māstā hastā pyāḍa* 'or where it crushes, like an exhilarated wild elephant (BS *hastin-*)', parallel v 117, 66v2 *trānu kho haste miṣṭu āṣṣigyo aysāre* 'just as elephants rage against (the lotus in) the great pool', BS *vilūpyate... gajair iva mahā-sarah*. From *mur-* 'to crush', see *murāṇa-*, Tib. *mñes-te* ('rub').

hamai 'by myself', III 122:25 *hamai tsū* 'I myself go'.

hamaiyi 'of itself', see *hamata*, BS *svayaṃ*.

hamgistai 'changed', II 100:214-5 *ca salā na hamgistai parau na pacai* 'who did not change his word, did not command a command (*pacai* = *parste*)'. See *hamih-*.

hamo, **hamau** 'bowl', K 6, 146v3 *u pharāka hvandī hama nāsāre* 'and many men take a bowl', Tib. *snod kyan yons-su bkaṇ-nas* (*bkaṇ* 'fill'), translation E. Lamotte, 253 'une foule de gens se présentèrent avec toutes sortes de récipients' (*bhājana-*); K 7, 146v3-4 *u varā ttrāndrāmye hanā hvandye hāmurgya hamau hatcai* 'and there for some such man by forgetfulness the bowl breaks', Tib. *de-na mi ṣig dran-pa ṇams-pas snod chag-pas gyur-na*, translation E. Lamotte 'parmi ces gens, un homme, par inadvertence brisa le récipient qu'il tenait'; K 7, 147r1 *kye hama darrā* 'whose bowl was intact'; Z 3:41 *hamo*, Z 4:33 *hamau*; inst. plur. Z 3:59 *hamyau*; with *-ka-*, v 125, 10a3 *hamauka tcahaura* 'four bowls'; II 60b2 *vatsavīṣṇai hamauka* 'a bowl made of the wood of holarrhena anti-dysenterica'; v 217, 4a5 *hamauka sādye ūci jsa* 'a bowl with cold water'; later form, III 123:67 *hamāka* for BS *kāṣṭha-bhājana-* 'wooden bowl'; III 85:60 *śau hamākā* 'one bowl'; III 85:59 *drai hamākā* 'three bowls'. Compound, K 7, 147r4 *hatcasta-hamo* 'with broken bowl', Tib. *snod chag-pa* ('broken bowl'). From **fra-māvu-* 'measure, measuring bowl', Zor.P. *patmānak* 'bowl', N.Pers. *paimānah* 'cup'; note also OHG *mez* 'drinking vessel', to IE Pok. 705-6 *med-* to measure'. See cognates s.v. *pamāta-*.

hamau 'to happen', II 100:219-20 *u japhai āṣṭaṇḍa hamau japhai ra na hanyai* 'and there was about to be a discussion; the discussion on its part did not take place'. Possibly infinitive **hamānā* to *hāmāte* 'happens, becomes'.

hamau 'bowl (?)', v 296v4 *ce hamau hauru hedā* 'he who gives a gift, a bowl (?)', see also v 296r1.

hampphā 'possessing', JS 4r1 *bala-cakravarttā sīre jsa hampphā mistā* 'possessed of the vast emperor's fortune' (BS *bala-cakravartin*). Participle to *hampphāj-*, not from *hampphuta-*.

hampphāj- 'envelope', Sid. 155r2 *haryāsā auṣai āṣṭe hampphājāṇa haysgā busāñāṇa* 'black cummin seed must be rubbed in the hand; it must be made to give scent in the nostrils', BS *ghreyam vā kṛṣṇa-jirakaṇu*, Tib. *tha-phe nag-po phur-mar phur-te* (*phur* 'rub in the hand'), *snar snam-par byaho*. Participle, JS 4r1 *sīre jsa hampphā* 'possessed of fortune'; possibly in broken context v 41, 56v1 (*ham*)*phāta-*. From base (s)p(h)ag- 'to envelop, hold'; *hampphīs-* 'to envelop, mix, join, connect' from (s)phag-*ś-y-* inchoative > *phīs-*. See also *phāta-*. To Oss. DI. *faxs* 'side', D. *xonxi faxsbāl* 'on the side of the mountain', I. *faxs*, plur. *fāxstā*, *sāryfaxs* 'side of the head', *āvvaaxs* 'near, round about', D. *āvvaaxs*; I. *iū-vāxryg* 'towards one side', to O.Ind. *pākṣa-*, *pāksas-* 'side' (as the 'enclosing part', like Iranian *kōš* 'side'). IE Pok. 792 *peg-* (without verbal forms), Lat. *pectus* 'breast', Tokhara B *pāscane*, A *pāśām* (dual) 'breasts'. The *-kṣ-* of O.Ind. is as always ambivalent.

hampphīs- 'mix, join', *haphīs-*, Sid. 8r2 *nva pacadā hwa hwa hampphīsāṇā* 'in order, each separately to be mixed', Tib. *go-rim bāin-du so-sor sbyar-ra*; Sid. 130r3 *ttye jsa vastā āstaṇma hampphīsāṇā* 'with this the bladder (BS *vasti-*) and the rest is to be associated', Tib. *hdi-las mas btan-ba-la sogs-par sbyar-na* (*mas btan-ba* 'to purge'); Sid. 105v1 *ttiḱye nimaṣai dūṣāṇi jsa spāsāṇā u hampphīsāṇā* 'after that with the *doṣa*-states it must be examined and connected', Tib. *dehi hog-tu nad-gāi dan sbyar-šin*. From *ham-* and *phīs-* < **phag-ś-y* to base (s)p(h)ag- 'enclose', with inchoative *-ś-*. See cognates s.v. *hampphāj-*. Above *haphīs-*.

hampphuta 'joined, possessed, held', to present **hampphūj-*, v III, 33v5 *rraṣṭu bādāna hampphuta hāmāre* 'they are rightly connected with the time', BS *samyak kālā prayuktāni bhaviṣyanti*, SuvO. 56v1-2 *ha(ṇi)phuta biṣṣu-n(i)na (iṣṣā)ma raysāna* 'associated with every kind of good taste' (BS *differt*); SuvO. 56v4-5 *ttā uysnaura ttisāna pāṣāṇyau chate jsa dātāna uspurra hampphuta hāmāre* 'the beings become possessed of splendour (BS *tejas-*), powers, complexion, appearance, complete', BS *tāni sattvāni tejo-bala-varṇa-rūpa-samanvāgutāni bhaviṣyanti*; *hampphva-*, Sid. 7v1 *hauva jsa hampphva* 'possessed of strength', Tib. *ñams-stobs dan ldan-pa yod-pas-na*; v 129, 1r2 *dātāna hampphva himāre* 'they are possessed of the *dharma*-doctrine'; preterite, JS 13r1 *erakāṇa hampphvai* 'you embraced in your arm' (like K. 40-20 *erkāṇa nāve* 'he took in his arm', = K. 43-138 *erki nāve*); Sid. 6v1 *hauta jsa hampphve*; Sid. 126r2 *arvāṇi jsa hampphva rrūna* 'oils mixed with medicaments', Tib. *smān-mar*. See also *haphū*. Compound, III 69-91 *haphva-jseṇi* 'with closed eyes'. See *hampphīs-*; noun *hampphau*. Not *ham-baug-* 'possess', see s.v. *paphūj-*. To base (s)p(h)enk- or (s)p(h)eng- (rather than *bheug-*, see *hampphuta-* 'bowed down'), beside (s)peud-, see s.v. *pūsta-*.

hampphuta- 'bowed down', v 261, 41r4 *śśāṇdo hampphutemū* 'I bowed to the ground'; Suv.P. 60r4 *pṛvā śāṇdā hampphve* 'bowed to the ground at the feet', BS *pāḍau śīrasā*, beside K. 138-945 *ajalā dastyau jsa pṛvā śāṇdā hampbujsye* 'with

hands in *anjali*-position, he bowed to the ground at the feet'. See *hampbujs-*, *hampbusdā*, *nihujs-*, *nihuisdā*, *nihuta-*. IE Pok. 152 *bheug-* 'bend', s.v. *hampbujs-*. For *ph-* and *b-* variant, see M. Parth. T. *pābvers-* and *pādfurs-*, s.v. *pūs-*.

hampbūs- 'join, get possession of (with instr.)', SuvP. 71v2 *cu jstā tti hampphūsīde jīvina* 'who are condemned to death, they get life', BS *vadhyās ca samyujyīṣu jivītena*. From **hampphūj-*, *hampphuta-* 'join' with inchoative *-ś-* to base (s)p(h)enk- (or *-g-*).

hampphau 'union', v 78, 149r1 *u imā nā mūstā hampphau hāmē* 'and to-day for them there is a great collection', Tib. *den chos chen-pohi rnam-pa dan ldan-pur hgyur-ro*; Z 11-14 *ne nā gvāysā brīna ne vā hampphau ci nā ysāṣṭā suhattā* 'not pleasant is separation from their dear one nor union with him who is their enemy', parallel BS *priya-viyoga-duḥkham*; *apriya-saṃprayoga-duḥkham*; similar in v 353-19, 3b5 *hampphau*. Noun to *hampphuta-* 'joined', *hampphūs-* 'be joined', BS *samyojaya-*, hence from **ham-phauga-*.

hampbaci jsa 'in summary', K. 101-34-5 *bīṣṭa gyasta baysa himāre hampbaci jsa tcihguṣi kūla* 'in all places are *deva* Buddhas, a total of forty (or fourteen?) *koṭi*-millions'; v 249, 775-6 *bīṣṭa gyasta baysa himāre hampbaca jsa*; I 137, 45v1 *hambica jsa*, BS *samāsa-*; II 76-2-7 *kvamḍye hampbaci jsa mūri pasti* 'for the man he ordered in total the *mūrā*-coins'; K. 61, 40r2 *tvā ssa-byūryi mahāprajñā-pārāme hīya hambeca tteṇḍi masū uysāṣe yūḍe* 'this summary only so much of the hundred-myriad-unit Mahāprajñā-pāramitā he had taught'. From older *hampbirsta-*, present *hampbrih-* 'put together' (*-rsti* > *-ci*).

hampbajsa 'general', and *habajsa-*, Sid. 6v5 *hambairstau gūnyau jsa hampphva diṣṭi hampbajsa busti ṣṭe*, 'the district (BS *diṣṭā*) possessed of the combined characteristics is to be known as general', BS *samśṣṭa-lakṣaṇa-upeto deśaḥ sādharmaṇaḥ smṛtaḥ*, Tib. *yul skam gser-gyi cha hdren-ma ni nad kyan hdren-mar hygur-ro* (*skam* 'dry', *gser* 'wet', *hdren-ma* 'mixture'); Sid. 150-12 *hampbajsa gūnā* 'general symptoms', Tib. *spyihī mēhan-ma*; Sid. 15r5 *habajsa ttū hvata ṣṭe* 'it is stated to be general', BS *sāmānya-*, Tib. *spyihī cho-ga bstan-pa yin-no*; Z 10-20 *hampbajsa brāmata* 'bodhi-knowledge common (to the two vehicles)'. From *ham-bag-* 'to share in common', see cognates s.v. *būṣṣ-* 'give', and *hambā* 'share'.

hampbañ- 'bind together, compose (writings)', Z 24-385 *dātā māñanda hampbañḍā sulāva* 'they compose sayings like the *dharma*-doctrine'; participle, Z 5-3 *hvanaino āhan hampbaste tcamna lova bitandu* 'he composed a fabulous tale whereby the world (BS *loka-*) was bewildered'; v 309-17, 2a1 *dva hampbasta ṣṭā ttī hv(ṇde?)*; ibid. 2 *dva hampbasta*. See above *habasta-*; from base *band-*, s.v. *bañ-*.

hampbaḍ- 'roll together, compact', Sid. 15r4 *arvāṇi hīye kaṣi le hampbaḍāre* 'the *kaṣāya*-decoctions of medicaments are well compacted', BS *samvartita-osaḍkaḥ pāko*, Tib. *smān-gyi phye-ma legs-par hḍres-pa gyur-na* (*hḍres* 'be mixed'). Here *le* is from Tib. *legs-par* 'well'. Sid. 2r3 *pvaīskyāṇi hampbaḍāne hīvi piṣkalā* 'chapter of the compacting of faeces', Tib. *rtug skam-gyi lehu*. From *ham-vart-* see s.v. *baḍ-* 'to roll' (beside *gaḍ-* 'to roll' < *gart-*). IE Pok. 1156-8 *uer-t-* 'turn'.

hambāḍa- 'filled, full' participle to *hambīr-*, *hambēr-*, see also *habnāḍa-*, see s.v. *hambēr-*, also *hambār-* K 53·9·6 *hambārā āvama* 'fulfils desires'. SuvO. 68r6 *hambāḍa purra tsargya* 'face of full moon', BS *pūrṇa-sāsāṅka-vakra* (voc. sing.); v 346, 1a1 *hambāḍā āya* 'might have been filled'; K 60, 37r3 *bāṇidhasatryām jsa hambāḍa* 'filled with bodhisattvas'.

hambār- 'fill', Bcd 47r1 *hambārī bhadrā-carya dāna parā-hā:na* 'may I fulfil the good-career with the dharma-doctrine, with morality' (=BS *śīla-*); K 53·9·6 *hambārā āvama* 'fulfils desires', = K 62, 76v4 *habara āva*. From *hami-pārāya-*, see *hambēr-*. IE Pok. 798-800 *pel-*, *plē-*.

hambā 'stage of life', v 316·18 *cu jśinn hieṭ hambā* (= Sid. 6v5 *hamb(ā)*) *śi drrai-padya šte* 'what is the stage of life, that is three-fold', BS *vayo* 'pi tri-vidham', Tib. *na-čhod kyan ruam-pa gsum-ste*.

hambā 'amount; share', Sid. 139v5 *samānakā hambā jsa* 'with moderate amount', Tib. *ran-par*; plur. II 222·20·2 *hambāta*; JS 15r1 *hambāya*; with pronoun II 76·7 *hambā-t-i*; v 272, 1a *drraiṣ hambā-v-i* 'his share 30'; gen. plur. II 114·107 *hambāyām*; III 92·244 *hambāyi*; Sid. 122r4 *hambāni* 'part', Tib. *cha*; IV 722 *hambāni haraṣṭādā* 'they have presented the amount'; v 304·5, 1a2 *hambāni ye paṇsayi* 'the amount was 500'; inst. sing. II 62·7 *ysāri hambāna* 'with amount 1000'; v 272, 1b2 *hambāna mū(ri)*. See also above *habā*, *habāna*. From **ham-bāga-* to base *bag-* 'to share', see cognates s.v. *būṣṣ-*. To M.Parth.T. 'mb'g 'companion', Zor.P. *hambāy*, M.Pers.T. *hmb'w*, plur. *hmb'w'n*, Pāzand *hambāe*, *hambāi*.

hambākya- 'shared', Sid. 128v2 *tyāṃ hambākyaṃ hīya gunā* 'the marks of those shared things', BS *veṣṭana-lakṣaṇa*, Tib. *de-rnams spyiḥi mēhan-ma ni* (*spyiḥi* 'general'). Adjective to *hambā*. See also *hambajsyā-* 'general'.

hambāḍa- 'filled', Z 24·187 *ttiyā hastaṣṣei rūvu vīri hambāḍe ysania-śśandau harbiṣṣu rrūndete jsa ttīlā* 'then in shape of a young elephant (BS *hastin-*) he filled the whole world with light then'; K 57, 25v4 *aysā hambāḍā yudai dasāṃ pārāme* 'I have fulfilled the ten *pāramitā*-perfections'; K 3, 139v2-3 *ne muhu ho(ṭa)na nū ko tvo patāraho hambāḍu yaṇāmā* 'we are not able so that we can fulfil this thing', Tib. *bdag-dag-gis ni gnas de yons-su dzogs-par byed mi nus-kyis*, translation E. Lamotte, 240 'nous ne sommes pas capables de réaliser ces choses'. Participle to *hambār-*.

hambāta 'shares', v 222·20·2, plural to *hambā*.

hambār- 'fill', SuvO. 54v2 *hambārāṣce kāḍāna* 'for filling', BS *paripūraṇāya*. Preterite, *hambāḍe* 'he filled' (Z 24·187). From *hami-pāra-*, see s.v. *hambēr-*.

bambālka- 'fear', Z 4·114 *cvi ye hambālke yaṇāte o yā vā pṇāṇāte hūṇa* 'to whom one may cause fears or may terrify in a dream', followed by *kho ju tte hambālke ne keitā o puṇa ciyā biysendā* 'as he does not think of those fears or terrors when he awakes'. Hence dyadic with *puṇaṇa* 'fear'. From *bāya-* 'fear', **hambāyakā-* with intrusive -l-, to N.Pers. *bāk* 'fear' (**bayāka-*). For intrusive -l- see *buḷsta-*. IE Pok. 161 *bhōi-* 'fear', see s.v. *baya-*.

hambāvi 'his share', see s.v. *hambā*.

hambica 'summary', see *hambāca*, BS *samāsa-*, from *hambirsta-*.

hambīth- 'retain', Sid. 18v2 *ṣi (sam)ni garkhā, ga hambīthe* 'the faeces is heavy, the faeces is retained', BS *grāhi-*, Tib. *lci-ba yin-te, phyi-sa sri-bar byed-cin*; adjective, Sid. 5v3 *saṃmā hambīthiākā* 'compacting faeces', BS *grāhi-*, Tib. *rtug skams-su byed*. See III 54·80 *habikṣau* 'I change' above. From *ham-vṛdya-*, see *bīṣh-* 'writhe'. IE Pok. 1156-8 *uer-t-* 'turn', s.v. *bad-*. For *ga*, see s.v. *gga*.

hambīḍā 'is filled', see s.v. *kambīr-*, and Z 4·4 *pīde*.

hambitta 'pierce', 2 plur. imperative, Z 24·414 *halahala hoḍa nā hambitta pāhatta* 'give them noise (BS *halāhala-*), shoot, strike'. From base *vaid:-vid-*, see *bitte*, s.v. *bid-*.

hambīr- 'be filled', to causative *hambēr-*, participle *hambāḍa-* causative *hambāḍa-*, Sid. 149v4 *cu tciṃmaṇā āṣkyāṃ ṣṭa hambīrīṇḍā āchā biṣā jīṇḍā* 'whose eyes are filled with tears (= *āṣkyau jsa*), it cures all diseases', BS *pilla-*, Tib. *nūg mēhi-mas gan-ba sel-to*; Bcd 56v4 *hambīrī ma ṣṭa krra biṣa aharāna* 'may this course all without remainder be fulfilled for me' (BS *differt*); III 129·10 *pārāṃ hambīrīṇḍe dasau* 'may they fulfil the ten *pāramitā*-perfections'; and *ibid.* 11; K 58, 27r4 *puṇya-jūna-sambhāra hambīrīḍa* 'the masses of merit (and) knowledge are fulfilled'; K 58, 28v1 *na vara samā(hā)ṇa hambīrīḍa* 'not there are the trances (BS *samādhiāna-*) fulfilled'; Z 3·25 *thatau hambīrīṇḍā kṣīṇḍā būmā biṣṣe* 'swiftly are fulfilled receptivity and all (other) stages' (BS *kṣānti-* and *bhūmi-*); 3 sing. Z 6·31 (= S. Konow, *Saka Studies*, 112) *śśa-kārāṇa naukya hārāṇu kvī tsāṣṭatātā hambīḍā* 'by the letter *śa-* it is the acme of things where its quiescence is fulfilled'; K 57-8 (20 times), K 57, 24v1 *pārāma hambīḍā* 'the *pāramitā*-perfection is fulfilled (carried to fulfilment)'; K 61, 39v4 *bāysūṣṭā hambīḍa* 'bodhi-knowledge is fulfilled (= attained)'; IV 11·4 (and 8) *hīṇa hambīḍi* 'it is filled with a dam (weir)'. See also Z 4·4 *pīde* 'is filled'. Parallel SuvP. 70v2 *pārāme uspurri kṣṣ hambīrī* 'may I fulfil fully the six perfections', BS *pureya ṣaṭ-pāramitā anuttarā*. From **ham-parya-*. See cognates s.v. *hambēr-* and *uspurra-*; Z 4·4 *pīde*.

hambīrā 'he fills', III 27, 36a4 *ci...lovadātā haudyau raṇnyau jsa hambīrā haurq hīḍi* 'who fills the cosmos (BS *loka-dhātu-*) with the seven precious stones, gives it as gift', BS *loka-dhātuṃ sapta-ratna-paripūrṇaṃ kṛtvā...dānaṃ dadāti*. Later from *hambērā*, see *hambēr-*.

bambīrte 'he mixes, joins', 3 sing. present to *hambīrīh-*, *hambīrsta-*, III 91·205 *daṇḍā jṣāṇāṇā khu haṇṭsā hambīrte khū drāṇi hami khu haṇṇāḍā* 'it is to be boiled so much that it mixes together so that it becomes such that it unites'. From **ham-riḍatai-*.

hambīrsta- 'mixed, joined', participle to *hambīrīh-*.

hambālsta- 'inclined to', v 183a2 *hambālstāna hārna*, BS *saṃgraha-vastu* 'friendly behaviour'. From *ham-vart-*, base *vart-* 'turn, behave', see cognates s.v. *baḍ-*.

hambīsa- 'heap, mass', v 68, 8v1 *puṇṇimā hambīsa* 'mass of merit', BS G 37, 4a7 *puṇya-skandha-*, note also *haṇḍāta-*, BS *skandha-*; Z 22·139 *hambīsa ysarnā kase vīrā* 'heaps of gold in the inner chamber'. From **ham-paisa-*, M.Parth.T. 'mbys 'heap of corn', M.Pers.T. 'mbys, Oss. D. *āmbes*, I. *āmbis* 'half'. Possibly 'beaten together, compact' and so 'heap', like O.Ind. *saṃghāta-* 'striking together; heap, mass', hence base *pais-* 'to strike', with *ph-* in *phīsina-* 'seal' ('struck mark'), beside Sogd. Bud.

- pyz-*, *pyšt* 'to beat', Yaṇ. *piž-:pišta* 'to grind' (with *-z* < IE *-ǵ-*). Variation of IE *k̑* and *ǵ* is familiar also in IE Pok. 795 *peik-*, *peig-* 'be hostile'.
- hambista-** 'put together', III 60:43 *sūttri*... *hambistā hviṃde* 'the *sūtra*-text is preached in summary'; III 61:57 *hambistāna sūttrā* 'the *sūtra*-text in summary'; V 255:1106 *hambistā štāna āṃ baysuštā pariṇāmāṃ* 'in brief may I ripen bodhi-knowledge'. From *hambirsta-*, participle to *hambrih-*. See also *hambaca* 'summary' < **hambirsti-*.
- hambuj-** 'bow down', preterite *hambujasya-*, K 138:945 *pyā śaṃdā hambajsyē* 'he bowed to the ground at the feet' (Tib. differt); K 141:1016 *pyā śaṃdā hambajsyē*, Tib. *btad-de*; K 139:960 *habajsyāmdā* 'they bowed', Tib. *btud-de* (*btud* 'bend'). Adjective, V 190:176, 1b2 *śaṃdo hambajśā* 'bowed to the ground'; with *-aka-*, III 134, 26a1 *śaṃdā hambajśai*; and V 200, 68a1; II 71:1 *neri śaṃdā hambajśai hāṇṇi* (for *hambujśai*) 'bowed down to the ground I speak to my wife'. See 3 sing. *hambuśdā* 'he bows'; *hambhata-*, with *-ph-*, and *niħaj-* 'sink' with *-h-*. From base *b(h)aug-* 'bend', Balōčī *bōg* 'bend, knot, joint'. IE Pok. 152-3 *bheag-*, O.Ind. *bhājāti*, *bhagna-*, *bhogā-* 'bend'. See for bases Iranian *baug-*, Iran and Islam (Minorsky Memorial Volume, 1971, 67-8).
- hambūta-** 'rotted, festering', Z 5:16 *trānu māṇaṃdu kho hvandā hambūtā hambadā ysūna* 'just as in a man a fester filled with pus', =Manj. 133 *khu ja hvāṇ(d)ye bida habada habu ysūna* 'as on a man a fester filled with pus'; Z 5:18 *samu kho hambūvu beittā harbištā āchai jīye* 'just as one opens a fester, all the disease of it ceases', =Manj. 135 *sa khu hve habu beitta habesa āch(e) jīye*; III 90:184 *stana-orriddhi tcebeje u hambvā* 'it scatters breast-swelling (BS *stana-urddhi-*) and festers'; III 90:189 *gāṃmi, habva, haśā* 'tumour (BS *gulma-*), fester, swelling'. From base *paa-:pū-* 'to rot', Av. *puyeiti*, *paviti-*, *pāiti-*, Zor.P. *pūsēntan*, *pūtak*, *hambūsitān*, N.Pers. *pūsīdan*, *ambūsitān*, *pūdah*, Sogd. Man. 3 sing. *prwt* 'rots', Chr. *prwtgy* 'rotted', Oss. D. *āmbajm*, *āmbud*, causative, *āmbaum*, *āmbud*, I. *āmbijyn*, *āmbyd*; D. *pūra*, *pāra*, I. *but'ro* 'rotten tree-trunk'; Šuynī *pi-*, *piy-:pud* 'to rot', Rōšānī *pai-:pud*, Yazg. *piw-:pod*, Šuynī *pāḍj*, infinitive *pidōw*; Waxī *pitk*, Yidya *pīo*, Sanglēčī *pū-* 'to rot', *puduk* 'rotten', Armen. lw *p'out* 'foulness'. See *puva*, *phuva*, *phūḍa-*, *habva*, *habu*. IE Pok. 848 *peu-*, O.Ind. *pūyati*, *pūti-*, Lat. *putreō*, *patridus*.
- hambursta** 'grown together', Sid. 143r2 *tī vā haṃbarsta haṃmā līya gūnā* 'these are the marks of the wound grown over (healed)', BS *vraṇa-suddha-*, Tib. *rma rub-pahi mēhan-ma*. From *ham-raud-* to 3 sing. Z 22:128 *haṃbraittā*, see cognates s.v. *rruv-* 'grow'. For *haṃbursta-* **ham-rusta-* and *hambirsta-* **ham-rista-*, note also *buṛḍā* beside *būṛḍa-*.
- hambūvu** acc. sing. 'fester', see *hambūta-*.
- hambuštā** 'it is fitting', III 49:36 *ysana brātara šuje pātā ni hambuštā khvai ye hvīdā* 'kinsmen, brothers, one another, then it is not fitting if one eats him'; K 41:52 *ne habaušta gyasta ša rrušta tti khvai sa(tta) śaṃdya biḥā* 'it is not fitting, O King, for the sovereignty, if you grovel on the ground to a being', =K 43:170-1 *ne habauštī gyasta ša rrušta tti khvai satta tta śaṃdya biḥā*. See *haṃbus-* 'fit; suffice'.
- hambuśdā** 'bows down', Z 22:194 *pātco hambuśdā śśando* 'then he bows to the ground'; Z 22:268 *paṃja-maṇḍala po balysā hambuśdā śśando ttīyī* 'he bows the *pañca-maṇḍala* to the ground at the feet of the Buddha then' (BS 'fivefold limbs on the ground'). From *haṃ-baj-* 'to bow down' with **bujatai* > **būḥde*. Cognates s.v. *hambaj-*.
- hambuśdā** 'attains, enjoys, possesses', Z 10:32 *dasamo haṃberāte būma daśyo pātāṇyau ja hambuśdā* 'he fulfils the tenth *bhāmi*-stage; he is possessed of the ten powers' (BS *daśa-bala-*, parallel to BS *duśa-balaṃ paripūrya*). See *bajšana* 'feast' and *hambhata-*; without preverb *baje*, *būka*, *bya*.
- hambus-** 'to fit, suffice', above *habus-*, II 68:4 *drāma ahaṃbusana salā hve cu pūrā na nā hambuśdā se eṣṭyayī* 'he spoke such an unsuitable word, what (things) are not suitable for the son, saying, It is settled'; 3 sing. III 49:36 *ni hambuštā khvai ye hvīdā* 'it is not fitting if one eats it'; K 41:52 *ne habauštā*... *khvai sa(tta) śaṃdya biḥā* 'it is not fitting if a being rolls on the ground to him' (see above s.v. *hambuštā*); adjective *hambusana-* 'fitting', Sid. 121r5 *hambusaṃ*, Tib. *chog* ('suffice'); II 127:29 *khve moṇi lyāṇi āstaṇna nva hambūsaṃ kāma-ṇi ni būdāmdā tye* 'if the rations (*lyāṇi*, Chinese *liang* 'grain, rations', K 541:2) and the rest were not acceptable to you (-e) according to your wish', translation AṀ, n.s., II, 1964, 18; Sid. 8v5 *hambusata*, =V 318:54 *hambusāna*, Tib. *phan-ba rams*; Sid. 8v4 *ahaṃbusana hwaḍa khuṣṭa* 'unsuitable food (and) drink', Tib. *kha-zas mi hphrod-pa*, Sid. 103v4 *haṃbusina ṣṭāte* 'may be suitable', Tib. *hos-pa* ('suitable'); V 128, 2a1 *ṣṣahānyau hambuśā* 'with good qualities fitting'; V 216r3-217r4 *tte hambusaṃ ye khve ttā arva haṃsaudā yaṇa* 'it would so be suitable for you (-e) if you can collect the medicaments' (see SDTV 82). From base *bau-* 'to suffice, fit', **ham-bau-s-*, to Sogd. Bud. β'w 'satiety, abundance, sufficiency', β'wčyk 'sufficient', Armen. lw *bauem* 'to suffice', *bauakan*, *bavandak* 'complete', Zor.P. *bavandak* 'complete, perfect'. IE Pok. 146-50 *bhea-* 'increase', specialised in meaning in Iranian.
- hambeca** 'summary', K 61, 40r2, see s.v. *hambaca*, from **hambirsti-* to participle *hambirsta-* 'put together', for BS *saṃāsa-*.
- hambette** 'stops, blocks', Sid. 13r3 *a cvai va saṃgā haṃbette*, *tvā naṣeme*, =V 322:135 *u cvai va saṃgā haṃbette tvā naṣeme* 'and when for him the stone obstructs, it eases it', Tib. *rdehus hgags-pa sel-to* (*hgags* 'stop'); Sid. 142v3 *śālamāṣṭā haṃbette tta tta biraṣṭā ṣṭe* 'it obstructs to one side, so it is explained', BS *piṇḍita-unnata-*, Tib. *phyogs-gcig-tu mthon-po čog-čog-por hbyan-ba yino*. From base *band-*, *bad-* 'to bind', see *baittā* in the same context, rather than from **ham-vādāya-*.
- hambēr-** 'to fill', causative to *hambīr-*, participle *hambūḍa-*, present, SuvO. 56r3 *haṃberitmi* 'I fill it', BS *paripūrayi-ṣyāmi*; Z 10:32 *dasamo haṃberāte būmu* 'fulfils the tenth *bhūmi*-stage' (see s.v. *hambuśdā*) parallel BS *paripūrya*; SuvP. 70v2 (1 sing. optative) *haṃberī* 'may I fulfil', BS *pureya*; SuvP. 66r2 *haṃberī*, BS *prapūraye*; V 78, 4r4 *haṃbera nā āysagamu* 'fulfil our desire', Tib. *bdag-čag bsam-pa rdzogs-par mdzod* (*bsam-pa* = BS *saṃkalpa-*); V 189:137, 1v4 (lost context) *haṃbero*; participle, see

hambāda-, but also intransitive *hambāda-*; present, Bed 47v4 *hamberamcā badra-carya dāna parāṃnu* 'fulfilling the good career with the dharma-doctrine, with śīla-morality'; BS *bhadra-carīṇ paripūruyamāṇuḥ*; adjective, K 90·740 *harbiśaṃ utamāṃ haṇberākā* 'fulfilling all desires'; noun, v 182, 43v2 *śśamanānu śśahānu hamberāmatu* 'fulfilment of the good qualities (śśahānānu) of the ascetics' (BS *śśramaṇa-*). From base *par-* 'fill', Av. *par-*, *parən-*, participle *parəna-*, *ham.pūfrāiti* 'fills (the belly)', Zor.P. *purr, uspurrik*, Armen. lw *spaṛ* 'complete', *spaṛazēn* 'fully armed', *spaṛ-spuṛ* 'completely', N.Pers. *siparī, isparī* 'perfection, end', Aramaic Pers. *'spru-* 'careful' (from 'perfect'). IE Pok. 798–800 *pel-*, *plē-*, O.Ind. *pīpartī, pṛṇāti, pūrṇā-*, *prāt*, Greek πλῆτο, πλεῖος 'full', Lat. *plēō, plētus*, Celtic O.Ir. *linaim* 'I fill', *lān* 'full', Got. *fulls* (-lun-), Lit. *pilnas*, O.Slav. *plūnū*. See also *uspurra-* and *pīde*.

hambairca 'combination', Sid. 149r1 *hamanṅa viścāñā tvā haṇbairca* 'that combination (mixture) is to be employed equal', Tib. *cha bñams-pahi sten-du* (*sñom* 'to make even'). See *hambeca*, *hambaca* 'summary' to participle *hambirsta-*.

hambairsta-, see *hambirsta-* 'joined', to *hambrih-*.

hambrāñ- 'cause to grow together', Sid. 5v3 *hambrāñākā*, BS *ropaṇa-* ('making a wound join up'); Sid. 10r3–4 *u viranāṃ hambrāñāka* 'making wounds (BS *vraṇa-*) grow together', Tib. *rma...sel-to*; Sid. 144r2 *kaniā haṇbrāñe* 'heals the wound', Tib. *rma sbyon-zin* ('cleanse'); Sid. 121r3 *haṇbrāñāñā* 'to be made to grow together', Tib. *sbyar* ('join'); Sid. 143v2 *haṇbrāñe*, Tib. *hadrub-par hgyura* (*hadrub* 'heal'); Sid. 143v1 *haṇbrāñe*, Tib. *skye-bar byedo* ('make grow'); III 90·181 *haṇbrauñe*, Tib. *skye-bar byedo* ('make grow'); III 90·190 *haṇbrrauñākā*; noun, Sid. 138r2 *cu kaṇmā haṇbrāñe hiya krra* 'what is the treatment for the growing together of the wound', Tib. *rma gso-bahi cho-ga* (*gsa* 'cure'). To *haṇbruittā* 'it grows together', *haṇbursta-* 'grown together'. From base *raud-* 'to grow', *ham-rud-* > *haṇbr-*, see cognates s.v. *rruv-* 'to grow'.

hambrriṃṭta 'grows together', I 161, 76r3 *dvāsā-salūṇ-jśm viram haṇbrriṃṭta* 'a wound of twelve years heals' (BS *vraṇa-*), later form of *haṇbruittā* **ham-raudati*. Cognates s.v. *rruv-* 'to grow'.

hambrīh- 'mix, join, combine, summarize', participle *haṇbirsta-*, I sing. v 36v10 *haṇbrīhyā* 'I share', N 1644 *haṇbrīhā*, v 255·1105 *haṇbrīhe*, v 255·1106 *haṇbrīhūṃ*; v 168, 7b1 *haṇbrīhi*; 3 sing. III 91·205 *haṇṭsa haṇbirtte*; v 29, 42r3 *puñā haṇbrīhāte*; 3 plur. III 130·37 *haṇbrīhāre*; Sid. 133r1 *haṇbrīhāñā u saṇkheḷyāñā* 'to be mixed and to be smeared on', Tib. *sbyar-bas bsku-bar byaho*; SuvO. 36r5 *haṇbrīhāñā* (BS omits). Participle, v 170·302, 2r2 *ne nā dharma-diśane bhāyā haṇbārste sye sye nanaṇā brahmasvarā* 'of the exposition of the dharma-doctrine, the soft brahma-voice has not joined each ray'; Sid. 9r4 *haṇbersta* 'mixed', Tib. *bsres-pa* (*bsres* 'mix'). See **haṇbirsti-*, *haṇbaca* 'summary'; K 68·188–9 *haṇbirstā dijsāñi* = K 71, 10v1 *hambaista dijsāñā* 'it is to be held in short form'. See *haṇbista-* above. Without nasal, see *habrīh-*. From base *raiθ-* 'mix', see s.v. *ārīh-*.

haṇbruittā 'grows together, joins up', see *haṇbursta-*, causative *haṇbrāñ-*, v 70, 8v4 *tīti śā vraṇā haṇbruittā*

'then for him the wound heals', BS G 37, 12b3 *tadā branāt parimucyate*, Tib. *dehi rma hcho-ba hgyur-ro* (*hcho* 'heal'). See *hambrriṃṭta*.

hambroṣṭa- 'penetrate, approach', 3 sing. Z 5·28 *kha ju ttavai naṣṭhanā hvandū thatau hā vīra haṇbrauṣṭā* 'when fever issues in a man, it swiftly penetrates upon him'; preterite, Z 5·103 *trānu hā śśāya hambroṣṭa patā balysā samu kḥo ju pūri* 'the Śākya men so approached before the Buddha as a son does'; Z 5·109 *hāṣṭa haṇbroṣṭā patāna balysā* 'he approached before the Buddha'. From *ham-raṣṭ-* or *ham-rauṣṭ-* to base *rap-* or *raup-* 'mount'. See also *brāh-* and *prūva-*.

hambvā 'fester', III 90·184 *stana-vrridhi tcaḷaje u haṇbvā* 'it scatters breast swelling and festerings'; III 90·185 *habvā tcaḷaje* 'removes festers'; III 90·189 *gāmi, habva, haṣā āsye haṇdeve* 'it matures tumour (BS *gulma-*), festers, swellings, itches'. See *haṇbūta-* to base *pau-*; *pū* 'to rot'.

hambvekye 'abuse', K 39·149 *hambvekye yaṇde*, = K 30·219 *habvākya yada*; K 30·223 *ttraḷṣa* (BS *tikṣṇa-*) *habvākya pajarūna salāvu* 'sharp abusive (dyadic) words' (BS *saṃlāpa-*). From **hambava-* or **haṇbuva-* to *būñā-* 'talk', Armen. lw *hambau* 'fame, news, report' *hambauem* 'to praise, publish', *hambauim* 'to be renowned', Georgian lw *ambav-i* 'tale'.

ham-masā 'wholly' from **hama-masa-*, III 84·45 *drāni hera haṇ-masā cambūlq maṇ ṣṭāre* 'such thins of his here are altogether vacillant'. See *hama-* 'all' and *mase* 'size, amount'.

hamy- 'change' in plural III 14·30 *bāḍa hamyāri* 'times change'. See *hamih-*.

hamya- 'become, been' from older *hāmāta-* participle to present *hāmā-*, *hāmāte* 'he becomes'; I plur. II 96·86 *hamyadūṃ*; III 75·219 *haṇmyadūṃ* 'we were'.

hamraṣṭa 'always', see s.v. *hama-* 'all'.

haya 'binding', K 100·290, from *hai-*; *hi-* 'to bind, tie', see s.v. *ḥṭai* 'untied, opened', and K 100·290 *haiya* 'binding'. See the full text s.v. *pāṣai*.

haya- for *hiya* 'own', K 26·134–5 *rrespūra h(r)ye peñā jsa* 'with powers of the prince' = K 35·83 *rrispūri peñāṃ jsā*, = K 18·205 *rrispura hiye peñau jsa*.

hayār-, *hayir-* 'to sport, rejoice', v 247, 17a4 *haurīe havi jsa hayaramāḍ* 'delighting in the power of the gift', BS *dāna-bala-abhirata-*; v 248, 19a2 *hayiramāḍ* v 247, 17b4 *haṇramyadā*; Manj. 284 *hayarāma pātca pajyau jsa kāma-guṇya byauda phira* 'sporting, then possessed greatly of the five amorous qualities' (BS *kāma-guṇa-*). See *hayār-*.

hayavū 'leadership (?)', K 65·83v4–84r1 *kṣatta-garbha hayavū carya hamāve* 'may there be (for me) the leadership career of Kṣitigarbha'. As protector of travellers with the mendicant's staff, Kṣitigarbha may be called **fra-yavuha-* 'leading forward', or, if the second syllable has a shortened *-a-*, **fra-yāvuka-* to the base *yau-*; *yū-* 'to lead a troop'. The suffix *-uka-* (> *-ū-*) is adjectival of the agent or instrument. The Kuśān title *yavuga, yavu'a* (in Kharoṣṭhī script) represents *yavuka-* or *yāvuka-* 'troop-leader', like Greek στρατηγός, on coins Kharoṣṭhī *stratega-*, and like Kroraina *hinajha*, Khotan Saka *hīnāysa* below. From this *yau-*; *yū-* comes also O.Ind. *yūtha-*

'troop, herd', *yūtha-nātha-*, *yūtha-pa-*, *yūtha-pāla* 'leader of a troop' (see s.v. *candurno*). See also *hayāka-*; and for *-ñ*, see *hārū*.

hayāka- 'traveller (?)', II 74:37 *śau hayākā pūcā vā tsve śacū* 'one traveller (?) next came here to Śa-ṣou'. Possibly from **fra-yavāka-* or **frayvāka-* connected to *yau-:ya-* 'form a troop, travel'. For *-yav-*, *yav-* > *yv* > *y* note also *rrav-* 'to grow' base *raud-*, whence *hambrūtā* 'grows together' **ham-raudati*, and thence causative *hambrūtā-*, *hambrāt-* and the verbal noun **hambrūmatā-* in *hambrūme*, with lost *-v-*. See s.v. *hayavū*.

hayār- 'to play, sport, be merry', 3 sing. Z 24:215 *kho ye hayādā* 'as one sports'; 3 plur. V 389, 19v5 *śā suhā* (BS *sukha-*) *cu hayārīndi ośka balysi paruaya* 'this is the joy in which they are happy always in the command of the Buddha', BS G 37, 14b1 *sukham bhavati ramante jina-śāsane*; V 111, 33r3-4 *ramāro hayirāro* 'they may rejoice' dyadic, BS *abhirameyah*; Z 3:58 *ramīndi hayirīndā*; infinitive, Z 14:84 *kho nī kāmāte hayāde* 'as it pleases them to rejoice'; participle *hayaramāda-*, V 247, 17a4 *hauriye hauri ja hayaramā* 'happy in the power of giving'; V 248, 19a2 *hayirūndā*, BS *abhirata-*; noun *hayārūñā-*, SuvO. 24v3 *anānāva-viṣyā ne vara hayirūna stā* 'being unpleasant, no joy is there' (BS *amana-āpa-*), BS *nir-abhirameyah*, Tib. *mān-par mi dgah*; V 293, 12a2 *hayārūñā*; SuvO. 56v4 *hayirūne varāśāre* 'they enjoy pleasures', BS *ratim anubhaviṣyanti*; V 112, 34v7 *hayirūne pagyāṣāre* 'they accept pleasures', BS *ratim anubhaviṣyanti*; with *-āmātā*, Manj. 284 *hayarāma pāca pajyau ja kāmāguṇya byaada* 'sporting, attaining the five amorous states' (BS *kāma-guṇa-*); K 34:68 *rimāme tcrikyām hūyirāme būsā* 'joy, amour, pleasures, jestings', with variants = K 18:197 *ramaumai buśa haḍaraumai tcaśkye*, = K 26:129 *ramāme buśa haḍaraumsai tcarakye* (*d* < *ly* < *y*?). From **fra-krya-* to base (s)*kar-* 'to play', see *āyidetu*, *tarkā-*, IE Pok. 935 (s)*ker-*, Greek σκαίρω 'dance', Lit. *skrieju*, *skriėti* 'to dance, circle', O.Norse *hrista* 'to shake', O.Ind. *kridati* 'play'.

hayu 'friend', II 79:11 *nāgaidrāmā sīhā hayu maistā* 'Nāgendrāma Sīpha, great friend', see *hayūna-*.

hayūna 'friend', SuvP. 63v2 *hayunām*, BS *mitra*, Z 24:449 *ysanyau hiśādyau hayūnyau ja* 'with kinsmen, relatives, friends'; V 58, 128v1 *odā balysūste yanīndā kye hayūñu* (acc. sing. to *-i-* stem) 'up to bodhi-knowledge who make the friend'; V 147, 127b3 *asāda* (BS *asiddha-*) *hayūna* 'bad friends'; III 130, 1b4 *ysañau hayūñau* 'with kin, with friends'; V 262, 1a4 *hayūna īdi biśi* 'all are friends'; III 127:23 *maistāni hayūñau hīya* 'of great friends', instr. sing. JS 35v4 *hayamāna*; with *-ka-*, III 59:17 *hayūnakayau ja*. Abstract, Bcd 49r4 *hayūndausti ja* 'with kindness', BS *mitrā*; V 118, 67r2 *dātā hayūnaustā tcerā* 'service must be made to the dharma-doctrine', BS *dharmihūn janayet sevān*; adjective to abstract, SuvO. 5r6 *hayūnaustīnei aysmū* 'kindly mind', BS *maitri-citta*; V 106, 29r3 *hayūnaustīmai-y-ū aysmū*, BS *maitri-citta-*. From **ha-yāuna-* 'of the same place' to AV. *yaona-* 'place', but it would be possible to consider *hai-* 'to bind', Av. *hiθa-* 'companion (?)'. Note also Oss. D. *xādzarā*, I. *xādzar* 'house' from **ha-cāra-*.

hays- 'drive', conduct, transact, make', participle *hašta-*,

Sid. 104r1-2 *neva pacaḍā uspurāñña* (so) *vīra haysānā* 'to be done in order fully', BS *kramam*, Tib. *rim bzin-du mthar-gyis byas-nas* (*mthar-gyis* 'gradually'); Z 22:331 *śṣaddo twiṣṣe haysīndi* 'they destroy faith' (BS *śraddhā-*); IV 11:7 *āṣiñji vī hā hwaṇḍi haysa* 'conduct the men to the reservoir'; II 20, 12b6 *ysāda haysira a vilaka* 'you should conduct the old and the small'; III 15:36 *a hwaṇḍam sāni pha himāri a ba dū haysīdi* 'and the men's enemies are many and (=but) they do little injury'; II 17:56 *kiri māni bemda haśdā kha ysāda hwaṇḍi pa* 'he conducts upon (against?) our work; when the old men...'; II 28:35b4 *jsārū thiyau vā ṣapāñara haysa* 'at once convey the corn here to the cooks'; II 36:10:6 *stāra haysīdi* 'they drive the large beasts (horses)'; K 153:33 *baka ādarna neravabāsa hayside* 'by little respect (BS *ādara-*) they make them obscure' (BS *niravabhāsa-*); partitive genitive object, V 49, 46r3 *ko va karmāna haysimā mānā vātā* 'if I bring of karma-acts upon me'; II 17:5:5 3 sing. *h(ā)ṣṭā haśdā a pyari dvi mastānā īndā* 'he brings there...', and for his father makes two stores of fodder'; II 37, 12b3 *||jsām vā haysu u kīrārā jsām vā tsūva āskvīra* 'conduct here (the men?) and as workmen come here to Āskūra'; II 98:16:4-5 *hwaṇḍā vā haysa pūcā ttā vari tsā* 'bring your men here, then go there at once'. Preterite, V 222:19:5 *śiṇje paphvādi gvāri haṣṭādi* 'they met one another; they transacted the business', if *hašta-* is from *az-*, but possibly *hašta-* 'to send' to base *haṣ-* (see *hei-:hašta-* below). Infinitive *-ā*, II 46:85 *u gamamai āṣṭāṇḍāṇḍū haysā* 'and we began to transport his wheat'; adjective, II 25:29:3 *gañi haysāka hwaṇḍi* 'men transporting the sacks'. From base *az-* 'drive, conduct', without *h-* in *hīnāysa-* 'commander of a troop' (**hainā-āza-*), Tib. *sde-dpon*. To Av. *az-* 'drive, conduct', *navāza-* 'sailor', *gavāza-* 'goad, whip', Sogd. Man. *nw''z*, *n'wzyy* 'sailor', M.Parth.T. *n'w'z*, N.Pers. *gavāz* 'goad', Armen. lw *gauazan* 'rod', *xarazan* 'whip', *nauaz* 'sailor', M.Pers.T. *spzn* 'whip'; with preverbs, Pašto *bōz-*, *bōtlāl* 'lead away', Šuyni *bāz-* 'send', *bōz-*, *bōxt*, 3 sing. *bēzd*, Orošori *abōz-* 'send' (**apa-az-*); Yidya *avaz-:avazd* 'bring, fetch' (**upa-az-*), Rōšāni *abōz-:abūxt* 'send'. IE Pok. 4-6 *ag-* 'drive, conduct', O.Ind. *ājati*, *aṣṭā-*, Greek *ἄγω*, Lat. *ago*, O.Norse *aka* 'travel', Tokhara B *ak-*, AB *ah-* 'travel, conduct'.

haysān- 'know' (participles present and preterite, and noun), SuvO. 24r3 *indriyu haysānando padimāte uysārye* 'he makes the faculty which is conscious to be of the self', BS *indriyam hurvatu jñānam ātmakam*; Z 12:112 *haysānandai ṣṣānu* 'deliberately', BS *saṃcintya*; K 54, 14v2 *haysānaṇḍiñ (-iñ = -ai) āna*; ibid. 15r2 *haysānādi ṣṣāna (-i < -iñ)*; K 58, 27r2 *haysānaṇḍi jāyī (-i = -iñ)* 'consciously meditates' (BS *dhyāy-*); participle preterite, Z 17:24 *biṣvī haysāndu mara paḍā āsta phara* 'all of it is known, here formerly dwelt many'; noun, V 132, 2a3 *haysānāmato byehātā* 'does (not) reach concept (of existence)', Tib. *hdu-śes-su mibyed*, translation E. Lamotte, 306 'ne pas s'attacher à la notion d'existence'; V 132, 2a3 *ne haḍe vā haysānema(te)* 'or not concept (of non-existence)', Tib. *hdu-śes med-par gyur-pa han ma yin*, E. Lamotte, 306 'ni à la notion de non-existence' (Tib. *hdu-śes*, BS *saṃjñā*); K 59, 31r1-2 *ita tte vā pūcā vapākāvāraṇa vīra haysānāma ṣṣe* 'so for him there exists

knowledge of the obstruction of ripening' (BS *vipāka-āvaraṇa-*); K 54, 14v3 *baudhasatvā bhayānāvūyisim* (-im = -ai) *maṃ haysaanāma śā cu...* 'the bodhisattva's (dyadic) knowledge here is this, that...'; K 57, 24r3 *maṃ bāṃdhasatvā bhayānā-vūysi* (-i = -im = -ai) *harbiśvā bādvā haysānānu narrūvi* 'here the bodhisattva (dyadic) in all times destroys knowledge'. From **fra-zān-*, see cognates s.v. *paysān-*.

haysga- 'troublesome, distressing', Z 15.10 *cu tā yiḍe haysga* 'what distressing did he to you?'. Derivative, *haysgamatā-* 'harm' SuvO. 4v1 *haysgamata* *ṛyā* 'would be distress', BS *apadruta-*, Tib. *logs gces-pa dan* (logs 'side; apart' = BS *apa-*, *gces* 'hurt'); v 113, 35r1 *ahaysgamata u anavadrāta hāmāre* 'become free of trouble and undistressed' (BS *anapadruta-*), BS *anupasargāny anupāyāsāni ca*; SuvP. 71r4 *haysgameva-m phari ysāri* 'many thousand distresses are theirs', BS *aneka-āyāsa-sahasra-ākulāḥ*; III 123a2 *haysgamatyau jsa*; K 10Ab4 *(ha)ysgamata jsām trāyācinā himāni dukhām jinācinā* 'may I (*himāni*) become deliverer from distresses, destroyer of woes' (BS *trāya-* 'to save'); v 293, 3a5 *(ha)ysgamate jyāre* 'distresses cease'; III 75.218 *haysgama bidāṃdā pajsa* 'they felt great distress'; SuvP. 68r2 *ysamthiḥe cu haysgame jsa* 'what from distress of birth', BS *bhava-samkāṭe*; K 18.209 *khvāi ma hisidai dakha haysgame* 'when woes, distresses come to him here'; III 71.148 *haysgama byaudem* 'I felt distress'; K 41.68 *misti haysgima nāste* 'he receives great distress', = K 44.184-5 *misti haysgima nāste*; v 63.37 *paya haysgami bida tte hīdā* 'pain, distress so come upon him (dyadic)'; with loc. sing. v 110, 32v2-3 *hīna... hanāśśāmanai u haysgamiyā ajumāmā* 'the army... we destroy and bring it into distress' (yi pronoun). Adjective *haysgamasta-* 'distressed', III 73.169-70 *haysgamastā mānjā naradā* 'a distressed ant came out'; III 73.170-1 *kūṣṭa ām tsai haysgamastā na vā gvera* 'where are you going, distressed; tell me'; III 5, 12r1 *bayasta haysgamasta pvaṣṭā satva* 'fearful, distressed, frightened beings'; with III 10, 19r2 *ttrāysa baya haysgame* 'fear, terror, distress (BS *trāsa-*)'. See also *haysguṣṭana-* 'troubled'. From base *haz-* 'act violently', Av. *haz-*, Armen. lw *hazū* 'with difficulty', O.Ind. *śahate*, *śdhas-*. IE Pok. 888 *segh-* 'hold', Greek ἔχω, ἔρχομαι, Got. *sigis* 'victory', O.Engl. *sigor*, Celtic Gaulish *sego-*, Welsh *hy* 'bold'.

haysgā- 'nostril', plur. 'nose', Z 8.36 *haysga buṣṣāni vīri ysuyatūi vīrā biṣā* 'the nostrils to perfume, the tongue to taste'; JS 10r2 *haysgye dasta pā* 'nostrils, hands, feet', K 56, 19r4 *haysgī*, K 56, 19r2 *haysgyi*, gen. plur. K 56, 19v1 *haysgām*, loc. plur. Sid. 20v3 *haysgvā*, Tib. *snar* ('in the nose'), Sid. 15r5 *haysgvāṣṭā*; adjective, K 56, 20v4; 21r1 *haysgaja-*; compound, I 191, 113r4 *haysga-ttājsim* (-im = -ai) 'nose-flowing', BS *pīnasa-* 'nasal catarrh'. From *hazg-* to **fra-zga-* 'to smell' from following (the scent) as Av. (the dog) *vohuna-zga* 'clinging to the blood', Armen. lw *zgām* 'feel, hear, know, to scent', *zgajakan* 'sensitive', *zgajaran* 'sensorium', see cognates s.v. *aysagamu* and *ajs-* 'to cling to, pursue'. See O.Ind. *ghrāṇa-* 'smell; nose', *jighrati*, *ghrāti* 'to smell, perceive odour'. Hardly to Zor.P. 'zḡ, azg 'branch'; Armen. lw *azg*, -ac' 'nation, race, kind, age, manner'; *azgakan*

'relative' (proposed by Chr. Bartholomae, Mittelliran. Mundarten I, 43).

haysgamata 'distress', see s.v. *huysga-*.

haysgasta- 'walking', Z 5.101 *u āchānā haysgasta* 'and the invalids move about'. See *vaysgasta-* 'alighted', cognates s.v. *ysgad-*.

haysguṣṭana 'distress', v 337, 36v2 *mūstā aysmya haysga-ṣṭanā hāmāte* 'he becomes greatly sad in mind', BS G 37, 33b1 *mahā-cintā-āyāsaṃ bhavati*, Tib. *śāma-da sems-pa chen-po byan-ba dan*; v 109, 31v5 *vadravyāa haysgu-ṣṭānyau* 'troubles, distresses', BS *upadrava-apasarga-*; with -vīya-, v 116, 65r5 *haysguṣṭana-vīya* (plural) 'sad', BS *āyāsa-*; v 381, 3a5 *aysmya mā haysguṣṭanā himāte*, = v 332, 24r6 *haysgamatā hāmāta*, BS G 37, 21b2 *citta-āyāso me... jūtaḥ* 'mental sorrow occurred for me'. See *haysga-* 'distressing' and *uṣṭana-* 'vigour'.

***haysgyi**, -a, II 86.33; 34 read rather *haysdyi*, -a, see *hālysa-*.

haysn- 'wash', participle *haysnāta-*, III 124.85 (2 sing. imperative) *haysnā* 'wash', gloss to BS *pakhalaya-* (= *prakṣālaya-*); Z 4.96 *o klio hāde rrimajsi thauni kṣārā biṣṣā haysnāte rrima* 'or as of a very dirty cloth the alkali (BS *kṣāra-*) washes out all dirt'; Z 21.13 *ṣāṣā tcargya kvī ye haysnāte kādē* 'this the face where one has washed it thoroughly'; Sid. 100r5 *haysnānā-* 'to be washed'; participle, II 59.6 *haysnānā-likā*, II 60.10; 12 *haysnā-likā* 'washed'; with negative, III 90.182 *ahaysnāta-* 'unwashed'; preterite, v 155, 1b3 *tī āsiri śārīpattrā āsiri rāhulā kamalā haysnāte* 'then the teacher (BS *ācārya-*) Śāriputra washed the head of teacher Rāhula'. From base *snā-*, *fra-snay-* > *haysn-*, **fra-snāta-* < *haysnāta-*, Av. *snaya-*, *snāta-*, Sogd. Bud. 3 sing. *sn'yt*, infinitive *sn't*, *sn'y'y*, participle *sn't'k*, noun, *sn'm*, *sn'm* 'hathing-pool', Man. infinitive *sn'y'y*, noun *sn'm* 'bath', *wsn'm*, Chr. *sn'd'rm* 'I bathed', *sn'm* 'baptism'; M. Pers. T. 'sn'z'g; Zor.P. *sn'p-* (or *sn'č-*); N. Pers. *šinā*, *šināh* 'swimming', *šināvīdan*; *šunān*, *ušnān* 'washing herb', Armen. lw *ōšnan* 'soap herb', Šuynī *zenē*:*zenād*, *zini*:*zinōd* 'wash', *zinōc* 'swimming'; Sanglečī *zonē*:*zonād*, Yidya *zonayam*:*zonaim*, Parāčī *sanī*, Rōšānī *zinay*:*zinūd*; Yagz. *zonay*:*zoned*, *zonadag* 'wash'; Oss. D. *najjan* 'swim', I. *najyn*, *nad* 'bathe'; D. *āxsnun*, *āxsnad*, I. *āxsyn*, *āxsad* 'wash', D. *nakā kānan*, I. *lenk kānyn* 'swim' (*lenk* < **nāyan-*); Yidya *wuzn-*, *wuzd-*:*wuznōy-* 'wash', Waxī *wuzdi-*, *wizdey*:*wuzduk*, *wōzdōid* 'wash' (**ava-snā-*), *yāzn* 'inflated skin' (**ā-snā-*). See also above *ysānāj-*, *ysānāh-*. IE Pok. 971-2 *snā*:*snā-*, *snat-*, *snāu-*, *snea-*, *snet-* 'flow; moisture', O.Ind. *snāti*, *snāyate* 'bathe'; *snāta-*, *snāpāyati*, Greek νίχω 'swim', Lat. *nō*, *nāre* 'swim', Umbrian *snata* 'moistened', Celtic O. Ir. *snām* 'swimming', Welsh *nawf*.

haysdā 'present (?)', II 100.242 *hyā pejsa mistā kṣārma haysdā ttai* 'his very great shame is present'. See *haysdya*. **haysdya** 'present (?)', II 86.36 *twā kṣārma haysdya uysgyinā* 'he ransoms this present shame'.

haysnāta- 'washed', see s.v. *haysn-*.

hāra 'sweet' (epithet of a *thaiya-ttika*, BS *bhadanta*-monk), II 49.70.12-13 *thaiya-ttika javaittāpūṇa biṣau bvejsām hapha*, *brrā naṣagaista prrabaudavada*, *hāra-hvaṇa tcaṣu* 'the reverend monk (Chinese *tai-ta* < t'āi-tak K. 952.1;

981·2) Javāittapuṇa (possibly Javendrapuṇya) possessed of all virtues, clear, developed, possessing knowledge (BS *prabodhavant*-), sweetly speaking, handsome'. Here *hara* from *hvara* 'sweet', the hook indicating recent loss of -v- (as *hāha*- for *hvāha*- 'broad').

harā 'made ready', v 274, 122 *rruṇi vā harā himye* (beside *ibid.* 3 *pahā rrūnā yudāmdā*) 'the oil is prepared', beside 'they made the oils cooked' (*pahau*- plural). Possibly **fratarā*- > *hatāra*- 'forward, ready'. Or possibly with *Av. frakaire* 'to be made'.

-*hara*- 'covering', second component in *kaucāhara* from **kūfca-āfara*-.

harakā 'call, summons (?)', II 125·14 *harakā parya pīde* 'deign to write a summons'. From *fra-rak-ka-ka* (-*kk*- > -*k*-), to base *rak*- 'call, summon', see participle *rrīya*- s.v. *rrīye* 'he called'.

haran- 'throw', participle *harasta*-, Z 22·265 *hāra rataninā haraṇindā* 'they throw jewelled necklaces'; Z 13·72 *baṭysā vā bendo dādāyo haraṇa devadattā ayuktā* (BS *ayukta*- 'improper') 'upon the Buddha the scoundrel Devadatta may throw a stone' (optative **fra-randyāt*); Z 13·52 *meghi hā upala haraste* 'Megha threw the lotuses' (BS *utpala*-); Z 13·137 *cu hā āysārūṇa harastāndā svarṇa-sūttāra kalsta* 'who threw the adornments, brocade (BS *suvarṇa-sūtra*-), bracelets' ('threw' = 'gave'); N 158·8 *cu hāṣṭa puṣṣa ttīma harastāndū indū* 'who at once have thrown (=sown) the seed'; JS 23v2 *āṣai upala harastai hā beda* 'you threw the blue lotus upon him (Dīpaṃkara)', parallel to 'BS *panca-utpalāni bhagavato dīpaṃkarasya kṣīpi* 'he threw the five lotuses upon the lordly Dīpaṃkara' (Mahāvastu 1·238·2); K 138·943 *maṇḍrānā usā harastā yanāmā* 'we can offer the power of the mantra-formulas' (BS *ojas*-), Tib. *gzuns-saṅgs gāi rmanis smras-pa* ('utter formulaary base'); II 120·56 (miscellany) *mvaṣṭa na harasta* 'did not offer a favour (gift)', = II 120·69 *muṣ(d)a na haraste*. From base *rand*- **fra-rand*-, **fra-rad*-, **fra-rasta*-, to Waxī *rand*- (participle *ḍat* 'given') 'to give', with *fra*-, preterite *ratt*-. The meaning excludes *rand*- 'to scrape', see s.v. *ran*-. For 'give', the base *rā*:-*r*- 'give' could develop *r-an-d*-. Possibly *rad*- beside *raz*- as *khad*- beside *khaz*-, see *khays*-.

harays- 'to direct forward, stretch out, proffer', 3 sing. Sid. 131v3 *ustam ttaraṇḍarā bēmdā haraysde* 'he extends upon the end part of the body', Tib. *phyi-sa lus-la hjug-par hgyur-ro* (*hjug* 'enter; place'), II 83·95 *mviṣde haraysdai* 'he offers a gift', III 145b4 *karastā hīya mviṣṣa haraysde*, = III 144 a2-3 *mveṣṣa ṣa haraysde* 'he proffers a favour of skin-coats'; III 145a7-8 *karastā hīya mviṣṣa haraysde*; K 112 *ttathāggatta-dharmā haraysde* 'he offers the dharma-doctrine of the *tathāgata*'; K 9, 8r1 (<*ba*> *vanvo haraysāndi*) 'may they extend in the abodes (BS *bhavana*-)'; K 9, 8r2 *saṃtsāra-cakrruo haraysānde* 'may they extend in the circles (BS *cakra*-) of migrations'; K 9, 8r4 (<*maṇḍa*>?) *lā vira haraysānde* 'may they extend in the *maṇḍala*-circle'; K 10, 9r3 *buddha-bhūmi-cakrruo haraysānd(e)* 'may they extend in the circle of the *bhūmi*-stages of the Buddhas'; preterite, III 75·231 *pai hāṣṭā haraṣṭe* 'he stretched out his foot'; K 153·28 *haraṣṭa natcāni hadāḍiṇi* (-*iṇi* = -*e*) *sata*v 'he stretched, he gathered out the beings'; v 384, 223 *mviṣṣa haraṣṭa* 'he proffered

the present'; Manj. 8 *ttiyāna haraṣṭa ma āaṣṭa* 'to them he offered here always' (*haraṣṭa* = *haraṣṭa*); IV 7222 *haṃbā haraṣṭādā* 'they offered the amount'; Z 5·107 *rāhulī patāna haraṣṭātā pūratu vīri ni mulṣdu* 'she offered Rāhula before him: (have) mercy upon our son' (*yanu mulṣdu*); Z 5·45 *baṭysā hā dastu haraṣṭe* 'the Buddha extended his hand', K 142·1042-3 *hvaradau ysarra-gūnā bāysu haraṣṭe* 'he stretched out his gold-coloured right arm', Tib. *phyag g-yas-pa gser-gyi kha-dog-čan brkyav-nas* (*brkyav* 'extend'). Participle with negative, IV 5522 *herā hamye aharaṣṭā ysārā drrai-se haudā mūri* 'property not offered amounted to 1370 *mūrā*-coins'. See cognates s.v. *rrāys*-, causative *harāś*-. From **fra-raz*-.

haraysa- 'extensive, vast (?)', II 104·79 *haraysa-ūtcyāem drrai-padya aisīnai padāna* 'in the threefold whirlpool path of the vast waters', translation AM, n.s., II, 1965, 104. From **fra-razā*-, of the type *Av. frakava*- 'bent forward'.

haraysā 'Mount *Harā-brz*', II 102·28 *ākāṣa-maṇḍāla harāysa vī gaisadai* 'revolving on Mount *Harā-brz* in the circle of the sky' (BS *ākāṣa-maṇḍala*-); II 103·58 *sūmīra gārānā rāṇḍa ttaira haraysā baidā* 'upon Sumeru king of mountains the peak of the *Harā* mountain'. *Av. taēra-harayā* in Yašt 15·7 *upa taēram harayā*, Yašt 9·3 *harayā bərəzō*, Zor.P. (Gr. Bd. (TD2) 55·6) *har-burz pērāmōn ī tērak*; (ibid. 55·7) *tērak ī hur-burz*, N.Pers. *al-burz*. Here dialectal or archaic *ttaira*- and *haraysa*-, *harāysa*- from *harā brz* 'lofty *Harā*' from base *har*- 'to rise', see s.v. *hārūška*-. For *barz*-, see *baṭysga*- 'high'.

harasta- 'thrown, placed, offered', see s.v. *haraṇ*-.

harahusta- 'dispel, expel, dispossess', JS 19r4 *dā hīyau hāyau harahustai rraysgana* 'with rays of the dharma-doctrine you swiftly dispelled (*ttāḍā* 'the darkness')'; K 23·66 *grraysya harahausta maiysdyaina anāha phara satta hastanā-pū(ra) tseda* 'dispossessed the distressed pitiful protectorless many beings, they went to Hastināpura', = K 15·115 *grraysye harahausta* (<*ca*> *patsyauda kṣīra* 'he dispossessed the distressed ones who abandoned the country', = K 31·22-3 *graysye harahausti satta cu pha patsyāṇḍi kṣīri, phiri ysāri cu hastināpūri tsvādi* 'he dispossessed the distressed beings who left the country, many thousands who went to Hastināpura'; III 82·11 *āryāvalaukittēvara baudhasatvā ṣa juṣṇa pariṣa vīṇīyā harahausta attrāsta* 'the bodhisattva Āryāvalokiteśvara, he (took in charge) Juṣṇa, those to be saved (and) disciplined, expelled, not saved'. From base *θraud*:-*θrud*-, **θrusta*- 'pressed forth', IE Pok. 1095·6 *tr-eu-d*- 'press, thrust', Lat. *trūdō*, *trūdere*, *trūdis* 'pointed stake', Celtic Welsh *cythrudd* 'to torment', *godrudd* 'wild', *gorthrudd* 'oppression', Got. *usþriutan* 'cause trouble', O.Slav. *trudū* 'weariness', *truditi* 'torment'. Possibly here M.Pers.T. *swst* 'weak, weary', N.Pers. *sust* 'weak, idle' (G. Morgenstierne, NTS 12, 266) with O.Ind. *troṭ*-, *truṭ*-'break in pieces'. Hence distinct from *gūraphusta*- 'thickened' **vi-frusta*- to base *fraud*:-*frud*-.

harāś- 'extend', causative to *harays*-, K 150·28 *harāśara bāysvēm* (-*eṇi* = -*e*) *mābēmdāṣṭiṇi* (-*iṇi* = *ai*) *vayṣṇā* 'extend arms over me now'; III 36·44-5 *ttirākā harāśadai vāṇa ṣaṇḍa auṣṭake* 'extending the mouth, now sucks the lips', = III 48·66 *ttirākā harāśadai ṣaṇḍa auṣṭake*; Z 4·109

bissā nu viñānu harāsu ttathāgatta-ggarōho 'direct all their thought to the *tathāgatu*-embryo'. From **fra-rūz-*; cognates s.v. *rrāys-*.

harāt- 'split', participle *harṣta-*, Z 6·23 *hurātā bitame bāssā klaiṣa* 'you split doubts, all *kleṣa*-afflictions'; present 3 sing., Z 20·57 *āveṣṭyau harṣdi hamu* 'bursts forth from the lips always'; Manj. 31 *ci kvai ja harṣda tcabrrīṣṭa yaḍraḍa kva kcu uga* 'when a man bursts, scatters severally the limbs of the frame' (BS *yantru-*); Manj. 32 *khu aysmva harṣda uysanā tcabrrīṣṭidu tcahaura pātca* 'when the mind bursts, the four breaths scatter then'; v 115, 63v7 (tetradic) *ne rre ttu kīru yindā bajeṣātā hasumīthātā harṣdā usbā* 'the king does not do this work, he destroys', BS *na-ṣetat kāryuṇi kariṣyati vilopayati*; Z 5·81 *karā hāde pubanā ne haṣdā* 'the continuum does not break at all'; participle *harṣta-* 'broken, interrupted', Z 22·258 *tvī klaiṣa harṣta thu vāmu puṣṣo ttrandī tvāyā uysnora* 'your *kleṣa*-afflictions are broken, you have at once entered the sea, you save the beings'; with negative *aharṣta-*, Bcd 49v3 *aharṣta*, BS *sarvī* 'all'; Sid. 146v5 *aharṣtā*, Tib. *rgyun-du* ('continually'); Sid. 147r3 *eharṣtā*; Sid. 147r1 *iharṣtā*, Tib. *rgyun-du*; K 37, 23v1 *ahaṣṭa-*. See also *hāṣḍi* below. From base *raiṣ-*: *riṣ-* 'break', see s.v. *birātā*, *birṣta-*, *rrātu*. Above *hattarṣda*.

harāta- 'left over', to present *hars-*, *harī-*, *harye*, *harīta-*, *aharīna-*, *-aa-*. From **fra-rīxta-*, to base *raiḥ-* 'leave'. Z 24·269 *dṣṭā vara kūre harāte hūnduva-kṣira* 'the false opinions (BS *dṣṭi-*) have remained there in the Indian land'; JS 3v2-3 *jiga heme harī nvāyā:ṣcyā naṣṣmā* 'cessation occurs (of the fire of passion), quiescence as to the other grasping'; II 107·149-50 *bakalakye asadye kīra hīvī harī varāṣṇaṣṭa ṣṭānā* 'although there is experience remaining of the small bad (BS *asiddha-*) karma-act' (translation AM, n.s., II, 1965, 107); K 59, 32v2 *haysā-namḍai āna vīvā harī jastāṇi bayṣā parānirvāṇi* 'with conscious knowledge, the remaining ripening (BS *vipāka-*), the *parinirvāṇa* of *deva* Buddhas'; II 82·62-3 *mārā-pyara ysirasta gau(rā)va jsa ṣadyāyī, pastauda parṣai khva ja ha vi harīna* 'to parents sincere in reverence, faithful, they deigned to serve as always (= *haṇi vī bāda*) for remaining time (inst. sing.)'.

hariyaja 'remaining, other', Sid. 136v4 (dyadic) *hariyaja haṇdara ne jehāre* 'the remaining other ones do not heal', BS *yāḥ ṣeṣāḥ sādhyā-itarā matāḥ*, Tib. *lhaḡ-ma gṣan rnamis ni gsor lai run-bar bśad-do*; Sid. 103v2 *cu hariyijāṇa tṭyāyā āstaṇṇa jihume va anvaṣṭa u jihūri haḍa* 'what are of these remaining ones, the healing is difficult but yet they heal', BS *ṣeṣāḥ kṛccira-pratikriyāḥ*, Tib. *lhaḡ-ma rnamis ni gso dkah-ba yin-uo*. From **harīta-* with adjective suffix *-ja-*. Note *-ṛya-* can derive from *-aiḥa-* or *-ita-*, here rather *harīta-* > *hariya-*, *harī*.

hariys- 'to tremble', v 341, 80v4 *puvāittā hariysde* 'fears, trembles', BS G 37, 75b6 *bhītas trastaḥ*; III 25, 25a3 *ni pvaiddā ni hariysāri ni trāysā byehidā* 'they do not fear, they do not tremble, they do not fear alarm' (BS *trāsa-*), BS *na uttrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante*; participle present, II 108·175 *hariysūṇi bārāina vaiysgaista* 'trembling, he dismounted from his horse'; v 63·22 *na hariysā tamda* 'not trembling only'; noun, Sid. 125v1 *pvāṇā (n, not ṇ) jsa hariysāne jsa* 'in fear, in

trembling', BS *bhayu-ioku-*, Tib. *hḡigs-ṣiṇ sḍaṇs-pa* (*hḡigs* 'fear', *sḍaṇs* 'anger'); *hariysa-*, III 117·5 *pvēṇa hariysa*: I 173, 91r4 *rāṇḍām hīvī hariysna* 'through trembling of the ravens', BS *kākanī-ttrāsuniṣu cu* (*kākanī* in a list of demons, *bhūta-* . . . *yakṣa-* . . . *kākanī-* . . . *kumbhāṇḍa-* . . . *piṣūca-*). From the context some supernatural being, the goddess *Kūkinī*, see s.v. *rāṇḍām*; v 155, 1a5 *(pvē?)ṇa hīmye, u hariysā druṇi-mūjse-t-i stīrūvi vistāte* 'fear (?) and trembling, his pores became stiff'. From base *raiṣ-*, see cognates s.v. *rrāysa-*.

harūn- 'illuminate', SuvP. 60v3 *harūṇe bisū diṣṣ vīra* 'shines in all directions', BS *prabhāsītā daṣa diṣaḥ*; K 34·76; 77 *harūṇye* 'shines'; III 58·8 *bāyī harūṇiṇḍū* 'the rays shine'; JS 7r3-4 *khu ji byata harrūṇe* 'as lightning flashes'; Manj. 146 *harrūṇa*; K 60, 36v3 *cī maṇā bādha-satvā baysuṇavvysui p(ā) uysāṇe dīpakaraḥ bayṣa harrūṇe* 'when here the bodhisattva (dyadic) in himself shines as a lamp-making Buddha'. Noun, *harūṇāmatā-*, II 102·32 *bvāyāṇi jsa harūṇāmai jsa* 'with illumination by rays'; JS 25v1-2 *yudai upakārā harrūṇāma tvī* 'you made the service your illumination'; K 60, 35v2 *mestā harrūṇāma* 'great illumination'; adjective to the noun, K 60, 35v2 *mestā harrūṇāmatīnai maṇḍrā* 'the great mantra-formula of illumination'. See *rrūṇḍātā* 'light', *birūṇ-*, from *rauxsna-* > *rrūn-*, Av. *raoxsna-*. See *harreda*, *harrida*.

harūyā 'loosens (?)', III 41·27 *kāṣa harūyā ā puniṣḍā* 'loosens or tightens the belt (?)'. From **fra-raud-* reversible to *raud-* 'to block', Av. *raod-*, *raoθ-*, participle *uruzda-*; O.Ind. *ruṇāddhi*, *ruddhā-*, only certain in Indo-Iranian. See N.Pers. *ka-rūd* 'steep bank'.

harai 'further (?)', Sid. 131v1 *pajṣā garkhā hame harai garkhā hamāre* 'it is very heavy, they become further heavy', BS *gaurava-kāriṇām*, Tib. *ṣin-tu lēi-bar gyur-ṣin*. See *hara*, *hatāra-*, from **fratarā-*.

harreda 'shines', K 26·126-7 *dā-gūne karavīnā bveya harreda* 'flame-coloured surrounding rays he shines out', = K 18·193-4 *dā-gūna karavīnā bveya harrida*, = K 34·76 *ysari-guṇi karvīnā bveyi harūṇye* 'gold-coloured surrounding rays he shines out'. From **frarūnati*, see *harūṇ-*, *birūṇ-* from **rauxsna-*, cognates s.v. *rrūṇḍātā* 'light'.

harautta 'flown away', Z 7·46 *ku sya harautta ūtca puṣṣo pāta bisṣā* 'when the goose (*siyā-*, BS *hamsa-*) has flown away, the water altogether is fallen (subsides)'. From base *raup-* or *rāf-*, see *-rotta-*, *-rautta-* (*patārotta-*, *pārautta-*, *ārotta-*), and for 'flying' *rāh-* in *brāh-*, *bārāh-* 'fly up'; suits better **frarāfta-*, in meaning.

-harka-, see *haharka-*.

harg- 'emission, discharge, renunciation, abandon', Sid. 17v4-5 *saṃmā hargā padimāre* 'they make the faces discharge', BS *viṭhā* . . . *nāṣana-*, Tib. *phyi-sa bde-bar hbyun-ba*; JS 8v4-9r1 *kṣamauttā aysmu ṣṭāne yuḍe hargā* 'to you (-e) he abandoned favourable mind'; JS 9r1-2 *kṣaraottā muṣḍā thi pā na yuḍai hargā* 'you did not then abandon favour (and) mercy'; K 68·198 *atsuma hargā ni ṇḍi* 'he does not abandon the non-going'; intransitive (*tsu-*, *hām-*), II 105·11 *beyṣa-pīra ṣāṣanasthva najsadānīna hargā tsīdā tta naṣīmārai* 'Buddha's sons standing in the treaching (BS *ṣāṣana-sthita-*) following his example, become free, so they are quiescent'; SuvP. 71r4 *tī*

harbišā harga hamāṃde byehide pveṇyau gvaštā 'they all become free, they gain separation from fears', BS *te sarvi sattva vyasana-āgata-dahkhātāni mucyanta tair bhaya-sataih paramaiḥ sughoraiḥ* (*harga ham-*, BS *mucya-*); K 33.61 *ttai hvā si sam ma ttā-ni bāyi hīye nva pve harga* 'so she spoke to him, saying, do not lead me there, (but) free on my own feet'.

harga- 'tax', II 2.26-7 *ttā jsā āvāysa māṇḍaba-damjanai sūi ysīnī bāstai khva na jsām va-n harga* 'to them indeed he gave in charge the *āvāsa*-abodes, the *maṇḍapa*-buildings, the *damjanā*-buildings so that they should have no taxes' (BS *āvāsa-* 'dwelling-place'; *maṇḍapa-* 'pavilion'). Kroraina *harga-* 'tax', doc. 141 *palīi harga* (dyadic) 'bali-tax, harga-tax'. To Armen. lw *hark* 'tribute, tax', Georgian lw *xark-i*, M.Pers.T. *hrg bryd *xrāy barēd* 'brings tax', *hrg* 'rejected stuff, discharge, refuse'. Possibly Arab. *xarāj* 'tax'. From base *hark-* 'pay; discharge' (-rg- < rk-), Av. *hark-* 'emit'; O.Ind. RV *ṣṛkā-* 'missile(?)', VS 16.61 *ṣṛkā-hasta-* 'missile in hand'. IE *selk-*, beside IE Pok. 900-1 *selg-*, O.Ind. *ṣṛjati*, *sarjati*, *ṣṛṣṭā-*, *sārga-* (IE *selg-*), Av. *hurz-*, Celtic O.Ír. *selg* 'hunting', Welsh *hely*, O.Engl. *be-sylcan* 'weaken', *solcen* 'sulky'. See AM, n.s., 7, 1959, 17-8, and SDTV 30. See *hāja*.

harthištā 'he suffers', K 19.245-6 *na harthištā pejsa akāla jīyaka rīya* '(so that) he may not suffer grievously, lose his life untimely'; = K 27.162-3. See *hathris-*, s.v. *hamtharg-*, cognates s.v. *thargga-*.

harbišā- 'all' (dyadic compound **harva-višva-*), V 339, 79r6 *kho haḍe ysāye harbišā dukha naṣeme* 'when however he is born he quietens all pains', BS G 37, 74b1-2 *jāta-mātraś ca sarva-duḥkhāni nirvāpayiṣyati*; V 381, 3b1 *harbišā* 'all', BS G 37, 21b4 *niravaseṣam*; SuvP. 60v3 *harbišā vīra* 'everywhere', BS *samantena*; later texts frequently -ī- *harbiša-*, and *harbeša-*, *harbaiša-*, *harbāša-*; with pronoun, K 150.23 *harbišū habaista* 'all of them united', K 51.6.4 *harbišū*, loc. plur. K 148.58 *harbišvā bādūā* 'at all times', K 90.738 *harbišvā-t-i*, Manj. 329 *harbaša* 'all of them', K 59, 31v1 *harbešū*; compound, Sid. 2v1 *harbiša-bvākye hālai* 'to the omniscient one', BS *sarva-jñā-*, Tib. *kan-mkhyen phyag bcāl-te*. From base *harva-* 'whole', Av. *haarva-*, O.Pers. *harava-*, M.Parth.T. *hrw*, *wysp*; M.Pers.T. *hrw*, *hrwēyn* (plur.), *wysp*, Zor.P. *KRA* = Aramaic *KL.A* 'all' for *harv*, *har*; *harvišp*, N.Pers. *har* 'every' (*hamah* 'all'); lw in Sanglēcī, Orm., Šuynī ar, Parāčī, Yidya *har*, Sanglēcī *hōr*; Oss. D. *ali*, *alci*, *alke*, *alli*, I. *aly* 'every, all', *alcy* 'all', *alčī* 'everyone', D. *alirdāmā*, I. *alirdām* 'to all sides'. See also *harmā*, *hanā*, *hanu*, *halci*. IE Pok. 979-80 *solo-*, *soluo-* 'whole', O.Ind. *sārva-*, Greek *ὅλος*, *ὀύλος*, Lat. *saluus*, *solidus*, Tokhara B *solme* 'whole', A *salu* 'complete'.

harmā 'every', K 90.737-8 *u ni ni ṣi satvā praharamnā jīvyē rruye u ni ūci mīde u ni dāina suštā u harmā be-t-i ttaramdara vāṇmūtha ni byehi* 'and this being does not lose his life from a blow (BS *praharaṇa-*) and does not die in water and does not burn with fire and no poison gets lodgement in his body' (a variant list of dangers: *agni-*, *udaka-*, *rājan-*, *cora-*, see s.v. *ggamuna-*); V 42, 87a5 *kārṣa tceva*, *harmu paṃješā vātā tcahaura vara ṣvōdīnā raysa vōštāna* 'a circle must be made (BS *kārṣi*); there must be

placed on every fifteenth day four juices of milk'. From *harma-*, with -na- as *pirma-* 'first' (**parmya-*), like Tokhara B *solme*, and Lit. *pirmas* 'first', see *harbišā-*.

haryāsa- 'black', Sid. 13v5 *haryāsa*, BS *agaúra-* ('not whitish'), Tib. *nag-po* ('black'); Sid. 131v4 *haryāsa chava* 'black skin', BS *kārṣṇya-*, Tib. *mdog gnag-pa*; Sid. 152r5 *haryāsa ṣaysā* 'black snake', Tib. *sbrul nag-po*; Sid. 148r4 *haryāsyē jaste bimḍā* 'upon the black part', BS *kṛṣṇa-bhāge*, Tib. *mig-gi hbras-bu nagui sten-du*; Z 24.212 *jāndā jadīngyu haryāsa māstu kāde nuṣṭhuro ttāḍeta kho urmaysde ṣṣavo* 'it destroys the great black cruel (BS *niṣṭhura-*) darkness of ignorance as the sun (destroys) the night'. With -urga-, Sid. 105r1 *gūnā, amgai haryāsaurga hamāre* 'signs, his limbs become black', BS *kṛṣṇābha-*, Tib. *mčhan-ma ni lus-kyi mdog gnag-la*. See s.v. -urga-. With -ka-, Sid. 16r4 *haryāsakā māṇḡā* 'black bean', BS *makuṣṭaka-*, Tib. *mou-sran na-gu*; later umlaut form, I 177, 95r5 *hīryāsa tcauṇjsa hami* 'black hair is produced'. As a proper name, II 83.3 *thyeṇi haryāsakā* is called ibid. 5 *hīryāsakā*; II 90.76 *thyai haryāsakā*; II 26.32.12 *haryāsaki*; II 23.22.2 *harāsaki*, II 110.24 *ṣau hīrāsa hīyu nāra bema nā* 'the wife of ṣau-official Hīrāsa received woven cloth'; V 144 r3 *spāta haryāsakā akṣarā* 'the signature (BS *akṣara-* 'syllable') of the *spāta*-official Haryāsaka'. From base *har-* 'of dark colours', Av. *harāta-*, *harāda-*, *harāda-* 'red', Oss. D. *xārā* 'dark' (adjective and noun), *xārā meyā* 'dark cloud', Kroraina *khara-ūarna prahumi* 'dark-coloured garment'. IE Pok. 910-1 *ser-*, *sor-* 'red', Lit. *sařtas* 'red' (of a horse), Let. *sārts* 'red in face', *sarks* 'reddish'. In O.Indian the *Hāra-hūna*, *Hala-hūna* are the 'Red Hūna', Zor.P. *karmir hyōn* (see Asiatica, Festschrift Fr. Weller 1954, 13-18). In form *haryāsa* may contain a suffix -āsa- to a noun *hari-* (as in *rrivāsa-*, Oss. *robas* 'fox' above) or is possibly a compound **hari-kāsa-* 'with dark appearance' to the verb *kas-* 'appear', see above *kas-* 'appear'.

haryūnām gen. plur. 'sport', III 72.169 *haryūnām tcarikyām kiṇṇa* 'for sporting, amorous plays'. See *naharyūna-* SuvP. 63v3 *naharyūnām. tcarikām kiṇṇa*, BS *kṛīḍā-rati-vaśāt*, with *na-* < *niš-* 'complete (?)'; III 105.8 *nera jsa hatca tcarikyē haryauna varaṣte* 'with his wife he experienced amorous sport', BS cliché *Divyāvadāna* 1.5-6 *sa tayā sārḍham kṛīḍati ramate paricārayati*. Hence *haryūna-* is for BS *kṛīḍā-* 'play'. Possibly *hary-* from *hayār-* 'to sport' with suffix -ūna-, see *phūsūna-* 'seal'.

harye, *harya* 'left over, behind, remaining' for older *harāta-*, *harita-*, present *hars-*, as III 67.47 *pūra harya* 'the son survived'; K 29.196 *sā ra va strīya harya mestaka uḍa* 'one woman on her part remained behind there, grown, adult', = K 38.134 *sā ra vi ysāḍi yi maistāka drāmū* 'one was there an old woman, grown so'. See *harāta-*.

haryauna 'play, sport', see *haryūna-*.

harššāni 'bright', Z 4.63 *puṣṣo harššāni pyaura purorīru* 'they would soon drive off the white clouds'; Z 22.150 *āśā... tcejmaṇi harššāni dātāna* 'the horse... its eyes were bright in appearance'. From base *raus-*: *rus-* 'shine', **fra-rus-ya-* to *rruśindā*, adjective *rrusana-*. IE Pok. 687-90 *leuk* beside *leak-*, Armen. *loys* 'light'. O.Ind. *ruśant-* 'bright'.

harštā 'remains behind', see *hars-*.

harṣṭa- 'burst, interrupted', participle to 3 sing. *harṣṭāi*, base *raiṣ-:riṣ-*.

harṣṭāya 'really', Manj. 181-2 *harṣṭāya ttatva n(e)ṣṭa* 'in reality there is no thatness (essence, BS *tattva-*)'; Manj. 187-8 *cu kara hrṣṭāya ne ida* 'which in reality do not exist at all'. See *hrṣṭāyā*.

harṣṭi 'it bursts', see *harṣṭ-*.

hars- 'remain over, behind, be left', Sid. 144r3 *tī va pa(ma)mthā harsī ttu pamaṃthā haṣkarā jsa haṃgārāñā u thamjāñā* 'then that *śalya-* (surgical instrument) remains, that instrument must be drawn and pulled out with forceps', BS *sa-śalyāc chalyam āhṛīya kṣatāt kanka-mukhena tu*, Tib. *ruu-ba khon-na yod-pahi rma-lu ni ruu-ba skam-pas drans-te phyun-la*; K 64, 81r3 *khu bura mi avarye śau harsī satva* 'as long as here remains one being unsaved'; Z 22.107 *ka mara harsāmā* 'if we survive here'; Z 23.29 *ka-m va tterā jīvāte harsī* 'if so much life remain over for me'; V 329, 13r1 *harsāro*, BS G 37, 10b4 *saṃvetsyante*; 3 sing. *harṣtā*, V 116, 65r2-3 *hīyārāṇu jsārāñānu ysau usā panaṣte ne j(u) ne harṣtā ttu bāḍu* 'the taste of fruits, grains loses its power (BS *ojas-*), it does not at all remain at that time', BS *phala-sasya-rasa-ojaś ca na bhavanti tad-antare*; Sid. 8r4 *tīra ṣahe, cuai va agvahaḥ harṣtā* 'sour saliva, which remains without digestion', BS *ajirna... āma-amlu-rasa-*, Tib. *kha-ēlu skyur-ba dan bēud dan drans-ma ma zu-bar lus-pa dan* (bēud 'juice', *drans-ma* 'sap', *lus-pa* 'remain'); Sid. 140v4 *cu sā salt harṣtā ṣe ri ni jatte* 'what persists one year, that is not more to be cured', Tib. *la gēig phan-ēhad lon-pa ni, gsor mi ruu-no*; Sid. 129r4-5 *jṣāñāñā khu ri va rruṃ harṣtā* 'to be boiled so that oil remains', Tib. *skol-la, til-mar ni-ēhe lus-pa*. See participle *harāta-* above. From **fra-rīṣa-*, to base *raiḥ-:rik-* 'leave', participle **fra-rīṣta-*, see cognates s.v. *parrij-*.

hala 'thoroughly', Sid. 153r5 *hala khausṣṇā* 'to be thoroughly agitated', Tib. *ēhub-par bsgul-zin*; IV 23.10 (verse 22) *maṃ jū halaḥ khausṣṭā yinī byājā tte kilaiṣa karma* 'here may I make thoroughly stirred these *karma*-acts of the *kṛṣṇa*-afflictions to dissolve them'; III 80.26 *hala vāsyē bīmila phastada sagā* 'wholly twisted rocky shifting stones'; III 80.29 *sarbā vahaiṣyā padā vaṣṭā hala vāsacā* 'up and down the path continues wholly winding'; Hunt. V 21 *halaṃ-khauṣyāmattijai* 'connected with whole agitation'. From *hal-* connected with *halci*, and above *har-* of *harbiṣṣa* and *harmā* hence adverbial *hala* or *halaṃ* 'wholly'; this *-l-* may be either dialectal beside *-r-* or indicate a derivative **har-da-* beside **har-va-* (Av. *haurva-*) and **har-ma-*; this connexion excludes a verb base *hal-* or *al-* (*al-* 'be wild').

hala- 'half', I 250, 119a3 *hala-māstā*, = V 111, 33v4 *hala-māsta* 'half-month', *rutā u māstā u hala-māsta u salī-haḍā* 'season and month and half-month and year-day', BS *ṛtu-māsa-ardhamāsa-saṃvatsarāṇi*; II 105.105 *paṇa hala-māśca drrayī ūsava haḍā parailidī* 'every half-month they keep three *uposatha*-fasting days'; V 265, 27a3 *panā hala-māstā* 'every half-month'. See also *hala-beṣka-*, *hala-bramga-*. From **arda-* 'side, half', Av. *arāda-*, M. Parth. T. 'rg, 'rg 'side', Zor. P. *ālak*, Georgian lv *alag-i* 'place, direction', *alag alag* 'here and there', Sogd. Bud. 'rd'r 'domain', Paṣto *aṛax*, *aṛx* 'side' (**ardaxa-*), Sanglētī

ālak 'hill', *wofox*, *ulex* 'rib', Khovar lw *adrax* 'hillside'. IE Pok. 333 *er-dh-*, O. Ind. *īdhak*, *ārāhu-* 'half', adjective *ardha-*, Lit. *arduū*, *ardyti* 'to separate', *erūvas* 'wide'. See *hālai*, *hamālu-*, *śālai*, *tālai*, *halīnaa-*, *halīja* (with further cognates s.v. *hālai*).

hala 'hole', JS 6v1 *vajsiṣṭai hala duina haṃbaḍa* 'you saw the hole filled with fire' parallel Pali Jātaka 316 *angāra-rāsi-*, BS Jātaka-mālā 32.14 *angāra-rāsi*, Cariyā-piṭaka *cilakaṃ... angāra-gabbhakam*; K 36.101 *hala padūmādi maysuirkā* 'they made a great hole'. Possibly *halā-* as second component to *khalā-* (as *khāysa-*, K 45.14 *naṣā māsta-hāysā* 'ration of a month's food') from **xadā-*, to place beside BS *khadā-* in *agni-khadā-* 'fire-pit', *angāra-khadā-*, Vedic Kausika-sūtra *khadā* 'hur'.

hala-beṣka- 'loins (?)', III 46.34-5 *hadūra ysānāru khu ṣiṣu brre hala-beṣkvā* 'others are conspicuous like the dress (?) on the beloved one's loins', = III 37.18 *khu hadarra ysāunarra khu ṣaṃṣu brre hala-baiṣakvā*; III 46.32-3 *ṇesta havriṣace khu hala-beṣkvā tsambe* 'sitting, undressed, like the dress on the loins', = III 37.16 *ṇesta havriṣaca khu hala-baiṣakvā tsabe*, = III 44.44-5 *naistā havriṣamcā khu hala-baiṣkvā tsambai*. From *hala-* 'side' (**arda-*) and *beṣka-* **baida-śka-* 'split', see cognates s.v. *bid-*; *bice*, *bīsa*.

hala-bramga- 'thigh', Sid. 4v3 *hala-bramgvā pūrotta* 'placed on the thighs', BS *śroṇy-āsrita-*, Tib. *hdon-mohi bar-gyi nan-na gnas-so*. From *hala-* 'side', and base *brang-* 'to break'. IE Pok. 165 *bhreḡ-*, O. Ind. (RV 10.68.1) *giri-bhrāj-* 'breaking out of hills', Lat. *frangō*, *fractus*, *fragilis*, *suffragmen* 'hook', Got. *brikan*, Swiss German *bruech* 'regio pubis'. Here with *-g-* *bhreng-*, beside *bhreḡ-* in Šuynī *viraṣ-:viruṣt* 'break', Yazg. *varaw-:varoṣt* to **braṣ-* (**bhreḡh-s-*). See also *tcabalj-*, Tumšug *tsawargy-*. *halaśā* 'slime, mucus', III 81.175, gloss to Turkish *imnā ying* 'nasal mucus'. From **fra-lasyakā-* to base IE Pok. 653 *lak-* 'drip', Lit. *lašas* 'drop', *lašėti* 'to drip'. See also *ṣahā-* 'saliva'.

halīja 'bent, oblique', fem. to *halīnai*.

halīnai 'bent', Sid. 129r1-2 *ardettā nāma āchai cvai bāta ttauraḥ śālanāṣṭā halīnai padīme* 'the disease called *ardita*, in which the wind makes the mouth twisted to one side', Tib. *kha-yon ṣes-bya-ba ni rluṃ-gis kha phyogs-gēig-tu yo-bar byas-pa* (*yo-ba* 'oblique'); I 168, 85v4 *ca uṣā vārā ca śāma halīju jsāve cu śi hālena aṃga āchanīm* (*-inī* = *-ai*) 'whose strength is deficient, whose mouth becomes twisted, whose limbs are towards one side, the invalid...'. BS *aija ghraṣṭi ttathā adhāvabhīdakīm adhāga* (*ardha-bhedaka-*, *ardhānga-*). Adjective *-īnaa-* to *hala-* 'side'.

halci 'anywhere', indefinite with relative, V 74, 42v4 *u ce ro halci*, BS G 37, 32b3 *ye ke cit* 'whoever', see above *hacā*. From **harva-ēid* 'everything', see cognates s.v. *harbiṣṣa-*, and note Oss. D. *alci*, I. *alcy* 'everything'.

halsa- 'tower, upper room', Z 3.40 *ttauraṇa vūḍa ggavāḥṣa halsa ṣṣāra stune nā ysarrigye uryāna bāysa pharu* 'gates (BS *torāṇa*), covered (with jewels), windows (BS *gavāḥṣa-*) fine towers their pillars golden, gardens (BS *udyāna-*) many groves'; III 74.207-8 gen. sing. *haṣā hīye kasvā* 'in the inner parts of the tower'; III 74.203 *haṣā sa uska* 'he mounted up into the tower'; III 74.210-1 *naṇḍā makalā haṣa gvahamḍā* 'Naṇḍa the monkey descended into the

tower'; K 64, 80r2 <ha>stāna rrauda, ca tte brraiha baiaa ṣṭāre, jastūā-dāsai hauda-ranya hesa 'kings of elephants on whose back are turrets with the seven precious stones with royal (celestial) dāsa-covering', translation in Indological studies in honor of W. Norman Brown 1962, 20; K 49:35 ramnīnā-hesa hasika 'hasika-places with jewelled towers'; K 37:125-6 ramniji katlu daittū hesū tti jsām kūṣḍi 'he sees the towers and palaces of a jewelled city'. From *halsa-* to a base *hals-*, IE *serk-*, in Greek ἔρκος, IE Pok. 912 *serk-*, Greek ἔρκος 'hedge, enclosure' (Pindaros, Olympian 13:109 εἰερκὲς ἄλσος 'fair-walled precinct'; Pythian 5:113 ἔρκος οἴον σθένος 'a very tower of strength'), ὀρκών 'enclosure', Lat. *sarciō*, -ire 'to repair, restore, surctus tectus a house 'plaited and covered' (either -k- or -k-). For the form, see also *balsa-* 'monument' and **palsa-* in *pasa-* 'messenger'.

hava 'breeding-ground', Z 17:20 *khu vātco ttāni sye varata tsindā hava* '(the mountains) where later the local geese go to the breeding-grounds'. Noun of place (as in *hamdrama-* 'wilderness'); for the folklore, see KT VI 404. From base *hau-:lū-* 'to produce children, young', Av. *hunāmi*, *hunu-*, *huna-*, *haota-*, Zor.P. *hwnynd* **hunēnd* (read *havend* by M. Molé, Légende de Zoroastre, 74), *hunuśak*, *hunuśakēnitān*, *viśūt*, *viśūtākān* (see s.v. *ṣū*), *hōtak*, N.Pers. *rōd*, Baxtiāri *rūd*, Kumzāri *rōr* 'child' (**frahūta-*). IE Pok. 913 *seu-*, O.Ind. *sūte*, *sūtā-*, *sūni-*, *savati*, Greek υἱός, υἱός, Celtic O.Ir. *suthi* 'birth' (**sutu-s*), Got. *sumus*, O.Norse *sumr*, O.Engl. *sunu*, Lit. *sūnūs*, O.Slav. *synū*. An alternative as noun of agent would give *hava-* 'producing young ones', as a plural to *sye* 'geese' (with -a for -e).

havvīś-, see *havvriś-* 'doff'.

havvriś- 'doff, undress', III 46:32 *ṇesta havvriśace khu hala-beṣkvā tsapbe* 'seated undressing, as the dress on the loins', = III 35:21 *ṇasta havvriśace khu hale-beṣkvā tsaba*; = III 37:16 *ṇesta havvriśaca khu hala-baiśakvā tsabe*. See *vriśe*. From *vark-*, *vrx-s-* 'to draw on', with reversive *fra-*, as Av. *frā-vark-* 'remove' and *framuxti-* 'removing clothes'. Cognates s.v. *vriś-*.

haṣa, loc. sing. to *halsa-* 'tower'.

haṣa 'swelling', oblique to *hasu*, Sid. 2r4 *haṣa hīvī piṣkalā* 'chapter of swelling', Tib. *skrans-pahi lehu-ste*; Sid. 20v2 *haṣā...ṇiheje* 'removes swelling', BS *ṣopha-*, Tib. *skran-ba...sel-to*; Sid. 138r3 *haṣa āchai* 'disease of swelling', Tib. *skran-balū nad*; Sid. 138v3 *haṣi*, Sid. 138v1 *haṣa gunā* 'signs of swelling', Tib. *skran-balū mēchan-na*. See cognates s.v. *hasu*.

haṣa 'place (?)', loc. sing. II 109:5-6 *aysamū jsām mveysga ama ttaña haṣa abaumaya hamarya* 'the mind indeed short, you (plural) would be witless in this place (?)'. Possibly **hasa-* from **asa(h)-*, Av. *asah-* 'place', Paṣto *ōsēdāl* 'dwell'; with different form O.Ind. *āsā-* 'place'. For suffix -*ah-* > Khotan Saka -*a-*, see *pāysa-*. See also *hasika* 'place (?)'.

haṣirma 'covering (?)', II 74:41-2 *cām ttū-ttū gūmattirā baṣā paste padaide nūvarā śirkā 20-chāya-v-i pyayitā haṣirma* Cām ttū-ttū (Chinese family name *ṣang* < *t'iang*, K 1174:3; *tu-tu* for Chinese *tu-tu* < *tuo-tuok*, K 1187:23; 908:5) for the Gūmattira monument (*balsa-*) ordered to

make a good new *haṣirma* of 20 feet before it'. The *chū* 'foot' is used to measure cloth, hence here some 'covering' is likely rather than a 'railing'. Its basic meaning is 'protection' to base *sar-*, dialectal *śar-* 'to cover', see cognates s.v. *śaraina*; also *śarṣtai*.

haṣtā 'spear', IV 24v2, see *hālṣti*, *huṣtā*.

haṣtemate jsa 'at instance of', V 114, 63r3-4 *gyastānu ātīmemate jsa, haṣtemate jsa rro merā uīra nāttā* 'at the desire, at the instance of the *devu*-gods he sits in his mother's womb', BS *devendrāṇām adhiṣṭhāne mātuh kuṣṣau pravekṣyati*. From *fra-staya-*, *frastyā-*, causative to *stā-* 'stand', hence 'to insist'.

haṣḍi 'he drives', II 71:8 *stūra haṣḍi* 'he drives cattle', see s.v. *hays-*.

haṣmīṣta 'be astonished', III 42:2022:11 *varā ṣṭau haṣmīṣta natcāṣṭā padā na byaihai* 'there he is amazed, he finds no way out'. From **fra-smai-s-* to base *smai-:smi-*, IE Pok. 967 *snei-* 'be amazed; smile', O.Ind. *suaya-* 'astonishment', *smāyati* 'smile', *vismaya-* 'amaze', Greek μεῖδος γέλως, Lat. *uīrus*, *admirāri*, Celtic O.Ir. *niūd* 'fame: pride', German Alemannian *smū* 'astonish'; Mid.Engl. *smilin*, Let. *sneju* 'mock', *smaida* 'smiling', O.Slav. *smějō smijati se* 'laugh', Tokhara A *smi-* 'smile'. This assumes *sm-* surviving as *sm-*, as *sn-* survived as *ysn-* in *ysnāta-* 'washed', but *xsn-* gave *ṣṣānauma-*, Av. *xṣaouan-* 'favour'.

haṣ-, *he-*, *hei-* 'send, give', participle *haṣta-* (different from *hays-:haṣta-*), V 341, 80v2 *ttitā ṣā rre hā hwaṇdu hātā* 'then the king sends the man', BS G 37, 75b3 *tena ca rūjñā taylor dūtaḥ preṣṭaḥ*, Tib. *btan-ba*; Z 24:431 *ttiyi hā heitā thatau ṣṣārṣaku kūṣde* 'then he at once sends to seek Śīrṣaka'; Z 17:27 *hā ttu diṣo heimā ayo* 'I send you (-ū) to that place'; V 77, 145r2 *mulo hā haḍu hāmā* 'we send a messenger', Tib. *khyod ni pha-ñar bṣud hēhal-lo* (bṣud 'depart'); II 28, 35b4 *būka ni kūda* 'they do not send food'; 3 sing. III 50:52-3 *pamūha upakaraṇa-ṇ ṣada-ṣa he* 'he gives them through faith (BS *śradddhā*) food (and) services'; preterite, IV 7:8-9 *ṣṭye kiya na ttā haṣṭāpdu* 'you sent (gave) because of my necessity'; K 42:119-20 *khu ttu kū(nā)lai rriṇṣpūrā (-iṇ = -ai) tthiḥṣilai haṣṭāpudā* 'when they sent the prince Kunālai to Tahiḥṣilai (Taxila)'; II 89:46 u *ṣi hā ṇāse biṣā vīrāṣṭā hwaṇdi haṣṭe* 'and to the humble servant he sent men'; V 313:34 *tta puñau vā vāṣṭa haṣṭaudu ca mehe ā ysūra yaḍū* 'so they gave indeed (-u < uta) merits of which we had made (= *yaḍūpudū*?) thousands'; III 66:25 *svaṇma hā hāruva haṣṭe* 'in the morning he sent *hāruva*-ministers (= BS *śreṣṭhin-*)'; infinitive, II 54:22 *haḍi pasta haṣṭā* 'he deigned to send a messenger'. Noun, V 114, 63r7 *gyasta-kṣṭruvḥlsto hēmate kāḍāna* 'for sending to the worlds of *deva*-gods', BS *preṣaṇa-arthaṇi sura-ālaye*. For -*ei-* see s.v. *kāṣ-*, *kāṣ-* 'think, care for', 3 sing. *keitā*, participle *kāṣta-*. Base *haṣ-* may have -*ṣ-* < -*ṣṣ-* to IE *aḡ-* 'drive' (with Lat. *ger-*, *gerō*), or possibly from *ṣṣā-* beside *ṣṣam-* in Sogd. *ṣau-* 'to send', like Khotan Saka *jsā*, beside *jsam-* 'go'. Thence -*ṣā-* replaced by -*ṣ-a-* after the preverb *fra-*.

haṣ- 'to report, state', Manj. 367 *gūttairū* (BS *gotra-*, -u 'and') *gvāuq nai haṣḍe* 'he does not state his family', dyadic; Sid. 103r4 *ttaudā haṣṭe* 'he stated it to be hot', Tib. *cha-bar yin-par bṣad-do*; II 87:6 *si-khūṇi cā svāṇi-ṣ*

haṣṭe si... 'the minister of public works (Chinese *si-k'ung* <*si-k'ung*, K 810:1; 470:1) Chang Shang-shu (*ṣang* <*ṣ'iang*, *ṣang* <*ṣ'iang*, *ṣu* <*ṣ'uo* K 1174:3; 856:1; 1187:17) reported that...' (emend SDTV 64). From *fra-ṣ-* by preverb *fra* with *ṣā-*, after a preverb *-ṣ-a-*, as *patāts-*, *paṁts-* 'avoid, renounce' to base **tsā-* 'move', and Av. *frād-* 'promote' base *dā-* 'put', O.Ind. (Vedic) *vidhūti* 'worships', base *dhā-*. Hence present *haṣṭe* <**fra-ṣa-tai*; preterite *haṣṭe* <**fra-ṣa-ta-*. See the noun *haṣṭa-* 'report' <**fra-ṣa-ta-* below. This *-ṣa-* is from IE Pok. 290-1 *eg-* 'to speak, say, with authority', Armen. *ac* in *ar-ac* 'proverb', *asem* 'to say' (with *-s-* <*-c-*), Lat. *ad-agiō*, *-ōnis*, *adagium* 'adage, proverb', Oscan *ag-* in *agit-* 'speak, command', Greek *ῥῆ* 'he spoke', *ῥω-ωγα* 'I command'. Hence IE *eg-s-* (Lat. *axamenta* 'eul songs'), when *ḡ-s-a* > Iran. **ṣā-* (here *fra-ṣ-a-*); forms like IE Pok. 4-6 *ag-* 'drive', *ag-s-*, Av. *aśa-* 'arm-pit', Lat. *axilla*, and O.Ind. *akṣa-* 'axle', Lat. *axis*, and Oss. DI. *sāmān* 'axle' (with suffixes, see s.v. *ysamyē*). The increment *-ā-* is frequent, as in IE Pok. 145 *bkes-* 'rub', O.Ind. *bābhasti*, *psāti*, Greek *ψάω*.

haṣa 'truth', Manj. 166 *vajra-pada haṣa* 'the Vajra-diamond path is truth' from *haṣṣa*, older *haṣṭha*.

haṣūḍā 'stirred (?)', III 79:12 *ṣūrā utcā ttaudā ṣi jāphau jṣā haṣūḍā* 'the water, saline, hot, this is stirred (?) from the depths'. Possibly **fra-ṣṣṭa-* to *ṣṣarr-*, *āṣṣuda-*, Zor.P. *paṣṣār-*, *paṣṣir-* (see s.v. *durauṣa*).

**haṣai*, K 108:305 read *dharmaḥa ṣai*.

haṣkada 'fashioned', Manj. 180 *jaḍi haṣk(au)da* 'ignorance fashioned', see *haṣkam-* (parallel to Z 5:56).

haṣkam- 'fashion, produce', present *haṣkīm-* participle *haṣkaunda-*, K 10, 9r2 *buddha-kṣetruā* (<.) *haṣkamāte cu gyasta balya ājṣiyāmā* 'in the Buddha-fields... he may produce what, O *deva* Buddha, we desire' (BS *adhyeṣa-*); K 50, 20v2 *aysmiḥ haṣkīme* 'creates *viññāna*-knowledge'; K 55, 16v3-4 *draya avāyīm* (*-im* = *-ai*) *haṣkīmīdā* 'they produce the three *apāya*-states' (BS *apāya-* 'ruin'); K 8, 5r5 *baudhisattva-carya haṣkīmi* 'he creates the Bodhisattva career'; K 105:237 *haṣkīma ṣāṣa* 'creates the teaching' (BS *āsana-*); K 112:366 *ṣa ṣkauija h(ā) haṣkīma vaicaittre samāhā beḍa* 'he creates the *saṃskāra*-factor at the time of various trance' (BS *saṃādhāna-*); K 58, 29r3 *cu aysmiṇa haṣkīme* 'what is created by *viññāna*-thought'. Preterite, Z 5:56 *gyaḍina ṣkauije haṣkaunde* 'by ignorance the *saṃskāra*-factors are fashioned'; Z 24:382 *trānu haṣkonda samu kho yandri padandā* 'so are fashioned just as a frame is made' (BS *yantra-*); Z 24:384 *sanu viparyāyau saṃisārā haṣkaundā* 'just by reversals the migration is created' (BS *viparyāsa-*). Infinitive, II 105:98-9 *ū baudhasattā jastā ttū tcau-padya brrāhmi pūṇa-kūśala-mūla pastai haṣkāṇḍai* 'and the bodhisattva *deva* (=the king) deigned to accumulate the good roots of holy (BS *brāhma*) merits', translation AM, n.s., II, 1965, 105; II 104:93 *ū ttū pīrmāitta tcaṃ-padya brramhi pauṇa kūśala-mūla pastai haṣkāde* (the same with *pīrmāttama-* 'supreme'); K 148:51-2 *ttu beṣa prīyāṃga pasta i haṣkaude* 'he may have deigned to create that service of the monument (*balsa-*)' (ī optative 3 sing., older *iyā*). Noun, Hunt. v 20 *haṣkīmāma lakṣaṇi* 'the mark of forming'. See cognates s.v. *ṣkam-*. See also *haṣkama-*.

haṣkama- 'heap, pile; building', III 27, 36b3 *puṇā kaśalā-mūlāṃ haṣkamā ysyāṇe* 'he produces the heap of good roots of merits', BS *puṇya-skandham prasunvāt*; as second component, v 113, 35v5 *askāṣkamā haṃdriyā nānā-vicitryau biṣṣūryau āysātā dharmāysanā* (<*padīmā*)*ñā* 'a lofty pile, firm, decorated with manifold various things of all kinds, the seat of the *dharma*-doctrine must be made', BS *samunnatam nānā-alaṃkārair samalaṃkṛtam dharmā-āsanam avasthāpayitavyam*; II 108:184 *ṣau-krrāṃṣā* (BS *krośa-*) *āskāṣkamai jṣam va damarāṣa padī(mā)ryāṇ* 'you should build there (*va* = *vara*) a lofty pile, a *dharmarājikā stūpa*-monument (of the king of the *dharma*-doctrine)'. From *usku* 'up, high', and *haṣkama-* with loss of intervocalic *-h-*. See *haṣkani-*, cognates s.v. *ṣkam-*.

haṣkarā 'pineers, forceps', Sid. 144r5 *ttu pamaṇṭhā haṣkarā jṣa haṃgārāñā u thaṇjāñā* 'that *śalya*-instrument must be drawn and pulled out with the forceps', BS *śalyam āhrtya kṣatāt kanka-mukhena* ('from the wound'). From **fra-skarakā-* to *kar-* 'draw', see *kār-*: *kāda-*, with *skar-*, Sogd. Bud. 'nṣkr-' 'to collect'.

haṣkala- 'section', SuvP. 61v4 *ḍṣ-haṣkalā* 'in three parts', BS *triloke*; III 138:158:5 *dra-hiṣkali ysima-ṣaṇde* 'the three-tiered world'; III 4, 10v3 *drā-haṣkali ysama-ṣaṇḍai*; K 145, 3r1 *drā-haṣkalya ysama-ṣadya biṣa satvā hiya prara ṣṭe* 'it is the nature of the beings dwelling in the threefold world'; with *-ka-*, Sid. 146r5 *haṣkalakā jṣa* 'with a cloth', Tib. *ras*. From base *ṣkal-*, hence **fra-skarda-*.

haṣkaistai 'he leapt upon', III 73, 189-90 *haṣkaistai brraiḥā: khaḍarā, hatcastai mūdā pastā ṣaṇḍya* 'the mule leapt on his back, he broke him, he died, he fell to the ground'. From **fra-skasta-* to base *skand-* 'leap', Lat. *scandā*, *scandere*, see *tcasta-*, *tṣista-*.

haṣṭa 'eight', later *haṣṭā*, *haṣṭi*, inflexion gen. v 103, 19v1 *haṣṭānu akṣarānu* 'of eight syllables', ibid. *kāmānu haṣṭānu* 'eight desires'; inst. v 39, 54r1 *haṣṭyau jṣa aṃgyau paṃde* 'path with eight parts', parallel BS *aṣṭa-aṃga-mārga-*, v 188, 75b1 *haṣṭa akṣaṇa* 'eight bad states', BS *aṣṭa-akṣaṇa*; v 130, 3b3 *haṣṭyau akṣaṇyau* 'with the eight bad states', loc. v 122, 9v4 *haṣṭvug*, K 56, 22v3 *haṣṭvā akṣaṇvā*; I 147, 56r1 *haṣṭa sera* 'eight ounces', BS *palāny aṣṭau*, Sid. 130i5 *haṣṭa haṣṭa sera* 'eight ounces each', Tib. *sran brgyad brgyad*. First component, Z 24:281 *haṣṭā-ysanī* 'of eight kinds', v 86, 5r4 *haṣṭā-yserānu* 'of 8000', II 117:7 *haṣṭa-māṣṭāṃṣām* 'lasting eight months', K 21:45 *haṣṭa-padya* 'in eight ways', III 82:7 *haṣṭa-pacīda* 'in eight manners' (from *pacada-* with adjective suffix *-ya-* in possessive compound). Ordinal *haṣṭama-*, K 57, 25r3 *huṣṭama maṃ acala nāma bhūma* 'the eighth, here, *bhūmi*-stage, by name Acalā'; N 166:11 *haṣṭam*, II 89:50 *haṣṭimye haḍai* 'on the eighth day', II 128:53 *haṣṭima salt* 'eighth year'. With *-pare-* 'beyond', SuvO. 56r3 *haṣ-pare-kṣaṣṭā* '68', v 282, 1a2 *haṣ-parā-biṣṭyau lakṣa(ṣyau)* 'with 28 marks', III 41:5 *haṣ-pari-biṣṭā jūna* '28 times', v 303, 01b1 *haṣ-pari-biṣṭi jūna hvañā* 'to be recited twenty-eight times'; II 51:64 *haṣ-pa-beṣṭamyi haḍai* 'on the twenty-eighth day'. For '18', *haṣṭusu*, Z 3:26 *haṣṭusu*, I 191, II 11v2 *haṣṭūṣa*, loc. K 13:168 *haṣṭūṣvā pakṣvā* 'in 18 divisions', = K 13:3 *haṣṭūṣvā pahakṣvā*, = K 13:81 *ha:kṣūṣvā pakṣvā*, = K 21:44-5 *haṣṭūṣv(ā) pakṣv(ā)*;

(BS *paṣa-* 'side'), '1800', K 154.44 *haṣṭi-sa kṣairadairsa kūla māra* '1836 koti-million māra-demons'; '18,000', III 67.60 *brahmana jśāmdā haṣṭi-ysāra pharāka* 'they slew brahmins many, 18,000'; first component, K 54, 154.44 *haṣṭasa-padya ttāṣatte* '18 kinds of void' (= BS *śūnyatā*); K 145, 3r3 *haṣṭusa-padya*; ordinal, II 20, 12b7 *haṣṭusamyē haḍai* 'on the eighteenth day'. For '80', *haṣṭātā*, v 342, 84v3 *haṣṭātā*, v 351.18, 5b4 *haṣṭātā*, Z 22.167 *haṣṭāte*, later Sid. 128v2 *haṣṭā*, BS *aṣṭi*, Tib. *brgyad-cu*; gen. II 29.38.1 *haṣṭāyem*; loc. v 336, 35r4 *haṣṭevv*; adjective, II 24, 23.1 *drarai ysāri dvi-sa haṣṭāyi hambā muri* 'mūrā-coins, amount of 3280'. Second component after *-pare-*, v 337, 36r1 *tcahaurvare-haṣṭātā* '84'; v 338, 62r2 *tcahorehaṣṭātā-yserov* 'in 84,000'; II 54.30 *kṣaira-haṣṭām* '86'; v 313, 122 *haṣṭā-yseryau* 'with 80,000'. For '800', II 23.20.1 *ysā haṣṭa-se* '1800'; v 249.760 *haṣṭa-se ysāri* '800 thousands'; v 249.772 *haṣṭa-se*; III 132.11 *haṣṭa-se-t-ūm jśām* '800 of them indeed'. For '8000', v 355, TM b2 *haṣṭa ysāra ju* '8000 times'. For '80,000' v 159, 199a2 *haṣṭātā ysāre*; v 249.770 *haṣṭā ysāra* (see *haṣṭātā* above). From **aṣṭā* (with *h-*, as *hauda* 'seven' from **haftā*), Tumsuq Saka *haṣṭi* '8', *haṣṭamana-* '8th', Av. *aṣṭa*, *aṣṭa-dasa-*, *aṣṭāti-*, *aṣṭama-*, Zor.P. *haṣṭ*, *haṣṭāt*, N.Pers. *haṣṭ*, *haṣṭād*, *haṣṭom*, Sogd. Bud. 'ṣt, 'ṣt', 'ṣtmyk, Sogd. Chr. 'ṣt '18', M.Pers.T. *hṣt*, *hṣtum*; Oss. DI. *ast*, D. *āstājmag*, I. *āstām* (DI. *far-ast* 'nine'), *āstaj* '80'; Wanetsi *ātā* '80', *otā* '8', Pašto *atā* '8', *atiā* '80'; Orm. *āṣṭ*, *hṣṭ*, Parāčī *ōṣṭ*, Yidya *aṣṭo*, Waxī *hat*, Šuyñi *waṣṭ*, Yazg. *aṣṭ*, *aṣṭod* '80'; for '18', Orm. *aṣṭēs*, Parāčī *aṣṭōs*, Waxī *aṣṭa*. IE Pok. 775 *oktō*, O.Ind. *a.ṭā*, *aṣṭāu*, Greek *ὀκτώ*, Lat. *octo*, Got. *ahtau*, Celtic O.Ir. *ocht*, Tokhara B *okt*, A. *okāt*, Lit. *aštuoni*.

haṣṭa-, see *harṣṭa-* 'broken', *aharṣṭa-*.

haṣṭa- 'vast', II 102.26 *diṣa vīdaṣa haṣṭa āvāda vaisthārya* 'in the regions, subregions, vast, immense, extensive' (BS *vistāra-*), translation AM, n.s., II, 1965, 103. Possibly also II 103.57 *haṣṭi yamathai strīyastrīṣāna katha* 'the vast dwelling-place (?)', city of the (gods) thirty-three'; and v 65.13 *yanī kṣamauca haṣṭā* 'I make favour, vast (?)'. From base *ans-*: *as-* 'to reach, extend'; Av. *aṣṭi-* 'measure of length', Zor.P. *aṣṭak*. See cognates s.v. *nasa-* 'portion'.

haṣṭa- 'sent', see *haṣ-*, *he-*, *heṭi-* 'to send'.

haṣṭa-, see *hays-* 'drive'.

haṣṭai 'cut', K 100.290 *tcarmā cīvara haṣṭai biḍa pāste* 'a list of kinds of dress'. Hence possibly **fra-taṣ-* 'to cut out', to present *ttāṣdā* 'he cuts', Sogd. Bud. *t'ṣ-* 'to cut', as Av. *karati-*, *kaṣa-* 'dress' to *kart-* 'to cut'. See cognates s.v. *ttāṣ-*.

haṣṭā 'report', with *aurāsa-* 'information', II 87.1 *rrovi vī aurāsā haṣṭā* 'information, report to the Court'; with BS *vijñapti-*, K 99.253 *haṣṭa vīñatta inām* 'we make report' (dyadic); Kroraina *vijñapti-lekha* 'letter (from an inferior)'; II 117.125 *haṣṭām aurrāsākā* 'informing of reports', v 88r5 (*ha*)*ṣṭā tta yāḍe* 'so he made report', BS *āha*. It is object of the verbs *haiṣ-*, *hajsem-* 'to send', and *yan-* 'to make'. If the meaning is basically proved by *haṣṭā yāḍe* = BS *āha* 'he spoke', rather than *haṣṭā haiṣ-* 'send a message, then the source is in *haṣ-* 'to state with authority' (present 3 sing. *haṣṭe*, preterite *haṣṭe*) see

above, for cognates, s.v. *haṣ-*. Hence *haṣṭa-* from **fra-ṣa-ta-* base *ṣā-*, to IE *eḡ-s-*, *ḡ-s-ā-*. Earlier speculations in KT VI 404-6 were inadequate. Tumsuq Saka has *piṣṭane* 'written matter'.

haṣpalgy- 'issue, burst forth', participle *haṣpriya-*, Z 22.191 *satī balysūñi urmaysde haṣpalgya māstā viysāmjā* 'you have arisen, the sun of bodhi-knowledge, make blossom the great lotus-pool'; v 77, 145v5 *haṣpriyā viysāte* 'lotus blossoming', Tib. *me-tog rab-tu rgyas*; Z 3.43 *spāte haṣpriya* 'flowers in blossom'; Z 20.3 *karāṣṣā haṣpriye* 'the creepers blossoming'; Z 24.203 *spāte haṣpriya banhya vīri vicitra* 'flowers blossoming on various trees'; of influence, II 125-8 report to Śa-tṣou, II 128.48 *pastāmdā haṣpriye* 'they deigned to extend power'; II 126.15-6 *paryāmīna haṣpriye* 'we deign to exert influence'; K 34.66-7 *uṣṭkye sauḥā jsa haṣpriye ye* 'the wits with pleasure (BS *sukha-*) were expanded', = K 25.116 *uṣṭkye sāha jsa haṣpriya*, = K 17.179 *uṣṭkye sauḥa jsa haṣpriya*; K 45.16 *tti au satva tṭye hārū biṣa tṭye kvaḍā khaṣṭi keṇa ṇ pamūhi keṇa haṣ(p)riya* 'the beings in the house of this hārūva-merchant because of the food (and) drink and because of clothing were bursting (discontented)'; incohesive *haṣpriṣ-*, III 117.11 *jūhaunai spyāmysa haṣpriṣamḍai kāla* 'the amorous flowery time when they open'; II 104.71 *viysa spūlaka haṣpriṣaumi jsa* 'with the opening of the lotus-bud'. With other preverbs *gu-*, and *va-*, *guṣpriṣ-*, *vaṣpriṣ-*; above without preverb *spargga-* 'flashing'. From base *sprag-*, *sparg-*, participle *-sprīya-* < **sprxta-*, incohesive *-sprīṣ-* < *sprg-ṣ-*, Av. *sparəya*, *frasparəya-*, glossed by Zor.P. *spēk*; Zor.P. *sprahm*, *spram* (*sp'hm*, *sp'rgm*), plur. *spramīhū*, N.Pers. *isparam*, *siparam* 'the plant basil', Armen. lw *spram*, *hama-spram* 'sweet-smelling'; Zor.P. proper name *Zāt-spram*, Greek script Ζοθέσπραμ, Armen. lw *spram*; Sogd. Bud. 'sprym'k 'flower', adjective 'sprymyn'k 'ps'kh 'garland of flowers'; Sogd. Man. *sprxs-* 'to bud'; Sogd. Bud. 'spryk' 'intelligent', 'spr'yt'ny 'intelligence'; 'spr'ynh (of the thunder-bolt); M.Parth.T. 'sprhmg', 'sprhm-ē'r 'garden', *wyspryxt* (**visprixt*, either base *sprag-* or *spraig-*); M.Pers.T. 'sprhm', 'sprhmg' 'flower', Waxī *sprēṣ-* 'to blossom', *spray-* 'flower', Khowar lw *isprenjik*, *iṣprenjik* 'to blossom', *isprū* 'flower', Pašto *sparya* 'well of water'. IE Pok. 996-8 (*s*)*p(h)erg-* 'issue' (plant, light, water), O.Ind. *sphūrjati*, *sphūrjāyati*, *sphūrja-*, *-ka-* 'a plant name'; Greek *σπάρσσειν* 'be full (udder)', *σπάρσσειν* 'young shoot'; Lat. *spargo*, *spargere* 'strew, sprinkle', O.Engl. *spearcian* 'sparkle', O.Engl. *spræc* 'sprout, branch', Lit. *spārginti*, *spirgti*, *spirgstu*; *sprogti*, *sprogstu* 'burst'.

hasa 'swelling', K 112.367 *tīmāra āch(ai) beḍa hasa pasta carāma śāka* 'at time of the tīmāra- eye-disease swelling has occurred, such as is required'. See *hasu*.

hasamīṭh- 'destroy', v 115, 63v7 (tetradic) *bajevātā hasamīṭhātā haṣṭā uṣbā ttu kṣiru ṣā rre* 'the king destroys the land', BS *vilopayati swam rāṣṭram*; v 116, 65v4 *ṣā rre hasamīṭhātā n biṣṣo rro dri-pāṣkalaju kṣire āmate* 'the king destroys also the whole threefold world, lands, dwellings', BS *trāidhātukā vilupyanti sarva-trailokya-maṇḍale*. As *-īṭh-* in *biṭh-* 'turn, writhe' from **ur̥ṭha-*, *hambīṭh-* 'turn

in, retain' from **ham-vṛṇya-*, *pajsiṭh-* 'put away, lay up' from *pa-ṣṛṇya-*, so here *mīṭh-* from *mṛṇya-* to base *mart-* 'crush' (increment *-t-* to *mar-* see cognates above s.v. *mur-* 'crush'). The preverbs *hasa-* < **fratsa-*, see also *pasa-* < **putsa-* in *pasamaṇḍ-* 'rub', and *saṃ-* < **tsaṃ-* in *saṃkhal-* 'smear'. If *-saṃ-* however had originally only one *-m-* then the base *ar-* 'to grind' could be adduced here (see *ar-* s.v. *ārr-* 'to grind').

hasāña 'whetstone (?)', II 60.18-9 *gahai śau u hatca hasāña jsa uisṃa sā u nauṣṭara śau* 'pointed fork one, and with whetstone, one awl and lancet one'. From **frasāna-*, to base *sā-* 'to sharpen', N.Pers. *afsān* 'whetstone', Pašto *psān*, Yidya *afseno*, yufseuno, Munjāni *fsēnc* (**abi-sān*(y)ā-), Waxi *pisūn*, Sanglēcī *vasin*, Khowar lw *usanu*, Oss. D. *insun*, *insad*, I. *ssyn*, *ssad* 'sharpen'. IE Pok. 541-2 *kō-* 'sharpen', O.Ind. *śiṣāti*, *śita-*, *śāta-* 'sharpen', *śāna-* 'whetstone', O.Engl. *hān* 'hone' (< **haina-*), O.Norse *hein*. To IE Pok. 18-22 *ak-:k-*; see s.v. *aśājā*, and *si-biṣṭa-*.

hasāya 'place', loc. sing. to *hasai*.

hasāya 'companion (?)', V 274.2.1 *māsa hasāya* 'house-companion'.

hasika 'place (?)', K 49.3.5 *raṇṇinā-hesa hasika* 'places with jewelled towers'. Possibly **hasa-* 'place' loc. sing. *hasā* to Av. *asah-* 'place', Pašto *ōsedəl* 'to dwell', see above *hasā* (*ttaña hasā*). For *-ika-*, see also *masarika*, more remotely Zor.P. *kanik*, *kanicak* 'girl', O.Pers. *marika-* 'slave', Kušan *marega* (in the name Kušan *vaga-marega* 'servant of the Baga (*Mihira-*)).

hasu 'swelling', BS *śōpha-*, Tib. *skran-ba*; Sid. 136r2 *vesarpā ḥaṅga hame u hasva cha hasu, kheyājsa āstamṇa* 'eruption becomes soft and skin dark, with swelling, fever, contusions and the rest', BS *kṣṇa-mṛdu-sphoṭū-śophavaj-juara-todavān*, Tib. *hbrum-bu hjam-ziṃ mdog gnag-pa dan, skran-ba dan, rims-kyis hdebs-pa dan, gser-ba rnamṣ yin-no*, to BS *visarpa-* 'spreading eruptive disease'; K 112.365-6 *tīmara āch(ai) beḍa hasa pasta carāma śtāka* 'in time of the *timira-* eye-disease the swelling has occurred such as is required'. See *hasv-* 'to swell' with cognates. Above oblique *hasā*.

hasūrā 'quarry, hunted beast', III 65.13 *hasūrā jsām vara vaṣṭā ā kūṣṭa mūṃda brraṇima ysādā* 'the quarry came through to there where dwelt the old brahman'; JS 31v2 *tī āhā baiste hasure vīsāṇje ṣṭāna* 'then he pierced you (plur. *uhu*) the quarry standing in the lotus-pool'; JS 29v1 *thu mī tteña bāṣa husure se beṃhye beṃdu ttere ṣike āstīye* 'you then in that grove a quarry on a tree, a young partridge resisted'. In *husure* the first *-u-* is by umlaut of the second *-u-*, see also *ha-* > *hu-* in *hudūte* below. From **fra-saura-* or **fra-sura-*, with III 108.6 *biṣauraka-* 'rapacious', to Oss. D. *sorun*, *surd*, I. *suryin*, *syrd* 'to hunt', D. *sird*, I. *syrd* 'wild beast', possibly O.Ind. RV 1.174.6 *śūrta-* 'chased (?)', AV *śarvā-* 'hunter (?)', Tokhara B *serwe*, A *sāru* 'hunter'. See also *pāsūra* (III 104.35) 'hunting-ground (?)'. Yazg. *sar-:sard-* 'to hunt' participle *sardag* may belong here with *-ar-* replacing *-ur-* (as *dar* 'far' from *dūra-*). IE *ker-r-* (> Oss. *sor-*) or IE *ker-μ-*.

hasai 'sphere of activity, place', SuvO. 4r2 (loc. sing.) *dharma-dhātu hasāya āstā* 'he is in the *dharma-region*'

(dyadic); BS *vijahāra dharma-dhātu* (*hasāya* = loc. BS *dhātu*); Z 16.28 *mātra-vāhārī bodhisattvānu hasai* 'the mansion of kindness, the region of the bodhisattvas'; II 53.4 *cū parida mūdi dharma-garbha hasāya* 'who deign to remain in the sphere of the *dharma-embryo*'. But V 274.1 (dyadic) *māsa hasāya* 'house-companion (?)'. Ambiguous in origin, possibly to *hasa-* 'place' see s.v. *hasā* 'in the place', with Av. *asah-* 'place', but rather **fra-sāya-* with *sāya-* from *sai-:si-* 'to lie down, dwell', see *pāsāya*, *śāte* and the place names *nīsāya-* 'settlement', and possibly modern *Fasā* in Fārs from **pa-sāya-* (see Acta Iranica 1975, Monumentum H. S. Nyberg III, 309-12).

haskā 'tusk (of elephant)', JS 5r3-4 *khu ttā ā ludrrai cu haska pajaste* 'when there came a hunter (Prakrit to *rudra-*) who asked for the tusks' (of the BS *ṣaḍ-danta-* 'six-tusked elephant'); Z 14.93 *paṇi kamali, haska māsta kṣei kṣei śīya* 'of each head six great white tusks each', parallel Sogd. Bud. VJ 63-4d *sp'ytk w-ywšw 'ns'wr r'ēḫrt pyḍ'n ywt'w* 'the white six-tusked Rājavardha king of elephants'; III 81.176 *haskā* gloss to Turkish *aysaiḥā*: = *aziy* 'tusk, large canine tooth'; plural JS 5r2 *haskye kṣa śīya khu śāgā* (*śāngā* with two dots instead of the one *anusvāra* mark) 'six tusks white like a conch-shell'. From *as-* 'be sharp', Av. *tiši:asūra-* 'sharp-tusked', Sogd. Bud. 'ns'wr **ansura-* 'tusk', Oss. D. *ānsurā*, I. *ssyr* 'tusk', N.Pers. *ašk*, *yašk* 'tusk' (for **aska-*, the base mentioned to me in 1963 by R. E. Emmerick); note also Sogd. Bud. 'sk- plur. SCE 'sk-t- 'thorn', VJ 1266 *škth*, 1780, 1105 *šykh*), Av. *skaiti-*, Vid 1.4 the plague of the land Gava, glossed by KMCA 'locust' and by *kurak masak* 'horse-fly', as the 'biting', or 'stinging' insect or plant.

haskauttā 'joined', Bcd. 48r3-4 *bāysdyamḍai pārāmyā haskauttā ṣṭāna* 'conspicuous, absorbed in the perfections' (BS *pāramitā-*), BS *peṣalu pāramitāsv abhiyukto*. From **fra-skaufṭa-*, see *anāskotta* with cognates.

haskye 'plant name', Sid. 14v3, BS *grdhra*, Tib. *gridhya*, not identified; note *grdhra-nakht* ('vulture-nailed') *asteracantha longifolia* quoted from Susruta. This *haskye* is V 323, 146 = Sid. 13v4 *haspye*. See *haspye* 'nux vomica'. Two derivatives of *has-* by suffixes *-k-* and *-p-* (like the variation O.Ind. *stupa-*, *stūpa-*, *stukā-* 'tuft of hair'), hence possibly *(*h*)*askati-* *(*h*)*askitā-*, (*h*)*aspati-*, (*h*)*aspitā-* to be set beside Av. *skati-*; Sogd. Bud. 'skt-, *škth* 'thorn' (quoted s.v. *haska-* 'tusk').

-hasta- second component for *khasta-* 'struck', see *agvīhasta-*, *agūhasta-* 'invincible'.

hastama- 'best', SuvP. 62v4 *ārūva hastama pīrma* 'best foremost refuge', BS *śarāna-uttama*; V 113, 35r5 *miṣṭu avamāto hastamo vijīṣḍātaro pīrmāttamo tsāṣṭatetu haṃ-jṣātāte yanā* 'he may intend to make great, measureless, best, distinguished, foremost peace', BS *mahatīm acintyāṇi parama-viṣiṣṭām anuttarāṇi śāntiṇi...kartu-kāmo bhavet*; loc. sing. V 113, 35v3 *hastamāna rrotya biṣa* 'in the best royal house', BS *viṣiṣṭatare rāja-prāsāde*; II 118.147-8 *hastimye pīrmāttimye baysāna baysūṣṭi byehāṣṭyi kiṇa* 'to attain the best supreme Buddhaic bodhi-knowledge'; I 251, 1r2 *hastamānā che jsa hambaḍā jsa* 'possessed of best complexion', BS *paramayā śubha-varṇa-puṣkalatayā samanvāgataḥ*; V 43, 103a1 *hastamau*

balysūstu bast(e) 'to awaken to best bodhi-knowledge', III 16r2 *hastamūi balysūsti jsa* 'with best bodhi-knowledge', v 342, 84r2 *ysama-iṣamdyā hastamā rrūndete yanākā* 'best maker of light in the world', BS *loka-pradyota*-; v 184, 1r3 *hastamna arrimajsā(na)* (lost context). To *hant*:-*hat*- 'being; good', Av. *hastma*-, superlative to *hant*-, Yasna 62.8 *taxmām hantām raḁaēštāram*, 'bold, good, charioteer'; O.Ind. *sant*:-*sat*-, *sattara*-, *sattama*- 'good'. To IE Pok. 340-2 *es*- 'exist'. See *astā*, *ah*-, and *hastara*-.

hastara- 'better', SuvP. 69r2 *brūnūri hastari hastari* (BS differt) 'they shine still better'; SuvO. 56r4 *hastarvai rū padime* 'makes it better', BS *ojasvitaru*- ('stronger'); III 131a4 *||ttuware hastaru bārūnāre* 'they shine exceedingly better'; III 76.239 *ṣa-m pharākā hastarā saittā* 'this seems much better to them'; II 57a2 *mistye jaṣṭa rriña ṣi būsajja hastara ṣṭi* 'the great devī-goddess queen, she is a lady of higher class' (SDTV 106); double comparative, K 73.30 *hastadara jastyau ttisāna* 'better than the deva-gods in splendour' (BS *tejas*-); v 63.28 *ūysāni jsa hastirām pū(naum)dam* 'better than the self (=BS *ātman*-), meritorious'; K 6, 146r2 *hastaru tte kye paṁjsa anantanarya kāḁāgāne gāda* 'better for him who has done the five *ānantarya*- evil deeds...', Tib. *mchams na lna-dan ldan-pas dpah dan ldan-pas ni* (*dpah* 'brave, strong'), translation E. Lamotte, 253 'est supérieur'. Shortened abverb *hastaru* > *hasta*, II 8.124 *hasta khu mūda kṣira khu jve kṣira vīnau sauha*: 'it is better dead in the country than alive in the country without pleasure (BS *sukha*-)'; II 81.46 *a hasta ye mūdaū hakhiṣṭa ttrramdū* 'I were better, (if) I entered into the number of the dead'; II 75.49-50 *hasta padina* 'in a better way', III 135a3 (and 45) *hasta padī* 'better way'; K 60, 36r2-3 *ṣe avirmāttamye ra maṁdrā hastā neṣṭā khu bayṣāna bayṣūṣṭā* 'this supreme mantra-formula on its part (*ra*) is not better than the Buddhist bodhi-knowledge'; II 114.111 *hveṁ si khu paṣā tsva hamāta ṣaikā hasta* 'I spoke, saying, if you can go in autumn, this is better'. Comparative to *hant*- 'good', see s.v. *hastama*-.

hastriṣ- 'press', II 94.29-30 *ttau hvā* (with *marau ttaña* below) *sa āṣarya hastriṣidā drām hairā hūnīda sa ca-m na dryānda na jsā pyūṣṭaudā* 'so they spoke (*hvā*(*mdā*)), saying, the teachers (BS *ācārya*-) insist; such a thing, they say, that what they did not see, they did not hear', =II 97.114 *ḁi kau-v-āni tta tta hvai sa āṣarya hastriṣida, drām hairā hūnīda ca-m na dryānda na jsā pyūṣṭaudā* 'the governor (Chinese *ling kung* from *liāng kung*, K 55.8.1; 475.1) so spoke to us, saying, the teachers insist, they say such a thing, what they have not seen, they have not heard'. From base *strang*- 'stretch', see s.v. *straj*- for cognates, here from inchoative **fra-strys*-.

haspara 'path, way', Sid. 2v3 *sāstrā hīya haspara hvata hame* 'it is called the way of the technical treatise' (BS *sāstra*-), BS *tantra-paddhati*h, Tib. *rgyud-kyi gṣun hgorol-bar hdi byas-so*; K 68.199 *ṣi karmām deṣana byehe icimdye haspari vīri* 'he gets the teaching of karma-aets about the inconceivable path'. From **fra-spara*-, see s.v. *spar*-, *āspara*- 'path'.

haspij- 'urge exertion', participle *haspāta*-, intransitive inchoative 'exert oneself', III 127, 29r1 *ttu balysūnāvuyso*

āysda yanūre *|| thīyo haspijindā tte dārañḁ byehāṣce kāḁāna* 'this bodhisattva they protect, ... they urge him under compulsion for the attainment of this *dhāraṇi*-formula'; Z 2.95 *ttārtha kāde badru haspijindā* 'the seetaries urge Bhadrā strongly'; dyadic with *byauj*-, III 8, 15v1 *byauja bāyūṁ haspijūṁ* 'I urge an effort'; III 124, 1a1 *||hasp(ā)jīmū ttānu sāra hautana tceṛa* 'I urge; theirs must be made good, powerful'; noun, *haspijsā*, Z 11.35 *ṣi varata viṣṭā cu haspijsā vara bṛāmata vīrā* 'this is endurance (BS *vīrya*-) there, which is exertion there towards bodhi-knowledge'; v 182, 43r1 *byoje haspijsye jsa bāyāna* 'to be conducted with effort, exertion'; inchoative, *haspās*-, *haspiṣ*-, *haspiṣ*-, Z 22.276 (2 plur.) *haspāsta ṣṣāṣiṇa balysā* 'strive in the Buddha's instruction', BS *yujyadhvaṇi buddha-śāsane* (Udānavarga 4.37); K 58, 28r4 *saṁāhauṇa haspiṣi* 'he strives in trance' (BS *saṁādhāna*-); Z 22.270 (2 plur.) *haspista*; participle present, K 138.929 *u ṣiṛe hālai haspiṣamḁai* 'and striving towards goodness', Tib. *dge-bahi don-la rab-tu brcon-pa dan* (*brcon* 'strive'); III 128v2 *dāraṇu vātā haspāsamḁai* 'exerting oneself for the *dhāraṇi*-formula'; K 148.60-1 *haspiṣadau jsau kṣgutvā būmvā prasaṁbṛvā rāṣa hamāve* 'may he also be in control of the strivers' *kṣānti*-stages (BS *kṣānti-bhūmi*- 'stage of receptivity'), in the *prati-saṁvidū*- 'special types of knowledge'; future, v 355, 294r1 *haspāsānu kāḁe* 'to be striven strongly', Manj. 161 *cu haṣṭa dharma vara haspiṣāṇa* 'what eight dharma doctrines (or elements) are to be striven for' (*vara* 'towards' or read *v(i)ra*); adjective *-āka*-, Z 24.644 *draiṇu yānānu haspāsāka* 'strivers for the three vehicles' (BS *yāna*-); II 102.16-7 *raṣṭa-haspiṣākyau... jsa hāysa na kaṣāmanai* 'may we not come to be far from those rightly exerting themselves'; preterite participle *haspāta*-, SuvO. 53r1-2 *puṇa haṁjsaṁd(ā)ṁmā* (>*tā* *haspāta tcamāna*... *uysnaura biṣṣūnyau* (*suhā*)*vātānyau* (*jsa*) *hāmāre* 'I have gathered merits, ... striven, whereby the beings are possessed of all kinds of pleasures'; BS *kaṣāla-mūlam avaruptam* ('good roots are sown' with uncertain text following); K 42.119-20 *u iṣṭ rramdā haspyāmdā ttara khu ttu kū(nā)lai rriṁspūrā* (-*im* = -*ai*) *ttahiṣṭilai haṣṭāmdā* 'and they urged (exerted themselves) to king Aśoka so greatly that they sent the prince to Tahikṣilai (Taxila)'; K 42.104 *rrina ttu kumālai rriṁspūrā* (*vi*)*ṣpāṣi* (BS *viṣvasta*-) *cakyām thāṇa haspyā* 'the queen urged upon the prince Kumālai with boldness with a view to love', with *haspyā* preterite fem. **haspātātā*. Noun, *haspiṣcā*- 'exertion', K 136.878 *dā vīra haspiṣca yanāre* 'they strive for the dharma-doctrine' (Tib. differt); II 105, 120 *khiṭ tte bīsagi hīya haspiṣtya kuṣāla-pakṣa ṣairka carya pā pṛarai* 'when they hear of the *bhikṣu-saṁgha*'s effort, the good career on the side of good' (BS *kuṣāla-pakṣa*-), translation AM, n.s., II, 1965, 106; K 61, 42r2-3 *saṁhā haspiṣce vīra biṣā parehamḁā hamīryāṇi* 'may they all be restrained for the effort to trance' (BS *saṁādhāna*-); JS 18v4-19r1 *pravaje kṣaudā haspiṣcyā purāhā* 'wandering, receptivity, striving, morality' (=BS *śila*-); K 112.373 *haspiṣta yanāvai* 'he may make the effort'; K 106.260 *haspiṣva yadai* (-*sva* clearly written, but read *-sca*). From base *spaik*- (or *spaig*-) **fra-spiṣaya*- > *haspij*-; **fra-spixta*- > *haspāta*-, **fra-spiṣ-ṣ*- > *haspās*-, to *spaik*-,

Zor.P. *spēk* 'sprout', *škōf spēčēhēnd ut bar pazāmēnd* 'the buds sprout and the fruits ripen', M.Pers.T. 'spyz-: 'spyzt 'issue', *xur-spyg* 'sunshine', Pahlavī Psalter *spēn-* 'make arise, shine'. See s.v. *spātaa-* 'flower'. Hence *fra-spaik-* 'to burst out' = 'strive for'.

haspūnaka 'striving', III 52.97 *tēna rānān haspūnaka kūšte dyāda hvāšta hve* 'therefore where the strivers among the fighters saw (the truth), the chief one spoke'. From **fra-spigna-ka* to **fra-spugna-* base *spaik-* or *spaig-* 'to exert oneself' (see *haspīj-*, *haspāta*) with *-gna-* as in *paphūnva-* (-*bugna-*) *vustūnwā* (-*stagna-*?) and *būnaa-* 'naked' (**bagna-ka-*), beside *rrūna-* 'oil' < **raugna-*.

haspye 'nux vomica', Sid. 13v4 *haspye*, BS *viṣa-muṣṭi*, Tib. *biṣamuṭi*, = v 323.146 *haskye*. See *huskye* Sid 14v3 BS *gṛdhrā*.

hasv- 'to swell', Sid. 14or3 *dva-v-i pā hasvīmdā* 'his two feet swell', BS *sopham pūdayoh*, Tib. *rkan-pa gñis bum-pa hdra-bar skran-ba yin* (*bum-pa* 'bottle'); III 18.19 *cu pā hasvīmdā ṣi va piṇṇḍai* (-*iṃ-* = -*ai*) 'whose feet swell, this is for it the *paṇḍaka*-poultice' (*va* = *vaska*); Sid. 132r1 *u buḍatta vai hasvacī hame*, BS *ghana-sophavat*, Tib. *cher skraus-pa rams yin-no* (*vai* = *vaskai* 'for it') 'and for it swelling is more'; Sid. 156v1 *gūrakā hasvāme hīvī āchai* 'disease of swelling of the uvula', BS *gala-ṣuṇḍikā*, Tib. *lčehu čhun-ba hdug-pahi skruv-bahi nad* (from *gūra-* 'grapes', with diminutive suffix *-ka-*). Noun, *hasu* plural *hasve* 'swelling', Sid. 136r2 *hasu*, Tib. *skran-ba*, see above; III 85.85 *sāda hasve* 'cold swellings'; III 88.151 *cū na myānāṣṭā hasvā īmde* 'what are in swellings towards the middle of them' (*na* = *nā*); III 91.212-3 *hasvai jemḍā* 'removes swellings', III 93.258 *hasvai jīmdā*. From base *sau-:su-* 'swell', Av. *sūra-*, *sūvišta-* (see above *sūra-*); Oss. D. *rāsujun*, *rāsud*, I. *rāsijyn*, *rāsyd* 'swell', D. *sunk'ā*, I. *synk'*, *syn'ytā* 'swelling' (uncertain sources: Orm. *ṣus-uk* 'swell', Pašto *paṣṣedāl* 'to swell', *paṣṣōb* 'swelling', Balōči *ṣīyay*, *ṣīṭa*, *ṣīsa* 'swell'). IE Pok. 592-4 *heu-*, O.Ind. *śvadyati*, *śūndā*, *śūra-*, *śaviṣṭha-*, Greek *κῠέω*, Lat. *cauus* 'hollow', *inciens* 'swelling'. See above *hasā* oblique to *hasu*.

hasva 'black', Sid. 136r2 *hasva cha* 'black complexion', BS *kṛṣṇa-*, Tib. *mdog gnag-la*. From **frasuxta-* see s.v. *ṣūjs-* and for the meaning, see *padvala-*.

haharka 'attraction, inclination towards', K 106.259 *khvāi samāhāñā haharka nai ī tte baysūṣṭa hāysa* 'when for him there is no inclination to trance (BS *samādhāna-*), for him bodhi-knowledge is remote'; SuvP. 75r4-5 *prrañihānān hīya haharka* 'attraction of *pranidhāna*-vows'; II 104.74 *beyṣām dā hvāñāmai bāvaumai haharkya pārajsyai ja* 'on the basis of preaching, meditation (BS *bhāvana-*), attraction to the Buddhas' *dharma*-doctrine', translation AJM, n.s., II, 1965, 104; Manj. 116-7 *dā pō(ā)ñā sājāñā raṣṭa vara rejsā haharka tē(e)ra* 'the *dharma*-doctrine must be heard (= *puṣāñā*), must be rightly learned, there keen inclination must be made'; v 294, 7b4 *haharka vīrā* 'for attraction'. See *hahalj-*.

hahalj- 'direct upon, attract', L 94.18-9 *ṣāu nūhā vara yī hahajāte* 'he may direct the mind upon one point', = L 97.32 *aysmū vara hahajāte*. Participle *hahriya-*, SuvP. 67v1 *dasau sira phīṣem kīre hahriyai dasau dīra* 'I would avoid the ten evil acts, I would practise the ten

good acts' (inversion of *sira* and *dīra*), BS *daśa akusala varjeyam Careyam kuśalān daśa*. From base *θrang-*, **fra-θrang-* 'pull forward', see *thargga-* for cognates; **frathargu-ka* > *haharka-*. See also *hahrraj-*.

hahāls- 'incline to', v 142v1-2 *tta* (mu)ho *vātā uysnora hahālsandau uysmū byaudāndā u namasātāndā* 'so the beings found attracted mind to us and did worship', Tib. *de-na sems-čan de-dag-la dad-par gyur-pas phyag hchal-zi*, Chinese *tu-xuan-hi* 'great pleasure' (K 952.1; 449.9; 129.1), parallel BS *prasanna-*, with Tib. *dad-pa* 'believe'; K 8, 5r3 *hamgrina aysmūna hahisamḍai ramaṇḍai gñā* 'he must stay (*āh-* 'sit') with collected mind (like BS *samāhita-*) rejoicing, happy' (dyadic); later Manj. 411 *cī pyūṣṭai rre ttu dā hahṣi pajsāne tvare* 'when the king heard the *dharma*-doctrine he rejoiced, he was greatly struck', = Z 5.86 *cīyā rre ttū dātu pyūṣṭe trāmu hā pajsatā kha...* 'when the king heard the *dharma*-doctrine he was so struck as...', here *pajsāne* from **janya-* with optative (=durative past) -*ā* > *jsāne*; in Z 5.86 expressed by the participle *pajsatā* '(was) struck'. Ambiguous base since medial *-h-* replaces various older sounds (*h*, *x*, *xy*, *θ*, *θy*, *ḍ*, *f*, *fy*, *ṣ*) and *-ls-* may contain IE *-r-* or *-l-*. After long search the following is proposed. If the basic meaning was 'rejoice', dyadic with *ram-*, connexion can be sought in IE *sker-* with increment. Above *hayār-* **fra-kṛ-ya-* and *tcarkā-* are derived from (s)*ker-*. Av. *xrāh-* 'excite', *aśxāxvanu-* 'most excitant' has been traced with Armen. lw *xrax* 'joy; joyful', *xraxčan-k'* 'feast, public rejoicing' with verbs *xraxanam*, *xraxčanam*; both can be traced to older **krāh-* (IE *skr-es-*). An increment *-g-* has been seen in OHG *screcchōn* 'to jump, hop'. For *hahāls-* an older form **fra-xrs-* to *xras-:xrs-* is possible, which in turn is IE (s)*kr-ek-*:(s)*kṛk-* or (s)*kṛk-sk-* (like *puls-* from *prk-sk-*). The treatment of *-ār-*, *-āl-* for *-r-* can be seen in *dārṣṭa-*, *dārṣṭa-* 'firm'. Further search is invited by the ambiguities.

hahrraj- 'to thrust forth', v 87, 23r6-v1 *biṣṣā vīra...* *hahrrajāmā, biṣṣā śrāvastā kṣīra hvamḍā ārautta* 'we direct (our teaching?) to all, all the men of Śrāvastī cities were stirred'. From **fra-θranjaya-*, see s.v. *thargga-*, *haharka-*.

hahvāñā 'to be pressed out, hashed', I 157, 68v4 *pastāna hvasā ṣg hahvāñā* 'sheep's flesh, that must be pressed'; I 159, 73v1 *jsahira biṣā hīra tta biṇṣā* (-*iṃ-* = -*ai*) *hāysā dāṣāñā, hahvāñā* 'the things in the belly, they must all be removed, must be pressed'; I 163, 78v1 *būysīñā hvasā hahvāñā* 'goat's flesh must be pressed'; I 141, 49r4 *hvakhāṇḍalaja āṣṭai hahvāñā* 'boar's tusk bone must be pressed'; III 89.169 *pātca mūla sūttauñā niṣāñā hahvāñā* 'then the clay must be placed in acid stuff, it must be pressed'; III 89.168 *mūla hahvāñā*. The act of *hahva-* applies to 'meat' and 'bones', and corresponds I 141, 49r4 to BS *ghṛta-* in *ārūka-ghṛta-*, from *ghar-*, *jigharti*, *gharati* 'to drip, moisten, boil'. Hence base *hau-:hu-* 'to press out juice', IE Pok. 912-3 *seu-*, O.Ind. *sav-:su-*, *sunōti*, *sutā-*, *sōma-*, Greek *ὕει* 'it rains', O.Engl. *seaw* 'sap', Tokhara B *swese* 'rain', *sū-*, *swās-* 'to rain', not *hau-:hu-* 'to dry' see s.v. *huṣka-*, *phavāñā-*.

hā 'thither, yonder' directional participle, with allative, *hālsta*, *hāṣṭo*, *hāṣṭu*, *hāṣṭa*, *hāṣṭā*, SuvO. 5r1 *hā tsindā*

'they go', BS *upasaṃkramya*; repeated SuvO. 55v3-4 *hā ttiṇa āguro... aysu hā tsīmā* 'away to that village... I go away', BS *tatra grāme... upasaṃkramiṣyāmi*; K 4, 141v1 *śā hā gyastānu u hā kvānānu hāvu yu(du) yād(e)* 'he had done good to *deva*-gods and to men', Tib. *des lha bčas-pahi hjiḡ-rtēn-gi don mdzad-nas*, translation Lamotte, 243 'après avoir fait le bien du monde'; with *hāstā*, III 75·231 *ṣi hā pai hāstā haraṣṭe* 'he stretched out his foot to them'; v 220·13·6 *hā būrāṇi pajistā tse* 'he went to them to ask' (SDTV 75 to emend); with pronoun, K 33·60 *hāvui huḍā* 'she gave to him', = K 17·172 *hāve heṣṭā*. See with particle *hā ne*, *hā ni*, *hā-ṇi*, s.v. *na*. In form like *tā*, *vā*, *cā*, *bā* above, from **frāk*, adverb to adjective **frānk*- 'forward', Av. inst. sing. *fraša* 'forwards' (**fračā*). Zor.P. *frāč*, M.Parth. Insc. Sāhpuhr I, 2 *hmrš OL* 'forward to' (**hān-fravš av*); Sogd. Bud. *βr'k*, *βr''k*, *βr'kw* 'soon, tomorrow', *βr'k'ynčyēk* 'matutinal'; Man. *fr'kčynvy* 'in the morning'; with noun -a-, Av. *paraṇu frāka-*, like Zor.P. *apāk*, N.Pers. *abā*, *bā* 'with' (**upāk*), O.Ind. *prāk*, *upākā-*. See also *hāysa-* 'far' (**frāza-*).

hāgvāna 'at all', Manj. 220 *vare ja hāgvāna ne ttrada* 'there he has not entered at all'; = Manj. 193 *hūgvāna*, see *hūgvāna-*, *gvāna* (translating BS *jātu*).

hāja 'loosen, let down', III 124·73 *tcajsa vā hāja* 'loosen the hair', BS *keśa avattaraya* (= *keśam avatāraya*), see *hāl-* in *prahāl-* 'to open'; base in *harga-*.

hāna 'in a vessel', loc. sing. to *hāna-*; allative, III 93·261 *hānāstā*.

hāda 'a measure', III 84·46 *kuṇṇisa, kuṇṇbā, sā sā hāda nauka āvānā, u tti ystā-spye sā hāde, nauka kuṭānā, drai vasiya uci jsa jṣṇānā* 'sesame-seed, linseed, one *hāda*-measure each, are to be ground fine, and then "yellow-flower" (unidentified) one *hāde* measure is to be crushed fine; they are to be boiled in three *vasi*-measures of water'. From *(*h*)art(v)ā-, possibly to O.Pers. ἀρτάβη, Armen. lw *ardou* 'a measure for corn', Greek μέδιμνος, Akkad. *ardabu*, *artabu*, Aram. *rd̄b*, Syriac *rd̄b-*, Coptic *ertob*, *rtob*. For -αβη note also κακκάβη, s.v. *kakva* above. The inflexion -a, -e may indicate recent loss of -v- through -y- (see also s.v. *phaysdue* 'vessel', beside *phaysdyai*).

hādikaṇa 'in a cloth', K 43·137-8 *rinai hādikaṇa biṣtyā rudai hāst(ā)*, = K 40·19-20 *rinai śā hādikaṇa biṣtyā rruṇḍai hāstā* 'the queen took him up in a cloth, she presented him to the king'. With -ā- vowel of the first syllable and suffix -ika- from *haḍa-* 'garment', from base *ar-* 'to fit'.

hāde 'but, however', *hāda* and with short -a-, *haḍe*; K 6, 145r3 *hāde*, Tib. *han yin-la* 'even being, however', Chinese *i* 'moreover' (K 187·1); Manj. 198-9 *hāde ne byaure* 'but they are not extant'; v 329, 13r6-v1 *duṣkara hāde sarvaśūtra ttātāye dātā pyūṇmāta* 'but difficult, O Sarvaśūtra, is the hearing of this *dharma*-doctrine', BS (differt) *durlabhās te sarvaśūtra satvā ya imāṇi dharmaparyāyaṇi śroṣyanti* 'few, O Sarvaśūtra, are those beings who will hear this section of the *dharma*'; v 339, 77v2 *ttitā hāde* 'then however', BS G 37, 72 bis b1 *atha*; JS 1v3 *klwaṇi hāde-ṇi edrre* (BS *indrīya-*) *vaṇa nyaśakya* *ṣṭāre* 'but though my faculties are now weak'; v 114, 63r4 *śā rro hāde gyastyau hāmātā* 'but he on his part has

arisen from the *deva*-gods', BS *api vai deva-saṃbhūtaḥ*. For cognates, see s.v. *haḍe*.

hāta 'thither', secondary to *hā*, v 91, 611v1 *hāta vāta tsūmate jsa* 'with going thither, hither'.

hāna- 'vessel', I 147, 57v1 *baśa hāna tcerai* 'all must be put in the vessel', Sid. 100r5 *haysnānā hāna tcerai* 'it must be washed, it must be put in the vessel'; I 153, 64v4 *hamiḍa hāna tcerai* 'it must be put together in the vessel'; allative, III 93·261 *tti askinānā paskyāstā hānāstā, ysnānā* 'then it must be put back into the vessel, it must be strained'; possibly v 125, 104 *||| -ā hāna šau hiśanai pharhyau* 'vessel (?)', one made of iron, with jars...'; I 171, 88r3 *tta būra hāna āna arvi tciṛiṇ (-iṇ = -ai) nauka ardi ysva-lika* 'the following medicaments from the vessel (?) are to be made, ground fine, strained'. From either **fradānu-* or **ādāna-* 'receptacle' with *padāna-* 'vessel'.

hāmna- 'eyelash', Sid. 149r3 *hāmnaṇ rrahā kare biśā jīṇḍā* 'it cures all pain around the eyelashes' (om. Tib.); III 81·175 *hāmne* gloss to Turkish *kirāpikā* (*kirpik*) 'eyelash'; E p. 357B *khu ji hāni kūrcā vatca* 'like the eyelashes, eyebrows, hair on cheek' (see KT vi 442); III 93·266 *tcimeṇa šaidā u haune streha hāmne* 'eyes are affected and the eyelashes become stiff'. The 'eyelashes' are named from base *maik-*, *maig-* 'close the eyes', in N.Pers. *maš*, *mišah*, *mišagān*, *mušagān*, Parāčī *mujā*, Balōči *mičāč*, *mišāš*, hence here *hāmna-* (plural, *hāmne*, *hāni*, *haune*) can be traced to **ā-mignā-* with loss of vowel of the base -*mig-* possibly through -*nug-* (as *paṇṇis-* 'to wear clothes' from **patimūč-*, participle *pamāta-*), where *hā-* could also derive from *frā-*: **frā-mignā-* or **ā-mignā-*; -*gn-* resulted in -*n-* in *būnaa-* (**bagna-ka-*) 'naked', see also *haspūnaka-* 'strenuous', and *rrūṇa-* 'oil' (**raugna-*).

hāmda 'seven', later for *hauda*, see below, v 312·10 (miscellany) *hāmdā rrispūra* 'seven princes', III 112, 6v1 *hāmdhiā* 'seven', K 151·45 *hāmdāsanye haḍai* 'on the seventeenth day'. See *hauda*.

hābā 'plant name', I 173, 91r1, BS *palakaṇṣa*, for *palam-kaṣa-* 'bdellium' (and other plants), which is chiefly genus *balsamodendron*. Hence from **humba-* < older **humpa-* 'spongy plant', alluding to the hollow, soft, balsam stalks. See also s.v. *huma-* 'spongy, soft', Pašto *xomba* 'fungus' (as the spongy plant).

hāma- 'raw, unbaked, uncooked', Sid. 17v5 *ttehe tte hāma ṣtāna* 'raw radishes', BS *mūlaka-*, Tib. *la-phug rjen-pa*; Z 20·68 *hāmā padānā* 'unbaked pot', parallel BS *āma-pātra-*, *āma-kumbha-*, *āma-bhājana-* Pali *āmaṇi pattaṇi va*; Sid. 122v2 *hauma*, Tib. *rjen-pa*; III 18·29 *huma bāva* 'raw root'. See also *hāmāi* '(naked) barley'. From base *am-*, **āma-* 'raw', Pašto *ām*, Sogd. Bud. *γ'm'kw*, N.Pers. *xām*, Orm. *xāmē*, Parāčī *hāmō*, Yidya *xām*, Waxī yīng, Oss. DI. *xom* (not attested in O.Persian, or Avestan). IE Pok. 777-8 *om-* 'raw, bitter, sour', O.Ind. *amlā-*, *ambhā-*, 'sour, sorrel'; *amrā-* 'mango', *āma-* 'raw'. See s.v. *haṇga-* 'sour'.

hāmīnā see s.v. *hāmāi* 'barley'.

hāmura- 'forgetfulness, forgetting', III 5, 12r4 *byā yani ma anaṇḍiśā ma hāmuri yana ma aṇa yana* 'remember, do not overlook, do not make a forgetting, do not act

adversely', Z 19:86 *biṣṣu ttu hāmuru yindāi* 'all that he forgets'; III 128, 29v3 *hāmuru ne tcerā štā* 'it is not to be forgotten'; III 71:130 *harbiṣai hāmurā tsve* 'he forgot all of it'; III 75:224 *arve nāma hāmurā tsuā* 'the medicament's name was forgotten'. With *-kya-*, K 144, 1v4 *tta tta klwai hāmūraki naiyi* 'so that he suffers no forgetfulness'. Adjective, *hāmurgya-*, K 6, 146v3 *u varā (ttandr)āmye hanā hvandye* (so) *hāmurgya hamau hatcai* 'and there of one such man, being forgetful, the pot breaks', Tib. *de-na mi ṣig dran-pa ṇams-pas snod ḥag-par gyur-na*, translation E. Lamotte, 253 'parmi ces gens un homme, par inadvertence, brisa le récipient qu'il tenait'; Z 23:127 *ne ju ttā hāmurgyā yādūdā* 'they have not forgotten (made it forgotten)'; V 174, 1b2 *(hā)murjā nāma*; abstract, V 52, 83a4 *hāmurgyatetā bātandetā* 'forgetfulness, confusion'; with negative, V 185, 2b4 *kye byātari ahāmurji* 'who in memory, in not forgetting'; K 144, 1v4 *ahamaurrjā prracena* 'by reason of not forgetting'; abstract, K 1-2, 135v2-3 *ahāmurgyatete kādānai* 'for not forgetting' (with *yi*), Tib. *mi brjed-pahi ḥos-čan-du gyur-pahi phyir*; adjective to abstract, K 7, 148r4 *ahāmurgyatetānā pāga* 'power of not forgetting', Tib. *mi brjed-pahi stabs*. Verbal, K 143, 1r3 *anamauryūma aṣṭai prracena* 'by reason of the existence of not forgetting'. From **frā-marš-* to base *marš-* 'wear out', *hāmura-* **frāmṣā-*; Orm. *ṣramāt*, Parācī *nhānuṣ* (*marš-*); from either *marš-* or *mauš-* 'remove', M.Pers.T. *pr'mwš*, (adjective and noun); participle, *pr'mwšt*, Pahlavi Psalter *plmwšyt*, Zor.P. *framōšet*, *plymwš* **frāmāš* (*-yn--m-*), Pāzand *farmōš*, N.Pers. *farāmōš*, Waxī *ramuš-:rīmošt* 'to forget'; Sogd. Bud. *ḥr'wšcy*, *pr'wšcy* 'forgetfulness' (if *-wš-* in place of *-muš-*); Nūristāni, Aškun *pərnūšt*, *pərnūšt* 'to forget', O.Ind. *pramṣṭa-* 'wiped away'. IE Pok. 737-8 *mer-*, *mer-s-* 'disturb, forget', O.Ind. *mṣyate* 'forgets', *marṣayati* 'forgives', Armen. *moṭanam* 'forget', Got. *marṣjan* 'to anger', Lit. *maršas* 'forgetting', *mīrštū*, *mīršti* 'forget'.

hāmai 'barley flour', Sid. 152r1 *hāmai*, Tib. *pag-zan* 'barley meal'; III 87:118 *hāmai hā vamatḥauñā* 'the barley-flour must be stirred'; III 85:67 *āḍa hāmai* 'flour barley'; V 211:393 *hāmai tsue kū(sa)* 'bare barley, ground, kūsa-measures (number lost)'; *ibid.* *tsue hāmai kha* 'ground barley, kha-measures (number lost)' with *tsuta-* 'ground' to corroborate the use of *hāmai* 'barley flour'. Here *tsuta-* for *suta-* 'rubbed ground', see cognates s.v. *soy-* 'to grind', with preverb *t-* as in Av. *ṭkaēša-* 'teaching': Sogd. Bud. *ṭkwš-* 'observe'. II 71:7 *u dvāsā kūsa vā hāmai hajsemyari* 'and get together twelve kūsa-measures of barley-flour'. Adjective, *hāmī-naa-*, Sid. 9r3 *hāmīnā*, Tib. *phag-phye* 'barley-flour', BS *saškuli-* (variant *šaṣ-*), = *saškuli-*, -ī, *saškuli-*, -ī ('large round cake of rice, sugar, sesame-seed cooked in oil'). From *hāma-* 'raw', Tib. *rjen-pa*, adjective *hāmaa-* for '(naked) barley', Waxī *yūnj* 'flour' (**āmačī-*). Hence not with *hamatci*.

hāmye 'awakened', K 47:54-5 *tī ṣi aviṣyade ṣirka hāmye mira jsa pyāste* 'then the blind child awoke, he spoke with his mother'; SuvP. 60r1 *cī rucarikettā baudiṣatvā bīysāṇd(ā) hāmye*, *cī āna tvā deśana byāta yude* 'when the Bodhisattva Ruciraketu awoke (dyadic), when he

remembered the teaching' (BS *deśanā-*), BS *atha khalu ruciraketur bodhisattvaḥ prativibuddhaḥ samānas tā dharma-deśanā-gāthā anusmarati sma*. See cognates s.v. *nāmāśdi* 'he winks'. From **frā-mita-* to base *mai-* 'close eyes' with reversive *fra-*, see s.v. *havriš-*.

hāy- 'send, forward', IV 20:8 *(cī) tṭy(e) stūra ni ide ṣūje hāyarā jśrū jsa tvaryari* 'who has no large cattle (horses), send to one another, convey the corn with them'; V 5:97:2:2 *tṭye pracaina cu āna hvā cai-sai ttā mūri hāyi tti buru||| mūri jistādā* 'because Hvā Cai-sai forwards these mūrā-coins, these so many have demanded... mūrā-coins'. Possibly from *frād-* 'put forward' (from *frā-d-*); Av. *frād-* 'to promote', M.Parth.T. *wyfr'y-* 'make to progress, promote'. But no past participle has been noticed. *hāysa-* 'far, distant', adjective, II 123:68:7 *hāysye diṣi vī āna* 'from a distant region' (BS *diṣā-*); II 124:2 *hāysye diṣi vī āna, naysdi aysmū jsa* 'from a distant region with mind near'; V 384, 29a1 *hāysye diṣa vira ysā jū* 'in a distant region, 1000 times'; V 324r3 *hāysyai diṣa vira* 'in a far region'; V 346b2 *saṃkhāramyau hāysyau ku vā tta gyasta balysa pa(jsama-ṣi)* 'from distant monasteries (BS *saṃghārāma-*) where they (honour?) the deva Buddhas'; with pronoun III 14:26 *u hāysai paṃdi ni himye* 'there is not a distant path for him'; III 15:35 *hāysai añai himie* 'afar for him trouble arises'; III 15:43 *hāysai śandā añai himie* 'for him, at a distant place, trouble arises'; inst. sing. Z 2:86 *balysū hā ggarna vahāṣṭā kvī badr hāysāna daiyā patī tsute* 'the Buddha descended from the hill; when Bhadrā saw him from afar, he went before him'; *hāyse, hāysi* 'to a distance', Sid. 153v2 *cu netcamna bese bāgara tti hāyse diṣāna u seda-lūṃ pā hāyse diṣāñā* 'what are the leaves outside they must be thrown away and then the salt (BS *saindhava-*, *lavaṇa-*) must be thrown away', Tib. *lo-ma phyi-rims rnam kyap bor, raw-gi rgyam-cha yan bor-la* (*bor* 'throw'), Sid. 1v5 *hāysi diṣtāmdā vīja sājaka baiṣā* 'all the erudite physicians (BS *vaidya-*) rejected it'. Adverb *hāysa* (*-a < -ā*), II 90:64 *hāysa tsu* 'go far'; III 59:21-2 *tī tta ttuṣā-dastā tṣimḍā ttarina tti hāysa* 'so empty-handed they go far away thirsty (ttarāna inst. sing.)'; II 102:17 *kadāṇa-maittrām jsa hāysa na kaśāmanai* 'may we not come to be far from the goodly friends (spiritual advisers, BS *kalyāṇa-mitra-*)'; Z 5:39 *hāysa patā balysu vāstāta* '(the ray) stayed far away before the Buddha'; with *naysda-* 'near', V 252:845 (and 255:1105) *hāysi naysdi sau-gūttirā* 'far, near, of the one family' (BS *gatra-*); V 179, 1a4 *hāysa naysdā praysātā* 'far, near favour' (BS *prasāda-*); II 124:2 *hāysye diṣi vī āna, naysdi aysmū jsa* from a far region, in mind near' (above); Manj. 50-1 *na cu tṭye hāysa na vā ṣai kāmye naysda* 'not what is remote for him nor even near in thought'. Abstract, see *hāysde*. From **frāza-* with *-za-* suffix to *fra-* 'forward, forth', possibly also *vūysa*, see above K 32:39 variant to *vā*, and *vā vā*.

hāysiñā 'fountain (?)', III 38:42 *jastūñe khaṣṣa va isphūraciñā hāysaiñā* 'celestial (royal) beverages splashing in the fountain', III 47:62-3 *jastūñe khaṣṣa asphūraci(ñā) hāysiñā*. Possibly **fravāzana-* 'place of gushing forth', to Sogd. Bud. *'w'z 'p* (**āvāza- āp*) 'pond water'; *'w'zh* 'lake', Man. *'wzyy* 'lake, pond', Armen. *lw auazan* 'water receptacle, pond', Syriac *wzn-* 'font', N.Pers. *āvāzah*

'swamp', Oss. D. *uūazun*, *cūāzun*, I. *uūazyn*, *uūāst*, *cuazyn* 'to dam up'; DI. *uūazān* 'sluice' for *-uūā->-ā-*, see s.v. *pā* 'pure'.

hāysdā 'seat (?)', III 79·14 *misti sagā cū maṇi būsana hāysdā grūsīdā* 'a great stone which here they call the banquetting table'. From *fra-* 'in front, pre-eminent' (as O.Ind. *pra-* in *prāsāda-* 'great dwelling, palace'), and *ā-zda-* 'to sit at', from base *had-:zd-* (in *na-zd-ā*), final *-ā* from masc. *-āka-* or fem. *-ākā-*.

hāysde 'distance', abstract to *hāysa-* 'far', V 223·5 *paname haṃgviṣṭa hāysde tsau* 'rises to hear (?)', to go to the distance' (uncertain context), from **hāysatāti-*.

hāmra 'gift', older *haura-*, K 100·282 *satvāna hāmra hadāra pīsa pyālye huṣa tsīde* = K 148·63 *satvām haura hadāra pīna pyālyai hūṣa tsīde*. See s.v. *pīna* (here syllables rearranged); *satvāna* for gen. plur. *satvāna* restored from ambiguous *-āpn*.

hāriscyā 'abandonment', JS 20v1 (of Viśvantara) *yudai hāriscyā hivi jtye biṣṇa, karāsi jsa bastadā hiya dasta* 'you wholly made surrender of your own life, with the creeper (as rope) your own hands were bound'; Manj. 383-4 *ttu najsada cu padai butte satvā hāriscānai ida* 'so he who knows the path, makes renunciation for the beings'; Manj. 387 *tti bvāna rraṣṭa mvaṣja hāristainai ida ttaina hajūtte jsai štāka* 'then he makes renunciation of bodhi-knowledge the right (=BS *samyak-saṃbodhi-*), in mercy (=BS *karuṇā*), therefore he has need of wisdom' (*ji štāka* 'is needed by him'). From **frāristi-* 'going forth, leaving', to base *rait-* 'go', Av. *raēθ-*, *irista-* 'depart' (see s.v. *rrista-*). Derivation of *-ti-* to *-tyā-* whence *-styā->-scyā-*, with adjectival *hāristaa-* to *hāristainaa-*, and *hāriscānaa-*, to be set with *haspistya*, *haspiscya*, *haspisca* 'exertion'.

hārū 'merchant', see *hāruva-*.

hārū 'raised building; citadel', Z 22·140 *hārū vātā ūtco vatciṣṭe* 'the *yakṣa*-goblin sprinkles water upon the (city) buildings', parallel Chinese 'the *yakṣa* cleanses the city' (see KT VI 410). From **frāraupa-* to *prūvo-* 'fort', Kroraina *pirova* (see above), BS *gulmaka-sihāna*; for *raup-* 'to raise', see Sogd. Man. *ptrwup-*, *ptr'wupw* 'castle, royal city' (**pati-raupa-*); and above *ārūwā-* (**ā-raupā-*) 'refuge'. IE Pok. 684 *leu-* with increment *leudh-*, beside here *leu-p-* 'rise, grow', O.Ind. *ropāyati*, *rohāti* (suppletive), RV *rūp* 'high place', see H. W. Bailey, W. Liebenenthal Festschrift, Indo-Iranian Studies V, 1957, 9-10.

hāruv- 'grow', SuvO. 56r6 *biṣṭūnya hāro ūsāna* (BS *ojas-*) *hastara hāmāre hāruvīndā* 'all kinds of plants become better in strength, they grow forth', BS *ojasvitarāḥ prarohayisyanti*; Manj. 275 *hārveda prraure prrahāvāna* 'they grow by force (BS *prabhāva-*) of the cloud', = III 29, 43b2 *hārvaiddā pyaurā prabhāvāna*; participle, SuvO. 36r1 *hārusta* (BS *differt*); see below also *hārsta-*. For cognates, see s.v. *rruv-*; and *rrusta-*, with *ham-*, *haṃbrū-* *ittā*, *haṃbursta-* 'grow together'.

hārūva 'plants', K 73·50 *cū spyi bīdi hārūva biṣa yāva śau piṇḍai niyi* 'he who brings a flower, plants, places even one (clay) lump on a monument'. From **frā-ruda-*, see *hārūv-*, *hāro*.

hāruva- 'merchant', and translation of BS *śreṣṭhin-*,

V 4·9 nom. sing. *hārū salemgari* 'the merchant Salemgari'; III 149·93·1 *hārū sividatti nāra qvāṇji pusūm* 'I merchant Sividatti greet my lady wife'; gen. sing. Z 13·31 *hārūvi*, later K 45·11 *ttye nadā hārū hiya mārā-pyura* 'the parents of the merchant Nanda'; K 45·16 *ttye hārū biṣa* 'in the merchant's house'; plural, Z 5·32 *hārūvai* (*hārūva* with *yi*); later II 21, 1522 *hārva*; gen. plur. Z 24·398 *hārūvānu*; later II 34·4·2 *tsiṣi u hārūvām u tsātā* 'tsi-ṣi official (Chinese *t'ṣi-ṣi* from *ts'ie-ṣi* 'provincial administrator', K 1097·2; 885·1) and merchants and rich men'; inst. plur. Z 2·95 *hārūyau*; loc. plur. K 17·176 *hārūvā*. Adjective Z 13·31 *hārūā ggūttrā* 'family (BS *gotra-*) of merchants', formed like *stārū-* 'female', from *striyā-* 'woman'. Tibetan translates *śreṣṭhin-* by *chov-dpon* 'chief seller, merchant', Chinese by *ṣang-tsu* 'merchant' (K 859·1; 1244·2). At the court the king's intimates are *annātya-* and *śreṣṭhin-*, Khotan Saka *ānuāca-*, *hārūva-*, Turkish Uigur *bayayutlar* and *āmānclār*, Kroraina *soṭhaṅga* and Tokhara *soṣṭank-* correspond to *śreṣṭhin-* (see BSOS 8, 1936, 905). Since the basic concept in *hārūva-* is the rich merchant (probably dyadic with *tsāta-* in II 34·4·2 above), it may be an agent noun in *-uka-* or *-uva-* to a base *har-*, *hār-* to indicate 'trading' (like the Tibetan translation *chov-dpon* and Chinese *ṣang-tsu* 'merchant'). This suggests IE Pok. 899 *sel-* 'take, offer', Germanic Got. *saljan* 'offer', O.Norse *selia*, O.Engl. *sellon* 'hand over, sell', *salu* 'sale'. It would be desirable to find other Iranian evidence. Attempts to find another satisfactory connexion have failed (*har-* 'to watch', (*h*)*ar-* 'to get and give shares', Khotan Saka *hāra-* 'thing, wealth', **frā-ruda-* 'call out', like Zor.P. *frovaxi*, *frōš-*, or **hārā-*, like *mārā-* 'measure', from a base *hā-*, or *-āxθra-* of a base *hak-* or *hag-*).

hāruvaṣṣaa- 'son of a merchant', V 381, 2v4 *hāruvaṣṣou*, BS *śreṣṭhī-dāraka-*, Tib. *chov-dpon-gyi khyehu*; N 76·12 *hārvaṣṣai*, BS *śreṣṭhi-putra-*; inst. plur. N 52·8 *h(ā)-ruvaṣṣyau*.

hārūška- 'raised unevenness, acclivity', Z 5·102 *biṣṭa śṣandā rraṣṭa haṃamgega hārūškā harbiṣṭā pyūtā* 'the whole ground straight level, every hump removed'; Z 22·114 *tti dasau ysāre hāmāte ggāṃpha jambutivi haṃamgā kho ju hvandī rraṣṭā nānārri hārūškā āho jiye* 'then Jambudvīpa becomes 10,000 yojana-measures, level like the straight palm of a man's hand, the hump (and) the depression vanishes', parallel to BS *utkūla-nikūla* 'high and low', Pali *ukkūla-vikūla* (*vi-* from *ni-*), Tib. *mthon dman* 'high, low' in the cliché *sa-gzi thams-čad kyan lag-mthil bzin-du mñam-la mthon dman med-čw* ('the whole ground like the palm of the hand, level, without high (or) low'); Pali *agahano samo*. See also Z 16·19 *panama*; and *āho*. From base with *-ūška-* as in III 85·76 *ranūškā* 'scraping' to base *ran-* (<*rand-*), hence *har-* 'to rise', Oss. D. *xārdā*, DI. *xārd* 'ascend', to Sogd. Bud. *yr-* 'go', *yr'tk* 'the past', Man. *xyyyh* 'gone', *pxryy* 'planets', *xy-xxn* 'zodiacal zone', Chr. *xrt* 'he went', plur. *xrtm*, Chorasm. *xār-* 'withdraw', M.Pers.T. *whrd* 'descend', Kurd. *hār-* 'to go'. See s.v. *haḍā* 'day'. To Av. *harəθra-*, N. 163b1 *aḍairi harəθrahebyō*, glossed Zor.P. *hačadār harv 2 pārak* 'under both parts'; *harā bəraz* 'harā mountain', Zor.P. *har-burz* (see above *harāysa-*) may contain *hārā-*

'elevation'. Hence *hārūška* 'raised part', to base *har-*, but ambiguity remains since **frā-rauša-* would also result in *hārūš-*. For 'rise and fall' of a path note also III 80:29 *sarbā vahaiysā padā vaṣṭā* 'rise, descent, throughout the path'. IE Pok 909-10 *ser-*, O.Ind. *sisarti*, *sāruti* 'flow'; *basten*, pursue', Greek *πόσειμι* 'move fast', *ὄπη* 'attack', *ὄπος* = Lat. *serum*, Lit. *apsirti* 'gird'.

hārrusta- 'raised', SuvO. 36r1 *ne rrundāñe māye jsa mātā hāmāñu stā, ne ju hārrustā n- (hāmā)ñā stā* 'it must not be intoxicated with royal intoxication, there must not be high (passion)', BS *rājya-mada-mattena na bhavitavyaṃ, tatra rājya-aśvarya-rāgena na bhavitavyaṃ*. From *hāruv-* 'to grow', beside *hārsta-* 'grown', and *haṃbursta-* 'grown together'.

hārñā- adjective to *hārva-* 'merchant'.

hāro 'plant', SuvO. 56r5 *biṣṭūnya hāro* 'every kind of plant', BS *nāñā-tṛṇa-gulma-oṣadhi-vanaspatayaḥ* 'various herb, bush, plant, trees'; v 146, 71v6 *u ysira hārau pharāka hūmāre* 'and many rough plants grow'; Z 22:116 *ni ttāte hāro ysira* 'not these rough plants'; K 73:50 *cū spyi biḍi hārūva biṣa* 'what flowers he brings, plants to the caitya-monument (= *balsā*)'. From **frā-rauda-*, see above *hāruv-* 'grow'.

hārau 'with statements', v 314, 3a4 *hārau mūrau jsa* 'with statements, reports' (uncertain syllables), see *haura-* 'talk' and *mūra-* 'talk'.

hārsta- 'grown', v 340, 80r3 *varī tte haḍai hārstā iṣṣṃgya yide* 'at once that day it grew up, it made shoots', BS G 37, 75a4-5 *vāpitasya vṛkṣasya tatraiva divase ankuraṃ viruhyeta*, Tib. *de-niḍ-kyi ñin-mo śin dehi rā-ba zug-nas* (*rā-ba* 'root'); Z 4:61 *asā-pattra-vani kho rrustā kho vā vara kāḍare hārsta* 'how the sword-leaf forest grew or bow there the swords grew over it' (BS *asī-pattra-vanu-*); K 23:68 *hārasta maṣapa* 'overgrown roads' (with later independent *-ra-* and *-śa-*). See *hāruv-* 'grow', *haṃbursta-* 'grown together'.

hālai 'direction, side, part, half'; *hāle*, oblique cases gen. sing. *hālai*, *hālei*, acc. sing. *hālo*, *hālau*, inst. sing. *hālaina*, plur. *hālā*, inst. plur. *hālyau*; SuvO. 4r4-5 *hālai* with words of direction *sarbandā* 'east', *rravye* 'south', *nihujsandā* 'west', *nyūvajsa* 'north'; v 165, 2b3 *hālo māstu* 'half mouth'; 'towards', K 138:928-9 *u sīre hālai haspisaṃdai* 'and striving towards goodness', Tib. *dge-ba don-lu rab-tu brāon-pa dan*; K 137:900 *ṣi mi byysye jṣṭhi hālai hime* 'this tends to long life', Tib. *che rin-bar hgyur-ba*; Sid. 149v2 *paśā hālai* 'evening', Tib. *mēhan-mo* 'night'; II 33, 3b5 *kaṃthā hālai*; Z 2:3 *biṣṭā hālā* 'to all directions'; K 138:943 *biṣā hālā-t-i kama* 'his protection on all sides', K 139:954 *biṣā hālā-v-ā kame kiṇa* 'for his protection on all sides', = Tib. *yonsu bskyau-bahi sla-du* (to 954); III 21, 6a1-2 *rruṣṭā biṣā hālā biṣṭādā* 'on all sides awakened', BS *samyak-saṃbuddha-*; III 58:4 *ttiyāṃ hālai* 'to them'; II 104:82 *dharma-sravaṇiṃyāṃ hālaina*; Sid. 131r5 *cve dvyāṃ hurāvuā hālaina* 'within whose two thighs', Tib. *brlali nan-na*; v 353:19, 3b1 *ttūryau hālyau diṣyau jsa* 'from the four regions' dyadic, BS (differt) G 37, 84b3-4 *daśabhyo digbhyah* 'from the ten regions'; 'half', Sid. 130v3 *hālai sera* 'half ounce', Tib. *sran phyed*; Sid. 145v4 *hālai kamalā* 'half the head', Tib. *klad-pahi phyed*; as numeral coefficient,

v 259, D v4, 24 *pañjsūṣeṃ hālai hvamḍye* 'of each of the 15 men'; v 165, 2b3 *hālo māstu* 'half month', III 88:133 *hālā mātāṃgye* 'half *mātāṃga*-measures', see also *halu-* 'half', for cognates. From base *ardu-* 'side, half', Av. *arāda-*, Oss. DI. *ārdāg* (see s.v. *hala-*), here *hāla-* from either **ārda-ka-* with prothetic *h-*, as in *hala-*, or with **fra-ārda-ka-* (with which *hālsto* 'towards' from **frāk-* and allative *-alsto* could be associated). For 'direction', note Šuyni *-ard*, *mu pīc-ard* 'to my face', *yed-ard* 'there', Xūfi *-ard*, *-yard*, Rōšāni *mēd-ard* 'at the waist', *pacēn-ard* 'to the sons', Oss. DI. *ārdāg* 'half; side', *ārdāg-mard* 'half-dead', without *-āg*, D. *ūordāmā* 'to that side', *ardāmā* 'to this side', *cirdāmā* 'to what side'; I. *urdām*, *ardām*, *čerdām*, with *-ig-*, D. *cirdigāj*, I. *čerdygāj* 'whence', and adjective, D. *cirdigon*, I. *čerdygōn*.

hālenaa- 'tending towards', adjective to *hālai*, K 144, 2r2 *kāmye yāna hālenā ṣṭāre, vajra-yānā hāle ṣṭāre* 'to what vehicle do they tend; they tend towards the Vajra-vehicle'; K 143, 1r4 *kāmye yānā* (BS *yāna-*) *hālai* 'towards what vehicle'.

hālaināṣṭā 'towards', from *hālainaa-* adjective, with allative *-āṣṭā*, II 104:92 *drayā ranāṃ hālināṣṭā* 'towards the three jewels' (BS *ratna-*). See *śālanāṣṭā* 'to one side', and *hālaiyāṣṭā*.

hālaiyāṣṭā 'towards, to', III 20, 3b2-3 *baudhisatvāṃ hālaiyāṣṭā* 'towards the bodhisattvas'; SuvP. 74v4 *baudhisatvā hālaiyāṣṭā sādhu-kārā haḍi* 'he gave the sound *sādhu-* (good) to the bodhisattva'; K 40:27 *ū ā(mā)-cām hālaiyāṣṭā pastā* 'and to the *amātya*-ministers he ordered', = K 43:144 *ū āmācā hālaiyāṣṭi pasti*; K 43:145 *ū āmācā hālaiyāṣṭi pastā* 'and she ordered the ministers', JS 13v3 *vyaysanāṃ jegi niṣāma hālaiyāṣṭā* 'towards the cessation, quiescence of troubles' (BS *vyasana-*). From *hālai* and *-āṣṭā* with *-ai->-aiy-* before the following vowel.

hālsto 'towards', *hā* with allative *-alsto*, *-aṣṭā*, v 329, 13v2 *kāmu hālau gyastā balysā āstā hālsto namasāte* 'in what direction the *deva* Buddha stays, thither he worships', BS G 37, 11a5 *yena bhagavān tena anjalīm prañāmya*, = v 338, 62r5 *kāmu hālau (gyastā)nu gyastā balysi āstā hāṣṭo namasāte*; v 81, 171v1-2 *kāmu hālau ṣā bh(aiṣajya-rā)jā gyastā balysā vātā hāṣṭu tsute* 'where was the *deva* Buddha Bhaiṣajyarāja, thither he went'; Sid. 102v1 *klume hāṣṭā paśāñā* 'a hole must be left', Tib. *thad-kar gtad-de*; Sid. 126v5 *hāṣṭā vāṣcā* 'hither and thither', Tib. *gan yan* ('wherever'); III 123:64 *hāṣṭa vāṣṭa jṣāvai* 'goes to and fro', BS *ataś ca amutaś ca gacchati*; III 71:142-3 *hāṣṭā u vāṣṭā* ' (with talking) back and forth'; SuvO. 36v4 *ttāna kūṣḍāna hālsto narāmāñu* 'it is necessary to go from the palace', BS *tato rāja-kulād abhiniṣkramitavyaṃ*. See also *varālsto*, *cālsto*, v 114, 63r7 *gyasta-kṣīruvolsto* in the *deva*-worlds, BS *sura-ālaye*; Z 24:179 *gyastuvolsto*, v 77:145v4 *nskālsto*, v 77:145v3 *uskyāstu*. From *hā* 'thither' (**frāk*).

hāva- 'advantage, benefit, profit', K 138:923 *kāma tti bistā bujse hāva* 'where are these twenty virtues, benefits', Tib. *yon-tan-gyi phan-yon ñi-śur śes-par bya-ste*; v 244, 3a4 *ttai hāva anuṣaṃsa hūmāre* 'these are his advantages' (dyadic), BS *teṣāṃ ime guṇa-anuṣaṃsā bhavanti*; SuvO. 56v7 *hāva kāḍāna* 'for the benefit', BS *arthāya*; triadic

K 90·751 *hāva bujse ānuṣamsa*; K 77·219 *biṣām satvām mistā hāva* 'the great benefit of all beings'; SuvO. 53v3 *hāva suha paḍimūte* 'he creates the advantages, pleasures'; K 60, 35r3-4 *avamāva nestā hāva byeḥē* 'he gets countless great benefits'; K 136·876 *hāvā kiṇa u hye kiṇa, u suhā kiṇa* 'for benefit, and for good (BS *hita*-) and for pleasure (BS *suḥa*-)'; K 74·51-2 *dasā hāva* 'ten benefits'; II 105·111-2 *dasuina hāvām* (gen. plur.). Compound, v 77, 145r5-v1 *sarvvasatvānu uysaurāṇu vaska hāvamgārā* 'doing good for all beings' (dyadic), Tib. *sems-can thams-cad yons kḥzin-pahi*; v 183a2 *hāvamgārā carve jsa* 'in a career of benefactor' (BS *caryā*-); JS 11v2 *hiysda tvī pañe va hāvamgārā* 'at hand for you, doing good for everyone'. From uncertain source; *ha-* is always ambiguous for *ha-*, *a-* or *fra-*, so here *hāva-* to base *hau-* 'produce' is possible, but does not explain the 'favour', hence rather **āva-* or *fra-āva-* from base *av-* 'to favour, help', to Av. *av-*, *avāmi* 'I help', *avah-*, *āvāi*, glossed by Zor.P. *adīyārēnēt*. IE Pok. 77 *ay-*, O.Ind. *āvati*, *ūtā-* 'favour', *avas-*, *ōman-*, Lat. *aveō*, *avidus*, Celtic Welsh *auell* 'longing for'. Distinct is basic *fr-*, see *brav-*.

hāsarya 'teachings', K 24·101 *ṣa vaka jsā hāsarya mālakya gūḍa*, =K 16·160 *ṣa vaka jsā hāsarya mā(la)kye gūḍe* 'he for them (= *m vaska*) expounded texts', parallel to K 33·52 *ṣa-m vaska phiri j(s)āṇ vā phari hāsakye gverā* 'he for them [many] indeed many texts was expounding'. From base *ās-* to *ai-*, with increment *-s-* or inchoative *-s-* (IE *sḱ*), 'to teach', Av. *aēθra-* 'teaching', *aēθra-pati-* 'official teacher' (later *(h)ēr-pat-*), *aēθrya-* 'pupil', *hamiḍ-pati-* 'teacher' (*ai-*-*i-t/d-*), see BSOAS 20, 1957, 41-4; BSOAS 21, 1958, 536-8, with Tokhara AB *en-* 'to teach' from *ai-* with *-n-*. From *-ai-* before two consonants Khotan Saka has *hvāṣṭa-* 'best, chief', beside Tumšūq Saka *hveṣṭa*, Av. *hvōiṣta-*, Sogd. Bud. *xywštḱ* 'teacher', Man. *xywštḱr* 'superior', Oss. D. *xestār* (see s.v. *hvāṣṭa-*), hence here **hāi-s-* has resulted in *hās-*, whence *hāsakya* 'a teaching'. In *hāsarya* 'teaching', it may be **hāsya-karya-* or only with suffix *-āra-* **hāsya-āra-* (note Av. *daxšāra-* 'a sign, mark'). See earlier, here superseded, BSOAS 29, 1966, 522-3. See below *hāsakye*.

hāṣāka 'suitable (?)', II 71·11 *hā ka nai hāṣāka jana* 'if this does not suit the persons' (see SDTV 74), as if BS *jana-* (uncertain).

hāṣṭā 'thither', see *hā*, *hālsto*.

hāṣḍi 'bursts', see *harṣḍi*, s.v. *harāt-* (SDTV 120).

hāsakye 'teachings', from *hā-s-* 'to teach' from *ai-*, with **āi-s-* > *-ās-*, as *hvāṣṭa-* 'best', Av. *hvōiṣta-*. Sees. v. *hāsarya* 'teachings', from *ās-* 'teach', < *āi-s-* to *ai-* 'to teach', Av. *aēθra-* 'teaching'. See also *hāsāṃśka*, and *pahāsā*.

hāsāṃśka 'document', II 71·10 *dva thye-ba khala-vya u hāsāṃśka jsām vā hauriyari* 'give (2 plur.) the two, the *thye-ba* (Tib. *gte-pa* 'pawn'), *khala-vī* (Tib. *skal-bye*) and the document', see SDTV 74, dyadic, from *hās-* 'to teach' (see s.v. *hāsarya*, *hāsakye*), with suffix *-āṃśka* or *-āśkā-*, with *-ā-* as in the suffix *-āścā-*; rather than *sunh-*.

hāmbha-, *hāha-*, *hauha-* 'broad', see *hvāha-*.

hāha- 'official title', II 58b9 *tī hāhā pyatsā buḍāmdū* 'those we brought before the *hāha*-officials'. Possibly Chinese (SDTV 104, not explained), see s.v. *cāṣṭa-* 'assessed (?)'; and full text s.v. *maṣṭam*.

hī 'bridge, causeway', III 72·152 *hi nāya sagyau ūca* 'place a causeway with stones in the water'; III 72·153-4 *khu mī hī nṣtā yude, hīna jsām harbiṣā ttramda, hī ūstam buṣṭāmdū biṣā khu na pahaiṣṭā hīna namaṣṣā* 'when he had built the causeway the army all crossed; at the last they broke up the causeway so that the army may not flee back'; JS 7v2 *nām ttāji nesto hī bāja hubastā paspuḍāmdū* 'as being a bridge well-secured at a river's stream, they trod'; K 21·6-7 *khu ja āye spāsa hī nāna hyā vara* 'as it appears in a mirror a bridge must be placed, fastened there', =K 28·181-2 *khu ja āye spāsa hī nāpe sau vara* 'as appears in a mirror a bridge is found, one, there' (omitted K 37 after 119). But III 80·33 *hiyi* is rather from *hīvya-* 'own, belonging to' than plural 'bridges'. From **haitu-*, Av. *haētu-* Sogd. Bud. *ytkw*, Yaγn. *ētk*, *itk*; Oss. D. *xed*, I. *xid*, Georgian lw *q'id*, later *xid*, Hungarian lw *heed*, *hid*, Pašto *hāl-* in the river-name *helmand*, Av. *haētumant-*, Greek script 'Ερύμανδος, Zor.P. *hēt'ōmand*, Parāci *hī*, Yidya *yeyā*, Sanglēci *yotuk*, Šuyñi *yēid*, *yēd*, Rōšāni *īd*, *yīd*, Sarikolī *yēyd*, O.Ind. *sētu-* (adjective and noun) 'causeway', to IE Pok. 891-2 *sei-* 'bind', Lit. *saītas*, *siētas* 'bond, fetter', O.Slav. *sētī* 'net'. Note here *hyā* 'fastened' (see below) and *hubasta-*, *bañ-* 'to fasten' used of making a **haita-*. See also s.v. *hīyā* 'bound'.

hī 'belonging to, own', K 155·60 *beysā hī gāṃhye rahāsā* 'the Buddhas' secret mystery' (BS *gubya-*, *rahusya-*), see also *hye*, s.v. *hāvya-*.

hāgajye -?, v 262, 2a1 *vrisuṇ nāsā gārṭtu vā hāgajye rro* 'a share in the clothes bought...' (SDTV 41; 43, possibly dialectal).

hāciñāñā -?, v 223·24·2, SDTV 84 *vara kṣa hāciñāñā dva ya*. **hājañe** 'dust (?)', JS 14r3 *hājañe pastā kamalaḥ jsaṇikyi ṣṭāna* 'the head fell in the dust (?)', of him bowed down'. Possibly from **halj-* to base *har-* 'dark, red' with increment either *-g(h)-* or *-ḡ(h)-* hence *halj-* or *halz-* (see *ṣpuljei*, *ṣpaijai* 'spleen'). IE Pok. *ser-* 910-1 'red', Av. *harata-*, Lit. *sařtas* 'red (of fox)', see above *haryāsa*. For 'dust', as 'dark stuff', note O.Ind. *dhūma-* 'smoke', (above *dumā*) and *dhūli-* 'dust', Lat. *fūligō* 'rust'; and Zor.P. *āturistar ī siyāh* 'black ashes'. Possibly also III 79·14 *hajeṇī ṣmā* 'dusty ruins (?)'. If **hāmjañe* is read, connexion with *hīmja-* 'red' could also be explained as 'red dust', see *hātānai*.

hajeṇī 'dusty (?)', III 79·14 *hajeṇī ṣmā* 'dusty ruin (?)'. See *hājañe*.

hiji 'red', Sid. 136r5 *cha haryāsa u rrāṣa u hiji* 'skin black and dark and red', Tib. *mdog gnag-pa dan*, *svo-skyar hdug-pa dan*, *dnar-ba*, BS *ṣyāva-lohita-*. See *hīmja*.

hījsara 'in the range', loc. sing. to *hajsara* 'range, scope, BS *gocara-*'. K 23·68-9 *gumai hījsara dava* 'at will the wild beasts in the range', with trajected *-i-*umlaut.

hīṇa 'army', oblique to *hīnā-*, see below.

hīṇa 'military title (?)', v 199a6 (space) *(h)īṇa ṣanīrā* 'Šanīra official'; v 198, 63a2 *||hīṇa khāhapuṇḍā*, adjective to *hīnā-* 'army'.

hīṇa 'own', loc. sing. to *hīvya-*, see below, s.v. *hāvya-*.

hīṇaa- 'military', IV 42a1 *tī vā hīṇā vāra khaṃsarāṇa hīṇai vāra* 'the portions of the soldiers, the portion of the troop of (district) Khamśara'; IV 42a2 *ustāki vī hīṇai vāra* 'the portion of the troop of Ustāka'; IV 42a3 *mattiskāna hīṇa*

vāra 'the portion of the troop of district Martiśka'. See *hīnā* 'army'.

hīnā 'military (?)', Manj. 139 *bīśa hīnā āstaṇṇa* 'all military things and the rest', Manj. 140 *hīn(ā) āstana pacadna*, plural to *hīnāa*.

hīnāṃ 'groups (?)', s.v. *bāja-pāyā* II 50.43; 45.

hīnai 'member of a group' (*hīnā*-), v 203, 79a5 *nūvarā lūnai vajya daṣṭe* 'new member of a group skilled in formulas (BS *vidyā*-)', see s.v. *vajya*.

hīṇja 'red', Sid. 136r3 *cha yśca hame u lūṇja* 'the skin becomes yellow and red', Tib. *mdog ser-śib dmar-bu daw*; K 154.36 *yśce śīye āṣaṇiṃ (-iṃ = -ai) cu ra hīṇje ysarūṇiṃ (-iṃ = -ai)* 'yellow, white, blue, what also are red, green'. See *hiji*, *hātānai*, *henei*.

hiṭbthe 'truth', gen. sing. to *haṭhīthā*-, Z 6.59 *hiṭhīthe dyāmātā* 'vision of truth'; K 4, 141r4 *hiṭhei rraṣṭa lwāñā ajśirañā* 'he speaks truth, right, undeceitful', Tib. *bden-par gsum-ba, yan-dag-par gsum-ba, slu-bur nā mdzad-pa yin-no*; III 128v2 *hiṭhei hāmāñu* 'it must be true'; K 137.907 *hiṭhi prattiṇa* 'with promise of truth', Tib. *bden-pahi thugs-dam-gyis*. See *haṭhīthā*, *hakṣa*.

hītalatsaa- laudatory epithet 'strong' or 'heroic', II 129.72-3 *cu jsāṇi tta mājā rrispūra ṣṭāre u śiṅka ṣā āṇ tta kai u hītalatsai* 'these are who are our princes and excellent; he (of them) so is *kavi*- (wise, princely) and strong'; II 129.74-5 *khva tta hamidā śiṅkyerā kā u hīvalatsā* 'when for me (-a = -am) they so are indeed more excellent *kavi*-s and strong ones'. From *hītala*- and *tsaa*- 'going, becoming' from **tsaka*- to base *tsā*- 'move' (in *patā-ts-a* 'withdraw') as *staa*-, *stai* 'standing' to base *stā*- (against AM, n.s., II, 1964, 25 to *tsā*- 'to be quiet'). This *hītala*- 'strong' or the like can be analysed as *hī-ta-la*- with base *hai*- of Av. *haēm*, Zor.P. *xēm* 'character' and hence also in Got. *saiwala*- 'soul' (as the innate strength), O.Engl. *sāwal*, connexion with Buxārā Iranian *hātāl* 'strong man' (proposed by V. Livšic, Kara Tepe II, 1969, 67 fn. 103) and with the name *Heftal* indicates a base *hai*- and *hai-p*:-*hip*-. This is important for West Central Asia c. 300 B.C.-A.D. 300 as showing a Saka type of ethnic name.

hātānai 'red', Z 23.44 *henei candanā* 'red sandal', Chinese text *tsi* 'purple', K 1096.4 (= Japanese *murasaki*), parallel Śad-dharma-puṇḍarika-sūtra 287.18 *lohita candana*- 'red sandal', v 342, 84v4 *(hā) tāñje* BS G 37, 79a6 *lohita*-, Tib. *dmār-po*; III 124.77 *hainai*, BS *rakta*-, Sid. 155v2 *hinai*, Tib. *dmār-ba*; Z 8.12 *hātānai*, Z 4.33 *hātenai*; fem. Z 24.415 *hātīṅgya*, Z 24.501 *hātīgya*; Sid. 17v4 *hīṇja*, SuvP. 69r4 *hīṇji*, BS *lohita*-, see Sid. 136r5 *hiji*, Tib. *dmār-ba*; other later spellings are masc. *henai*, *hemnā*; fem. *hemji*, *heje*, *haiji*, *haijai*. Compounds, II 41.7 *hīnā-pamūhai* 'red-clad'; Sid. 131v5 *hūṇnā-cha* 'red-skinned', Tib. *mdog dmar-śib*. With suffix *-ta* Sid. 150r3 *hemnāta chu* 'red complexion', BS *aruṇa-ābhāsaṃ rūpaṇi*, Tib. *rā dmar-śib*. Abstract, Sid. 145r1 *hemnde jsa haṃphva* 'possessing redness', BS *rāgaḥ*, Tib. *rā dmar-bu* from **hātānatāti*-. Since 'red' and 'dark' may be expressed by one word (see above, s.v. *rrāṣa*-), this *hātā*- may be connected with the **hita*- of M.Pers.T. 'hyd', 'hyd' 'stain', Av. *āluti*-, with *anāhitā*- glossed by Zor.P. *avinast* 'not defiled', with O.Ind. RV *āsita*-, *āsiknū* 'dark'.

hīdā 'they give', II 28, 35b4, see s.v. *has*-,

hīna 'plant name', Sid. 13v3, BS *surasi*, Tib. *surase, vīlex negundo*, the plant name BS *nirguṇḍī*, *nirguṇḍī*; gen. plur. III 78.6 *hīnāṃ ganāṃ bā* 'fetid root of *hīnā*-plants'; beside *hiysaṃ*, BS *nirguṇḍī*. Hence *hīnā* < **hiznā*- (with lost *-ys*-, as in *vaysiā* > *vañā* 'now') and *hiysaṃ* < **hizana*- (see cognates s.v. *hiysaṃ*) from **azanya*- to *az*- 'blue'.

hīnā- 'army', inflexion nom. sing. *hīna*, acc. sing. *hīno*, later *hīna*, gen. sing. *hīne*, plural *hīne*, inst. plur. *hīnyau*; v 110, 32r5 *tcūr-ysanyo hīno* 'four-membered army', BS *catur-angiṇiṃ senāṃ*; Manj. 138 *beśa aśya hastya giha rakya tc(u)ra-ysanya hīna* 'the whole army of cavalry, elephants, infantry, chariotry'; K 154.44 *māra hīye hīnā* 'army of *māra*-demon', parallel BS *māra-sainyaṃ*; v 293, Harv. 3, 3b1 *haṃdara-kṣirā hīna* 'army of another land'; v 110, 32v1 *hīnāto hīno* (so), BS *paracakraṇ* ('foreign army'); III 71.138 *usthīyāñdā hīna bīysāṇja* 'they raised a terrifying army'; III 74.206 *pūrrūṇi tvā hīna bīysāṇja* 'I will overthrow this terrible army'; v 110, 32v2 *tcūr-ysanyo hīno* (BS omit); III 72.153 *hīna jsāṃ harbiśā ttraṇḍa* 'the whole army crossed (the bridge)'. For leading the army *bāy*:-*bāsta*- is used, K 42.93 *hīna būste* 'he led the army'; III 71.136 *hīna hā bāyāṃ* 'we lead an army'; compound, IV 63a2 *hīna-bāyāi* 'army-commander', plural, III 107.2.1-2 *hīna-bāyā*. The older *az*- 'to drive, lead', is in the compound, K 140.987 *ttīyā vā skandhā gysānai mistā hīnāysā* 'then the great captain Skandha (O.Ind. *skanda*-) the youth (*alysānai* = BS *kumāra*-)', Tib. *de-nas sde-dpon gzonus*. With *vaz*-, the compound, SuvO. 27v5 *inātānu hīnausānu iśśākā* 'driver back of foreign commanders' from *hīnā*- and *vazya*-, BS *paracakra-prativartana*-. The title Kroraina 661 *hīnajha* of the king of Khotan, is like the Greek title στρατηγός, Kušan Surx Kotal *kara-iranga*-, Byzantine χαρναργός, Zor.P. *kanārang* (see *Mélanges linguistiques offerts à E. Benveniste*, 1975, 33-5) glossed by στρατηγός in Prokopios. A further compound is Z 24.413 *hīnāha*- 'army front' *aśsau hīnāhāna bistā nūgysāre* 'the very horses (-u = *uta*), pierced, gallop from the battle front', parallel BS *senā-makha*-, see *āha*- 'mouth' above. From base *hui*- 'to send out', *hainā*- 'army' as 'sent out', O.Pers. *hainā*-, Av. *haēnā*-, Zor.P. *hēn*, M.Pers.T. *hyyn* **hēn* (see above s.v. *hatcan*-), O.Ind. *senā*-. IE Pok. 890 *sei*- 'send out'.

hīnāṃ 'plant name', see *hīna*.

hīne -?--, v 204, 1, 3a3 *tā hīne haraṣṭa* 'presents. . . '.

hinai 'red', see *hātānai*; v 63.22 *hīṇnai yakṣā* 'red goblin' (BS *yakṣa*-).

hām-, *hīm*-, *ham*-, *hem*- 'become', present *hāmā*-, participle *hāmāta*-, SuvO. 36r1 *hāmāñu stā* 'it must be', BS *bhavitarvyaṃ*, SuvO. 24r4 *kūro kāmato vātā hāmātā* 'arisen in false thought', BS *abhiṭa-parikalpa-samutthita*-, SuvO. 24v5 *ttātā mātāñe hāmēmāte jsa*, BS *mahābhūtāḥ* 'great elements'; Sid. 4r4 *khu ttika hamaṇga hamāṇde* 'when these (*doṣa*-states) are equal', Tib. *de-dag čha mīam-na ni*; v 331, 24r2 *nānautā hāmātemā* 'I became invisible', BS G 37, 21a4 *antar-dhitaḥ*; SuvP. 62v4 *hamāne aysā* 'may I become', BS *bhaveyaṃ*; 2 sing. imperative middle, v 158, 193r4 *ttāna thu abā-tamai hāmu* 'therefore do you be unconfused'; 1 sing.

conjunctive, K 64, 82r1 *hanuane* (so); 1 plur. present, K 3, 142v3 *hāmāmane*, preterite III 75:219 *hamyadūm*; infinitive, II 100:219-220 *japhai āṣṭamda hamau* (< **hāmānu*) 'discussion was to be held'; 3 sing. v 300, 4b2 *hūmete*, 3 plur. ibid. *hāmāro*. Later from *hānāte*, *hamye* 'he became', participle *hamya-*, Manj. 416 *hanva* = *hamya*. With participle *-ta-*, *hānāte* 'is possible', intransitive to potential *yan-* with participle 'be able'. Noun *hāmāmata* 'arising, coming into being', later *hamāme*, Z 7:22 *hāmāmata jinga* 'becoming, cessation', parallel BS *utpāda-nirodha-*, Z 9:2 *hāmāmata jinga hūrānu* 'becoming, cessation of the *dharma*-elements'; = Manj. 145 *hamāma j(e)ga htrāna*; K 62, 76v2 *hamaume juigya jsa pūḍā tathattā-ṅgarā* 'the nature of *tathatā*-suchness is free of arising (and) ceasing' (parallel BS *tathatā, svabhāva, utpāda-, nirodha-*). Older texts always *hām-*, later *him-*, *hem-*, *ham-*. From *hām-ā* < *ham-i* 'originate', to Waxī *hūmū-* 'to be', *hūmiam* 'I may be', from *ham-i* > *hūm-ū* contrast Tumšūq Saka *rān-*, Sogd. Bud. preterite *wm't* (see s.v. *ggumai* 'at will'); Yazg. *mi:-mad-* 'to be' may have discarded preverb *vi-* or *ham-*. IE Pok. 293-7 *ei:-i-* 'go', O.Ind. *ēti*, *itā-*, Greek *εἶτι*, *εἶσι*, Lat. *eō*, Got. *iddja*, O.Engl. *ēode*, O.Lit. *eiti*, infinitive *eiti*, O.Slav. infinitive *iti*, present *ido*, Tokhara B *yan* 'he goes', A *yuaś* 'we go', Hittite *it* 'go' (2 sing. imperative). Note N.Pers. *šudan* 'become'.

hiya 'own', see *hāvyā-*.

hiyā 'bound', dyadic Z 4:106 *tcamāna biśśā hiyā basta parrāta* 'whereby all the bound ones (are) delivered'; Z 9:7 *parrāta biśśā tatvatu ggūta svabhāvina hiyā satva* 'all the beings by nature bound are really (BS *tatvataḥ*) delivered'; II 115:29 [*ysi*]ri *hiyai* 'bound in heart', like II 130b6 *basta aysamū* and Pali *paṭibaddha-citta-*, K 21:7 *hyā* 'bound, built' of the *hi* 'bridge'. See *hi* 'causeway, bridge'; Av. *haētu-*; and *hiha-* 'fastening; dam'. Also II 125:11 *hadāden* (-*em* = -*ai*) *tadā* [*hiyeṃ*] *hiyai štem* 'being heated only I am bound (in love)', see s.v. *hadāden* (**ham-tafta-*). Similar *basta-* 'bound (in mind)'. From base *hai:-hi-* 'bind', Av. *hiu-* 'bond'; with reverse *vi-* 'to open' *višai-*, see s.v. *hātai* 'opened', Zor.P. *višātaka-*, *višāt*, *višātār* 'opener', *višātan*, N.Pers. *gušādan*, *gušāy-*, Waxī *wušty:-wašān-* 'to untie'. IE Pok. 891-2 *sei:-si-* 'to bind', O.Ind. *syāti*, *sināti*, *sinoti*, *sitā-*, aorist *āsāt*, *setār-* 'fettering', *sētu-* 'causeway', Lit. *siēti* 'bind', Hittite *išhiā-*, Luvian *hiššūa-* 'bind', Greek *ῥάπτω*, *ῥάψω* 'bond', O.Engl. *siṃa* 'bond, string', *siṃu* 'sinew'.

hiya 'sewn stuffs', v 305, 6b2 [*dvi*] *hiya nātā mūri pūḍā* 'he took two sewn pieces; he offered *mūra*-coins'; beside *than* (= *thauā* 'cloth, silk') in the next line. From **hviya-* by loss of *-v-* (as in *tšūdā* 'they go' base *tsu-*) to base *hu-* 'to sew', Oss. D. *xujun*, *xud*, I. *xujyn*, *xūd*; Yidya *šuyam* preterite *šuyim* (with *u* and *ū*), also *šiy-* 'to sew' (see G. Morgenstierne, IIFL, 2, 279 **uz-(h)yn-*); with Sogd. Man. *šwem-*; Waxī *šwēn* 'rope', Khowar *šumeni*; Oss. D. *sujug* 'rope'. IE Pok. 915-6 *sū-* (to base *sei-* 'to hind'), O.Ind. *śreyati*, *syūdā-*, Lat. *suō*, *sūtus*, Got. *siujan*, Lit. *siuūti*, *siūtas*, O.Slav. *šije*, Russ. *šityj*, Hittite *šumanza* 'thread'. For *hiya* < *hviya-*, note also II 113:81 *ganama-drīyāṇi bādā* 'the time of the wheat-reaping', to base *drau:-dru-* 'to reap'. See *nūcā*.

hiya 'satiated', K 34:68-9 *tiyāṇi ji hiyāṇḍā, ysiraki hiye bāve* 'they sated the roots of their heart', = K 18:198 *tiye jsa hiyauda ysiraka hiye bāve*, = K 26:129-30 *tiye jsa hiyauda ys(i)raḥa hiya ḍ(ā)ve*, so advancing beyond BSOAS 29, 1966, 525 'they sprinkled'. For *haik:-hik-* 'to satiate', see BSOAS 21, 1958, 530-1; Indo-Celtica, 1972, 18-28, with Oss. D. *xincun*, *xinst*, I. *xynucyn*, *xyyḍ*, *xyytoj* 'to entertain', Armen. lw *xncoy*, *xncoy* 'feast'; O.Ind. *asecanaka-* 'insatiable'. The 'roots of the heart' are known to Oss. I. *zārdāyūidāgtā* (V. Miller, Dictionary, s.v. *cuḡd*).

hiya 'poured out', participle to *hāste* 'he sprinkles'.

hiye 'master', II 44:43-4 *drvātittirai hiye hiw aulā* 'the camel of the master of *Drvātittira*' (Tib. *Dro-tir*); III 124:74 *hiyai* 'master', gloss to BS *svāmin-* 'master, owner'. See also *hiyaudi*. From **hvaīyāh*, base *hva-* 'own', with *hāvyā-*.

hiyāra- 'fruit', Sid. 9r4 *hiyāra*, BS *phala-*, Tib. *šin-tog*; Sid. 143v4 *hiyārā*, Tib. *hbras-bu*; loc. sing. K 146, 4r1 *u tiyai bhukyi šūa hiyārāna* 'and in one fruit of that tree; (like BS *phala-*), I 147, 56v3 *hiyāra padausidā* 'the testes swell', BS *vṛṣaṇā-vardhanam*; gen. plur. Sid. 18r5 *hiyārāṇi hiya* (with short *-i-*), and also Sid. 109r2 *hiyāra*; Z 2:14 *hiyāra* 'fruits', gen. plur., v 116, 65r2 *hiyārāṇu*. Connexion uncertain to a highly ambiguous word: *h-* prothetic; *-iy-* and *-ty-*; *-y-* older *-y-* or replacement of a consonant *k*, *t* or *p*, *ī-* from *adi-*; *-r-* from *-r-* or *-l-*; compound. Since 'fruit' can be called the 'swollen' or 'swelling' thing the base IE Pok. 772 *obhel-* giving (*a*)*var-* is a possible source with Armen. *beln* 'fruitful'; Zor.P., N.Pers. *bar* 'fruit' is from *bar-* 'to bear, carry'; M.Pers.T. *'yw'r*, *'yw'r* 'bud' may be **adi-bāra-*. There are also the words for cucurbitaceae, see above *byāra-* with *-āra-*. The base *al-* 'to grow' (in *alīya-* above) would give *-āra-*. The word *hiyāra-* could also be a compound with *hiya-* connected with the *hi-* of *hūta-tsa-* 'strong' or the like. Note also Zor.P. *ālūk*, N.Pers. *ālū* 'plum'. The use in I 147, 56v3 (*hiyāra*), BS *vṛṣaṇā* suggests a basic meaning 'swell', hence perhaps one should accept either **(h)-adivāra-* base IE (*o*)*bhel-* (see *bharṣa-* 'sea-monster' above), or a compound **haiya-āla-* 'growing strongly'. See also *varga-*.

hiyir- 'rejoice', see *hayār-*.

hiyaudi 'lord, owner', in titulature, II 66a1 *hiyaudi amāci šsau*|||; v 218, 14b1 *hiyaude šsau viša* (space); III 146:89:1 *hiyaudi amāca*|||; v 387, 45a5 *tū hiyaudi*; ibid. 7 *hiyaudi hiye nera pyu(tsa)* 'the lord before his own wife' (see s.v. *hambuḍā* 'bows'); IV 2:1 *hiyaudā amācā šsau šattum vara* 'to lord, *amātya*, governor Šattum'; IV 11:1 *hiyaudi tšiš spāta sudārjāṇi vara* 'to lord, administrator, military officer Sudārjuna' (see *tšiš* above s.v. *hāruwa-*); II 62:1 *hiyaudā amācā šsau viṣṇadattā vara* 'to the lord, *amātya*, governor Viṣṇudatta'; K 38:141 *tai h(v)ā sā hiyāṇḍā nādā tta šte didrāṇi, jatišai mauṇāṇḍi* 'so she spoke to him saying, You are a lordly man (*naḍe*), such, like a *deva*-god's son (= BS *devaputra-*)'. To Tumšūq Saka *havyeudi* 'owner'; from **hvaīpadyāvanta-* > **hiyāwanda-* > *hiyauda-*, Sogd. Bud. *γypδ'w'nt*; Zor.P. *xvšāwaud* 'owner'. See s.v. *hāvyā-*. Note *hiye*, *hiyai* 'master' BS *svāmin-*, with nom. sing. and gen. sing. *-e* < *-ānh* to **hvaayan-*, **hvaīyāh*.

hiyauda 'lord', v 237.36 *kā nāra kū natta paṣu hiyauda kū bisakai mūñū* 'where wife, where sits the husband lord, where do I live in the house?', rather doubtful repetitive text. Possibly *paṣa* < *paṣ-y-*, if **pakṣa*- < **paṭhṭha*- < *paṭhya*- 'to own' (as *haṣā*-, *hakṣū*- *haṭhṭhā*- 'truth' < **haṭhyā*-).

hiyausti 'belonging to', II 68.143a6 *u ṣa-m pūrā mara kṣikānaja su(reṇḍrā ā)ṣiri hiya mūṣe hiyausti* 'and this my son here belongs to the wife of the teacher Surendra of Kṣikāna'. From **hwaipaṭhyāvant-* with suffix *-ta-*, see *hiyauda*- 'owner, lord', Sogd. *γypd'w'nt*, Zor.P. *xvṣāwand*.

hiys- 'rise, reach', Sid. 129r1 *pārvā u huṅguṣṭām haṇḍrre vya bāta tti hiysde u paṣte* 'between heels and toes the wind so rises and starts', BS *pārṣṇy-angula-śritū*, Tib. *rtin-pa-las sor-ma-lu bar-du na-ṣin hgro* (*rtin-pa* 'heel', *sor-ma* 'toe'); K 90.732-3 *u biśā pīrmāttamañā bayṣūñā bayṣūstāṣṭā haiysde u ṣeṇa yaṣaṇṭhāna jā-smarā hime* 'and he rises to (attains) the supreme Buddhāic bodhi-knowledge'; II 9.156 *pvaica ṣā haiysdai* 'he gets one covering-cloth'. With preverbs, see *pulhys-*, *bilhys-*, (3 sing. *buliṣṭā* 'mounts'), *vahys-* with participle *-hāṣṭa*-, *-hiṣṭa*-. From base *haiṣ*:-*hiz*- 'move up' with reversive *va-*, *vahys-* 'descend', Av. *pāiri.haēzanuha*, 2 sing. imperative (**haiṣahva*) 'rise up around', glossed by Zor.P. **phzn *aḥlūzan*; Sasanian inscription Paikuli **hyē- *ūhēz-*, *wkyē- *vīhēz-*, Sogd. Man. *xyz-* 'crawl', *z'y-xyzyy* 'crawling on the ground', = Sogd. Bud. *z'y-xyz'k*, Man. *txyz* 'descend', Zor.P. *wlyē- *vīhēz-* 'remove', M.Pers.T. *xyz-* 'rise', *xyz-*, *wxyz-* 'descend', *wlyz-* 'rise (sun)', Pahlavi Psalter **histny* infinitive **āhistanē* (-*st*- < -*št*-); N.Pers. *āxēz* (*rist-āxēz* 'rising of dead'), Oss. D. *xexun*, *xist*, I. *xixyn*, *xyst* 'rise', D. *xexnā* (high) grazing-place', D. *xexān*; I. *xixān* 'crossing-place, ford'; I. *axixyn*, *axyst* 'climb over'; D. *ūāl-axeṣ* 'victory', I. *ūāl-axiz* (here *x*- kept, as in D. *xed*, I. *xid* 'bridge'). This Iranian *haiṣ*- indicates IE *seig(h)-*; to IE *seig(h)-* with nasal *sinḡh-* the O.Ind. *sinḡhā-* the 'pouncing' lion, Armen. lw (from lost Iranian) *indz*, *inc*, -*ouc* 'leopard' (< **himsu*-) belong. See above *sarau* 'lion' as the 'pouncer'; this *sei-ḡh-* is connected also with IE *seidh-* in O.Ind. *utsedha-* 'raised place' (as *bher-ḡ-* beside *bher-dh-* 'cut' see IE Pok. 135, 138).

hāysā 'skin, hide', Z 20.35 *kho hāysā daundā putā* 'as a skin blown up, inflated', parallel BS *drtir vā vāta-pūritā* 'or skin filled with wind'. With *-ka-*, II 39.20 *hiysaka*. From *iza-*, Av. *izaēna*-, *izaēna*- adjective 'made of skin', Balōči *hiz* 'leather churn', *sih* (< **shi*) 'skin', Pašto *ṣai* 'leather bag', Yidya *ize*, *yizio*, *yidzya*, Orm. *iz* 'skin-bag', Oss. D. *xizā*, I. *xyz* 'net, veil', adjective D. *xizān*, I. *xyzyn*; I. *xyzāg* 'reticular membrane; sack'. See above s.v. *ijmai* adjective 'of a cushion', Waxī *iṣin*, *yijin* 'carpet', with *-j-* < -*zy*- (as *spuljei* 'spleen' **sprzya-ka-*). For *hiysaka*, see SDTV 120.

hiysam 'plant name', Sid. 13v3 *hiysam*, BS *nirgunḍi*, Tib. *nirgunṭhi*, vitex negundo; II 85.23 *ṣemā-pahā: hiysam nirau* '(Chinese *ieu-ma* < *iām-mak*) **ṣam-bak*, vitex negundo, cassia' (K 234, Giles Dict. 13096; 68.1). Possibly **azanya-* to the base *az-* 'blue' s.v. *ysamyē*, *aysūra-gūna-*. See above *hūna*.

hiysamām 'coriander', Sid. 130v5, BS *dhānyaka*, Tib. *hasuhi hbras-bu*; I 167, 83r3 *hiysmām*, BS *dhānyu-*; III 91.218 *kapāysū tti hiysāmau* 'cotton seed, coriander' (BS *karpāsa-* 'cotton'). The seeds are very thin, proverbially a type. Possibly from **asya-māna-* 'goat's small grain' to *aza-* 'goat' (Av. *aza-* Nirangastān 114v9, Zor.P. *az*), and *māna-* to base *man-* 'small'. IE Pok. 728-9 *men-*, O.Ind. *manāk* 'a little', Lit. *menkas* 'small', Tokhara B *menki*; Armen. (*manu-*) *manr* 'small, thin, fine', *manouk* 'child', Greek *μάνν-μικρόν*, Celtic O. Ir. *menb* 'small'. To this belongs Oss. D. *mānk'i*, *mink'i*, *mengi*, *mingi*, *māngāj*, *mānk'āj*, I. *mānk'āj* 'small'.

hiysga-, see *haysga-* 'nostril', III 130, 121.

hiysga 'exhausted (?)', v 179, 121 *hiysga nvāta bate dyāte u bate pyū(ṣṭe)* 'exhausted, diminished (dyadic) he saw little things, he heard little things'; ibid. v 179, 122 *vasvāte ha(ysga nv)ātā arthā* 'of purity the exhausted, diminished meaning'. From base *haik*:-*huk*- 'to pour out, run away, sink', whence **hičuga-* **hičzga-* > *hiysga-*, in passive sense 'sunken, exhausted' (= *nvāta-* 'dimmed, weak, slack'). Note *-zg-* < -*dzg-*, *hiysga* < **hičuga-* **hičzga-*; as in unvoiced *hāste* 'he pours out', from **hičatai*, **hičste*, and *pastiste* 'it burns', **saucatai*, **sātste*. From *hiysga* came *haysga* by change *-i-* > *-a-*.

hāra 'thing; wealth, possession', translating BS *dharma-* as 'philosophic element', contrasted with *dāta-* 'law' for *dharma-* as 'doctrine'; *hira-*, *hira-*, *hera-*, IV 2.4 *uānai hirā ttude* 'he carried off our property'; SuvP. 68v1 *dira hira* 'bad thing', BS *pāpaṃ*; III 123.68 *haira pacana* 'give property (money)', BS *dana prratsadaya* (= *dhanam praticchādaya*); Sid. 9r5 *hera*, Sid. 8v3 *hirām jsa*; v 139, 124 *tusṣā dharma hāra* 'void elements' dyadic; SuvP. 70v4 *hirmna*, BS *karma*; SuvO. 54v6 *kārna*; v 226, 20b2 *ttāna hārāna*; SuvP. 67r2 *hiryau jsa*, BS *karmāṇam*; III 124.83 *ariṣṭa haira* 'unpleasant things', BS *virūpa-vastu*; v 70, 8v5 *aysu asādu* (BS *asiddha-*) *diru hāru yaññū* 'I do an evil, bad thing', BS G 37, 12b4 *pāpakam akusālaṇ karmna abhiṣaṇṣkārām kariṣyāmi*; v 70, 8v5 *diryau hāryau pathiṣṭā* 'he refrains from evil things', BS G 37, 12b6 *sarva-pāpaṃ parivarjayati*; v 70, 8v6 *biṣā hāra byāta yande* 'he remembers all the bad things', BS G 37, 12b7 *sarva-dharmā āmukhī-kariṣyati*; gen. plur. v 52, 83a3 *hārāṇu*; loc. plur. v 52, 83a2 *hāruṣ hāra āysda taude* 'he protects things in the things'. With suffix *hāryāna-* 'state' see below; compound, *hārṣṭāyā*, *hārṣṭai* 'being in reality, really', see below. With *ju*, v 117, 66v2 *biṣā hāra āphārāre hārgyu ne varata bāda-drū ne hāmāte* 'all things are disturbed, there no security of land arises at all', BS *viṣamāḥ sarva-bhāvā hi bhavanti viṣayasya hi*. From base *ar-* 'to reciprocate (in shares), get' with *-āra-* from *-rya-* (as *mūrāre* 'they die', later *mūr-*, *mīr-*, like N.Pers. *mīr-*; and as **zrya-* in *ysrai* (**zrya-ka-*) 'arsenic'), hence to Zor.P. (*hi*)yl **(h)ēr* (or **(h)ir*) 'thing' (expressed by Aramaic (CWB), M.Parth.T. *yr*, M.Pers.T. *xyz*, *x'yr*, Armen. lw *ir-* (*i-* kept in inflexion and derivatives, note also *ham-širak*, Iran. **ham-xširaka-*), see details TPS 1959, 71-4. IE Pok. 61 *ar-* 'to share', Av. *ar-*, *arənau-*, Armen. *arənoum*, *ar* 'take', Greek *ἀρῶναι*. See also *hīrī* < *hārā ī* (< **arva* emphatic particle) 'at all' after negative. *hīrattara* 'more left behind', III 63.131 *cu...saṃtsera*

tsūmāṃdām satsām buḍa hirattara hamāra 'who... of the beings moving in the migration are more left behind'. From **harita-tara-* to *hars-*, *harita-* 'remain behind'.

hiravī 'plant name', Sid. 146v1 *hiravī*, BS *udīya-*, Tib. *balaka*; both *udīya-* and *vālaka-* are the *hrīvera* *pavonia odorata*; I 157, 72r2 *hiravī* BS *abuda-* (= *abda-*) (*cyperus hexastachys communis*); I 185, 104v4 *hiravī*, BS *jalā* (*andropogon*); I 187, 106v4 *hiravī*, BS *jalada-* *cyperus rotundus*; I 191, 111v1 *hiravī*, BS *vālaka* (*andropogon*). Possibly from Prakrit to BS *hrīvera*, but a base **harya-* is possible for 'cutting edge', suitable for the edges of a sharp grass. See base *har-* s.v. *ārā* 'saw (tool)', Balōcī *harray*, *harag kanag* 'to saw'. IE Pok. 911-2 *ser-*. See *hacana*.

hīrāsa- 'black', see *haryāsa-*, *hīryāsa-*.

hirī 'at all', IV 4:11 *u hirī nā haare* 'and give nothing at all', from *harā* with *i* < **aiva* 'emphatic particle', as in *varī* 'there' for BS *tatra* *eva*. See *hera* *vī*.

hirāvī 'at all', K 41:57-8 *hirāvī haḍi tta prrāṇāva* (BS *prāṇātipāta-*) *nā yinīrau* 'but so do not kill at all', = K 44:177 *hirīvī haḍi tta prrāṇāva nī yinīrau*. See *hera* *vī* *hervī*.

hīro 'upon', V 332, 25r3 *āysanānu* (BS *āsana-*) *hīro* = V 71v6 *āysanānu be(nda)* 'upon the seats', BS G 37, 22a5 *ūsaneṣu*, Tib. *khiri*. . . *la*. From **arya-* with suffix *-au* or *-ām* to *ar-* 'towards (here)', Lit. *artūs* 'near', Greek ἀπὸ 'just', Armen. *ard* 'now', Tokhara B *arte* 'near' (BS *upa*), A *ārtak*, see BSOAS 21, 1958, 535-6.

hāryāṇa- 'state, condition', Z 22:250 *ttyau jsa hāryāṇa yāḍūndī hatāru uysmora vicittra* 'through these, the beings did various deeds formerly'; with adjectives to form abstracts Sid. 5v1 *sturā hirāṇe* 'grossness', BS *sthaulya-*, Tib. *śa che-ba* (*śa* 'flesh'); Sid. 5v4 *bijairma hirāṇā* 'pre-eminence', BS *pradhānatā*, Tib. *gēo-bo*; Sid. 6v5 *ysāḍi hirāṇi jsa* 'with old age', BS *vṛddha-*; II 103:55 *naṣāma hīryāṇa vīra* 'in quiescence'; Sid. 17v5 *nīṣṭi herāṇa vīra bāyīdā* 'brings to nothingness, destroys', Tib. *med-par byed-do*. From *hāra-* 'thing', possibly **hāra-hārya* (like *kāḍāgāna-* 'act', *kidyāna-*).

hārthanu 'suddenly', Z 14:7 *padīyī sastā dukhyau hārthanu ṣṣṭoe* 'to him it seemed burnt by woes, suddenly, at night (the whole migration)'; Z 5:23 *ka hā ṣṣuva hārthunu āta* 'when the report suddenly came'; Sid. 127r1 *hirthaṃ jsa*, BS *āgantum*, Tib. *glo-bur-las*; dyadic, Sid. 125v5 *āvaṇḍū hirtha hamye* 'arisen suddenly', BS *āgantū-*, Tib. *glo-bur-las gyur-pa*; Sid. 141v5 *āvaṇḍū hairthaṃ jsa*, BS *āgantū-*, Tib. *blo-bur-du*; Sid. 144v2 *hairthā vī āvaṇḍū kaṇmā vī* 'for a sudden wound', BS *āgantum vṛṇaṇṃ*, Tib. *glo-bur-gyi rma-la*; JS 29v1 *vāttālā* (BS *vātāl-*) *pane herthaṃ vīra* 'a whirlwind suddenly arose'; III 16v4 *dātā hārthunā biṣvā kṣīrāṇvā haurāṇā* 'the dharma-doctrine must be given suddenly in all lands'; with *-m-* restored from the anusvāra of *-n-*, III 75:216-7 *praharaṇṃ nīṣāta prrāsā*, *hairthamai rūmā hiye*, *ttera bīṇḍā ttramḍā* ('Daśagrīva' threw the weapon (BS *praharaṇa*), the missile (BS *prāsā-*); suddenly it entered Rāma's forehead'. From *hāra-* (as in *hārṣṭyā* below) and *-thana-*, *-thuna-* (later *-thama-*) from **thagna-* 'swift', to M.Parth.T. *ign-bud* 'swift' **taṇna-βand*, Armen. *lw tagnap* 'haste; anxiety' (*tagna-* with *-p-* see Studi linguistici in honore di Vittore

Pisani, 1969, 96). See also *thatau* 'swiftly' from either *ḍung-*: *ḍag-* 'to strain' or *tak-* 'to run'.

hīryāsa- 'black', *hīrāsa-*, see *haryāsa-*.

hīrye 'remained', K 42:95 and K 44:210 see *harita-*, *harya-*, s.v. *hars-*.

hārṣṭyā, *hārṣṭai* ('standing in reality') really, at all, at any place', SuvP. 66v2 *rṛmḍūni hīrṣṭai nīṣṭā* 'there is no joy at all', BS *na caṇasti rati me kvacit* (with variant *balam* 'power' for *rati*); Bcd 48r4 *baudhacittā na hanā-ṣimā hairṣṭi gvaṇa* 'may I not at all ever lose the thought of bodhi-knowledge', BS *bodhiyī cittu ma jātu vimuhyet*; V 26, 51r2 *aysmū hīrṣṭyā nī skue yīndā hūr*, = Z 8:37 *aysmū hārṣṭyā ne skutu yīndā hāru* 'the mind cannot really touch an element'; V 26, 51v4 (*tatva*) *tu hīrṣṭyā hajvatattā ku ṣṭi*, = Z 8:45 *tatvatū* (BS *tatvataḥ*) *hārṣṭyā hajvatattā ku ṣṭe* 'really (dyadic) where is wisdom?'; Z 12:51 *ne parīmā hārṣṭei karā u kari nā ggīhā* 'I do not really command and I do not help at all'; K 155:53 *na hamāṇḍe haṣṭiṃ vī (-iṃ = -ai)* 'they may not really become'. From *hāra-* 'thing' and *ṣṭā-* 'to stand'; note *-āyā*, gen. sing. *haḍāyā*, loc. sing. *haḍāya* from *haḍā* 'day'.

hālyysda- 'present', K 1, 135r1 *hālyysdu vāt(ā) pyū(ṣṭā)* 'as soon as heard', Tib. *ma-thag-tu* (Tib. rendering of BS *-nātra-* with participle), translation E. Lamotte, 236 'en entendant'; Z 2:100 *cvā tā tta ratā* (BS *rati-*) *hālyysdū* 'what is so the pleasure present for you'; II 118:133 *viṇa haiysdū vī* 'now, at present'; Z 12:42 *kvi āṣṭā hāysdū cai pajāttā ne heḍā* 'when it is present for him, (to him) who asks for it, he does not give'; Sid. 134r3 *vauṣai hiysda ysorrija āstaṃna hvave ṣṭāre* 'fainting is present; anger and the rest are mentioned', BS *mūrcchābhiḥ*. . . *smṛtaḥ*, Tib. *mi dran-ṣiṃ myos-pa rnamṣ yin-na* ('not remembering, insanity and the rest are present'); V 4:14 *hyāysdā*; II 100:242 *mīṣṭa kṣāma haysdā ttai* 'there is present great shame'; II 86:33 *haysgyi* and 35 *haysgya* should be *haysdyi*, *haysdya* (obscure passage). Adjective, I 251, 1v5 *hīlysdājsyānu u ustamājsyānu gyastā(nu)* 'present and final (= future) *deva* (Buddhas)', BS *anāgata-pratyutpanna-*; V 107, 29r7 *paḍāṃjsyānu hālysdāṃjsyānu ustamā-ṃjsyānu gyastānu bahysānu*; SuvP. 67r1 *hiysdāṃjsva*, BS *etarhi*; III 50:48 *vaṇa haiysdāṃjsva* 'now, present'; note also SuvO. 54r4 *biṣṣā gyasta balysa hatāḍarāṃjsya vaysāṃjsya ustamāṃjsya* 'all *deva* Buddhas, former, present, final (future)', BS *sarva-buddhānām attā-anāgata-pratyutpannānām*. Hence *hālyysda-* = BS *pratyutpanna-*, of isolated and highly ambiguous origin; if the *-l-* is in the base, it gives *hars-* with **hrzata-* > *hālyysda-* (like Tumsuq Saka *jezda* < *yazata-*, but Khotan Saka *gyasta-*, *-zd-* > *-st-*); such a base *hars-* could be IE *ser-ḡ(h)-*; if the *-l-* is intrusive, the base is *hiz-* with **hizata-* to *haiys-* 'rise, reach'; there is still the *-ysd-* from *-s-d-* as in *naysda-* 'near' which offers a base *hid-* not noticed in Khotan Saka, but known in O.Ind. *sādh-*: *sidh-* 'to reach', Av. *hāidišta-* 'reaching most', IE *sea-dh-*. A further possibility lies in **rṣda-* (with prothetic *h-*) formed (like *mṛṣd-* from *marz-* in *muhysdi* 'favour') from base IE *reḡ-* 'go straight to, attain, reach' or from **rṣzata-* direct to IE *reḡ-* (see s.v. *rays-*); this would give **ālyysda-*, so explaining the presence of *-l-*.

hālśti 'spear', later *haštā*, *hūstā*, Z 4:60 *ttṛśūla kūdare hālśtā būdāra ūtaṇa u cakra* 'tridents, swords, spears, axes, missiles, discuses' (BS *triśūla-*, *cakra-*); Z 24:10 *burjśā hālśtinu māstā* 'great flashing of spears'; III 63:137 *haištā hīvi nauhā: jśa* 'with point of spear'; Manj. 231 *ttresule kūdare hūstā* 'tridents, swords, spears'; IV 21:3 *huštā* 'spears'; IV 24v2-7 *haštā*. Parallel Tokhara A 264r1 *cākkrī tomāri śaktiñ triś(ūli bhū)ṇḍipālyi kareñ* five BS lws with *kāre* 'sword'. From base *ṛśti-*, *hālśti* replacing *-ṛśt-* by *-lśt-* (*ś' > ṛ*), like *palśti* 'back' from **pṛśti-*, to Av. *arśti*, *ārśtya*, O.Pers. (*arśti-*, *ārśtika-*, Armen. lw *ašteay*, gen. sing. *aštēi*, Chorasmian *'šc* (*c = ts*), Zor.P. *aršt*, glossed by *nēzak* 'spear', *aštr*, *arštr*, N.Pers. *xišt*, Oss. D. *arcā*, I. *arc*, *ārcytā*; O.Ind. *ṛśti-*, Pali *iṭṭhi-* Prakrit *riṭṭhi-* 'sword', Hindī *iṭhi* 'spear', *riṭh* 'sword'. IE Pok. 335 O.Ind. *ṛśati* 'thrust, pierce', *ṛśti-* 'spear', Lit. *erškētis* 'thorny plant'.

hivāma- 'own', K 59, 34r2-3 *hivāmye phara jśa* 'in his own language', parallel Pali *sakāya niruttīyā*. For *-ām-*, note also O.Ind. *svāmin-* 'owner'. The full text is quoted s.v. *bārays-* and *hāvya-*; it is also s.v. *phara*. Disputed interpretation as between 'their own' or 'his own'. See Fr. Weller, AM, n.s., 2, 1925, 348-51: both explanations in Pali; in Tibetan 'their own'. Note also Z 14:81 *hāvyo pharo pyūvūre hivya gāmu salāvu biśśu nā anuvartitāte balysānā bajāṣṣā* 'they hear their own language, actually their own words (BS *saṃlāpa-*), the Buddhaic voice conforms to every one of them'.

hāvya- 'own, belonging to', frequently to give adjectival form to a preceding genitive, Z 3:34 *paramāṇava hāvya* 'own atoms' (BS *parama-aṇu-*); V 113, 35r7 *hīvi kṣīrā* 'own land', BS *sarva-viśaya-* (but *hīvi*=BS *sva-*); K 42:120 *hīya ysāta śaṇḍā* 'his own land of birth'; V 110, 32r5 *hīvina kṣīrna* 'from his own land', BS *sva-viśayāt*; V 110, 32r4 *hīviñā kṣīra* 'in his own land', BS *sva-viśaya-gata-*; V 118, 67r3 *hīvyau y(s)anyau* 'with his own folk', BS *sva-janāñi*, V 111, 33v1 *hīvyā hīvyā kṣīrañuvog* 'in each their own countries', BS *svēsu svēsu viśayeṣu*; Z 5:7 *hīvi uysgrute tcārma* 'he scratched his own skin'; Sid. 139r2 *hva hva dūṣṣ hīyā hīyā arvānāñ gēm āstaṇna* (-*ānāñ* for -*īnāñ*) 'of each *daṣa*-state, of each its own collection of medicaments', Tib. *nad-gāi* (basis of disease) *sa-sakī sman-gyi sde-ghan rnam-skyis*; K 147:37 *harbaśśa hīye nū byeha paryara pārautte* 'may you all be pleased to rest each according to his own place'; loc. sing. *hīñā*, K 53:10:10 *hīñā aysmya* 'in his own mind'; K 39:156 *hīñya kṣī(ra)* 'in his own land'; K 35:82 *hīñā ysīrāṣṭā* 'to his own heart'; V 383:028 *śā pāñā-galā āśurt babudā hīvi* 'this water-jar (=BS *pāñiya-ghaṣa-*) is property of the teacher (BS *ācārya*) Babuda' (possibly *Bhadra-buddha-*); III 126:3 *hīya nāma* 'own name'; K 151:43 *hīye aysmū jśa* 'with one's own mind'; K 147:33 *hīyā hīyā jasta-bavimūā* 'in each their own *deva*-god's abodes' (BS *bhavana-*); with suffixed pronoun *-ām*, K 10, Ab3 *hīvyatūyī mista mulyśdā* 'their own, great favour' (lost context); oblique, Z 5:75 *hāvāne saññe jśa*, =Manj. 232 *hīya sañña* 'with one's own plan'; V 133, 224 *hīviñe hvete jśa* 'with one's own force (*hautā-*)'; V 155, 222 *hīviñā biśśa* 'in one's own house'. With preceding genitive, Sid. 1 bis v5 *ttavai hīvi piṣkalā* 'chapter of fever', Tib. *rims-*

kyi lehu, used like *bisaa-* after a locative and *lika* after a participle. Verbal, *hīvyā-*, *hīveya-*, *hīya-* Z 4:68 *hīryāre* 'appropriate', V 108, 30r4 *hīryāte*, BS *parigrahaṃ kuryāt*; V 112, 34v4 *hīryāmata*, BS *parigraha-*, K 75:16 *hīryau hīryāne hame*, =K 76:214 *hīryau hīryāne hime* 'he becomes owned by the *devatā*-deities'; K 141:1023 *hīryāñūme kiṇa* 'for protection', Tib. *yonsu bzun-ba* (=Mahāvīyut-patti 9230 *parigrhīta*); K 140:978 *hīryāne*, Tib. *yonsu bskyas-ba* ('protect'); K 108:299 *hīryāne* 'by them he is owned (=protected)'; 3 sing. Manj. 290 *nerśāya hīryade* 'he gets the gift' (BS *nīryāta-*), hence *hīryāñ-*, *hīryāñ-* 'to appropriate, own, protect', by suffix *-an-ya-*, with **hīryāñatai > hīryade*. Abstract *-auścā-*, V 332, 24v1 *hīryauśca-pāśkāla* 'having form at will', BS *kāma-rūpiṇaḥ*; Z 3:133 *hīryauśca*, Manj. 183 *hīryauśtaṃ*; Manj. 180 *hīryāṣṭa*; K 56, 22r2 *hīryāṣṭa* (broken, but rather *ṣṭa* than *ṣṭha*); K 9, 43r4 *hīryauśkyā*; III 25, 25b1 *hīryātca pamāka hāmā* 'desire becomes the measure', BS *sā eva apūramitā*; adjective, Z 22:156 *cā nā ni hīryākā ttā nāste rrundā pājiñuvog ttuotā* 'who, not an appropriator, takes them, he conveys into the king's treasures', also *hīvāma-* 'one's own', see above, K 59, 34r2 *hivāmye phara jśa dā uysdīse* 'he teaches the *dharma*-doctrine in (each) his own language', the allusion to the *nirukti-*, each different dialect, Pali *sakāya niruttīyā*. With negative, K 154:41-2 *ahīye herā nāsāmi* 'taking not one's own', =BS *adatta-ādāna-* 'taking not given things'; Z 12:64 *ihīvi hedā* 'he gives not his own'. Note Avestan *havaēibyā-ēa anhavaēi-byā-ēa* 'one's own... alien', Zor.P. gloss *xvēš... axvēš*. For the use of *hīvi* with genitive see also Sogd. Chr. *xšwny xypt m't* 'mother of the king'; the corresponding Kroraina Prakrit has *tanuvaga*, BS *santaka-*, *santikā*. From *hva-* with compound **hva-paṭhya->hāvya-*, Tumšūq Saka *hawya-*, to Av. *xvaēpaiṭhya-*, *xvāpaiṭhya-*, O.Pers. (*h*)*uvāipaiṭhya-*, Sogd. Bud. *γypδ*, *γypδ'w'nt*, Man. *xypδ*, *xypδδ*, *xypδ'wnd*, Chr. *xypī*, Yagn. *xep*, *xap*, *wxap*, *xē* 'own', M.Parth.T. *wxybyh*, *wxybyy-z'dg* 'own-born', M.Pers.T. *xwybš*, *xwyš*, Zor.P. *xvēš*, N.Pers. *xvēš*; Oss. D. *xecau*, I. *xicau*, D. *mā-xe*, dative *mā-xecān* 'myself', I. *mā-xī*, *mā-xicān*; Pašto *xpal*, Šuynī *xupaθ*, *xubaθ*; *xu* 'one's own'; Rōšānī *xubaθ*, *xu*, *xo*, Yidya *xoy*, *xwai*, *xāy*, Sanglēči *xē*, Yazg. *xī* 'oneself; one's own', Waxī *xū*, Sarikolī *xubaθ* 'onself', *xubaθ xī* 'his own', *xīn*, *xīn* (oblique to *xubaθ*). IE Pok. 882 *syē-*, O.Ind. *svā-* 'one's own', Av. *hva-*, *xva-*, O.Pers. (*h*)*uva-*, O.Lat. *sauas*, *suus*; Got. *swēs* 'own', Lit. *savęs* 'of himself', *sāvas* 'own', O.Slav. *svajī* 'own'.

hiśś 'uneven places (?)', II 37, 12b7 *ysādadattā hiśśā padī parya jaśti āskūryām hiśśa pyāhaitta* 'order Ysādadatta to clear the road in the uneven parts: with the men of Āskūra beat down the uneven parts', SDTV 39. Note II 33, 3b3 *(paṃ)dā khunā ṣṭe* 'there is a hole in the road'. Possibly **haiśya-* 'rising' to *haiś-*, see above *hīys-*, and *hārīṣka-*. **hiśśana-** 'iron', Z 274:43 *ṣṣai hiśśanā khastu ne yindā* 'even iron cannot injure'; Sid. 13v2 *hiśāñ*, BS *ayas-*, Tib. *lāgs*; Sid. 152v4 *hiśa*; IV 56a2 *śau kiñā hiśāñ* 'one kin-weight of iron' (Chinese *kīn* '600 grammes', K 385:1 *kīn < kīn*); IV 66b1 *hiśāñ haura* 3 *kiṇa* 'give iron, 3 kin-weight'; with *-aka-*, Sid. 102v2 *hiśīnakā jśa* 'with iron (tool)', Tib. *lāgs-kyis*; adjective, Sid. 146v2 *hiśānya*

bājinaṇa 'in an iron vessel', BS *āyase...pātre*, Tib. *lēags...kyi snod-du*; Sid. 146v2-3 *hiśanije ā vā sācīnje bājīthu haṃdri vya* 'in an iron or copper mortar', BS *āyasetūmra-pātrevā*, Tib. *zaps-saṇ lēags-kyi gtun-gyi naṇ-du*; III 71.151 *saṃgā hiśaṃ ttralau sū* 'stone, iron, tin, copper'; III 18.34 *u hiśā āškā, jarā biṇḍā* 'and iron tears, upon the liver', where 'iron tears' may correspond to O.Ind. *aya-rasa-* 'iron rust'; III 91.210 *hiśa hiyā rranūškā* 'iron scrapings'; v 268, 47a7 *hiśaṃ aḍūrye kyāyase vira* 'iron on the other side'; v 268, 47a2 *hiśanije sau|||* 'one iron (vessel?)'; K 144, 2r3 *hiśanvā gijsvā bañāmai byaihui* 'he suffered binding in iron bonds'; v 125, 10a4 *sau hiśanai pharhyau* 'one iron pot'. From **asūanya-*, Waxī *iśn, yiśn*; Av. dialectal *haosafnaēna-* 'made of iron'. **auspana-* from **auśvāna-*, Sogd. Bud. adjective, 'spn'yn'y, fem. 'spn'ynčh, Man. 'spnyu(y), Chr. 'spnync, 'sfnyq, Chorasmian *aspani*, M.Parth.T. 'swn **āsvana-*; M.Pers.T. 'hwn, Zor.P. *āsen* ('syn), N.Pers. *āhan*, Balōči *āsin*, Oss. DI. *āfsān*, adjective and noun *āfsājnag* 'iron; of iron', D. *āfsājnaggun*, I. *āfsājnagdžyn* 'made of iron', Pašto *ōspana, ōspina*, Sangleči *āspōn*, Suryni *sipin*, Xufi *sipin*, Sarikoli *sipin*, *spin*, Yidya *rispēn*, Munjāni *yūspan, yiśpan*. From **asūana-*, IE (a)kuano-, to Greek κῡανος 'dark, dark-blue', in contrast to red copper, bronze, see cognates s.v. *svamdūm*. For *a-* note also O.Persian in Greek σιδήρεος ἀκινάκης, Sogd. Bud. *kyn'k* 'knife, sword' (this base *kt-* is traced in O.Ind. Vedic *kīnāta-* 'ploughman', BS *cimara-* 'iron', see TPS 1935, 67-9).

hiśśādai 'kinsman', Z 5.2 *paṃjsa naḍaune hiśśādai pūra kaṃsa-dāysna biśśā śūra jsatāndā* 'the five (Pāṇḍava) heroes killed all the bold sons of the kinsman with *Kaṃsa-dāsa*'; Z 24.449 *ysanyau hiśśādyaḥ hayūnyau jsa* 'with relatives, kinsmen, friends'; abstract, III 134a5 *avāṣkālsta hiśśādoṣtu dārysde* 'he maintains undivided kinship'; adjective, v 98, 114 *hiśśādaṣṭīmau aysmū yande* 'he practises the friendly mind', gloss to BS *maitra* (ibid. 113), hence parallel to BS *maitrā-citta*. From *hi-* < **hvai-* 'own' (Av. *xvaē-*) and possibly **śarta-* 'union' to base *sar-* 'join, unite', Av. *sar-* 'union', Oss. -*sār* in Oss. D. *iuonāx-sar* 'band of youths'; I. *gūppyr-sartā* 'groups of sons of the House'; O.Ind. Vedic *yuga-śaram* (dyadic compound), Pašto *sara* 'together with', *sara kṛal* 'to associate with'. IE Pok. 582 *ker-* 'mix', O.Ind. *śrāyati* 'cooks', *śrīṇāti* 'mixes, cooks', Greek κερ-, κίρνημι 'mix', κρᾶτός, O.Engl. *hrēran* 'to stir'. See *sairkha-* and Armen. *sah* s.v. *spātā-*.

hiṃśīne 'may I give', K 154.39 *carā (au)rga hiṃśīne (-iṃ=-ai-)* 'may I give a lamp with reverence', see *hātī-*, *haiśī-* 'give, send'.

hiśīne 'teat', only Sid. 102r5 *gūḥye hiśīne* 'cow's teat', BS *go-stana-*, Tib. *bahi nu-sor* (uu 'breast', *sor* 'finger'). From base *hai-* with increment *haiz-* whence *haizy->hiṣ-* and suffix *-anuā-*, beside *hai-k-* 'to pour out' (see *hiya-*, *hāste*) to IE Pok. 893 *seik-*, 894 *sei-p-*, *sei-b-* 'filter, sift, sip' to Pok. 889 *sē(i)-* 'sift'.

hiśāu 'lack of appetite' Sid. 11v5 *hiśāu*, BS *aruci-*, Tib. *yi-ga hēhus-pa*; Sid. 13v5 *phāhā u hiśāu* 'ejection and loss of appetite', BS *aruci-cchardi-*, Tib. *lud-pa dan yi-ga hēhus-pa dan*; Sid. 12r1 *hiśāu bāma* 'loss of appetite,

vomiting', BS *aruci-cchardi-*, Tib. *yi-ga hēhus-pa dan, skyug-pa dan*. Possibly from **fra-zuāba-* 'depriving of taste' reversive *fra-* (see s.v. *hamatte*) and *-āzi->-iś-*, to Sogd. Bud. *zβ'β* 'taste', *zβ''β*, verbal *zβ'βt* 'he tastes', = *zβ'βt*. To IE Pok. 399 *geu-:gu-*, and *geu-s-* 'to taste', O.Ind. *joṣ-:juṣ-*, Av. *zaōi-*, see *jūh-* above. A variant is Sid. 134r4 *hausāu-v-i hame* 'he has loss of appetite', Tib. *yi-ga hēhus-pa dan*. See also *zū->zb*, M.Parth.T. *pdzyzb'd* 'chased away', M.Pers.T. *pdyz-*, *pdryz-* (**pati-āzya*, W. B. Henning apud M. Boyce, The Parthian hymn eyele, p. 193). For increment *-b-*, note IE Pok. 370 *gen-* 'press', *gn-ebh-* 'press together', Pok. 386 *ger-*, *gr-ebh-* 'wind', Pok. 455 *ghr-ebh-* 'grasp', Pok. 359 *gel-*, *gl-ebh-* 'to ball up'.

hiśce 'coming', v 222.22.2 *hiśce gvašcyē* 'coming, parting'. To base *hīs-*.

hiścā 'comes, reaches', Sid. 149v5 *khu hā aurmaysdūm hiye hāya-u ui hiścā* 'when the ray of the sun does not reach it', Tib. (differt) *grib-mar bskanus-pas* (*grib-na* 'shade'); = *hiśtā* 3 sing. to *hīs-* 'come'.

hiśa- 'filth', Z 2.44 *cile varata bayygu muḍmī haṃtsa hiśyo jsa ggādūre* 'garments of corpses lie thickly there with the defilements'. From *hixf-* to *haik-* 'pour out' (see s.v. *hāste*), Av. *hixra-* 'fluid, exudation from a corpse', Zor.P. *hixr*. Possibly Sarikoli *yarx* 'animal droppings', Waxī *rax* 'dung of cows or sheep', Sarikoli *riš* 'excrements', Oss. D. *lāxā*, I. *lāx* 'excrements' (if not from **hiyaxa-*). For the *-i-*, note also *hiśūška* 'dust' below, from *haik-*: *hik-* 'be dry'.

hiśtāte 'he sent', Z 23.144-5 *śākrā hā kūśde hiśtāte samudru hiśtāte nāga kūśde u biśśā kinnara gyasta* 'Śakra (= Indra) sent to seek, the *nāga*-snakes in the sea he sent to seek and all the *kinnara*-fairies (and) the *deva*-gods'. Chinese translate by *k'ien si* 'send envoy' (K 381.2; 885.1). From *hišt-* (*t-* present) with *-āta-* participle (see *huśāta-* 'grown', *gaisāta-* 'returned'), to base *aiš-:iś-* 'to send', as M.Pers.T. *pryst-* **frēst-* 'to send', participle *pryst'd* **frēstāδ*, N.Pers. *fristad*, *fristād* 'send'. Hence **fra-iš-t-* 'to send', participle **fra-išt-āta-*. See also *hište* 'he sent'. To Av. *aēš-*, *iša-*, *išta-*, O.Pers. *aiš-*, *frāīšayam*; M.Parth.T. *fryštīg* 'sent; messenger', and 'fryštīg, M.Pers.T. *prystīg*, N.Pers. *fristah*. IE Pok. 299 *eis-* 'move fast', O.Ind. *iṣṇāti, iṣyati* 'hasten, drive', *ēṣati* 'glides', Greek ισπός, ισπός 'powerful' οἶμα 'attack', Lat. *ira* (**eisā-*) 'anger'; to *ois-*, O.Engl. *of-ost*, O.Saxon *ob-ast* 'haste'.

hište 'he sent', Z 5.33 *āmācu hā haḍu hište* 'he sent the *amātya*-minister as messenger'; Z 24.260 *mārā hā hište dutarā īrate dašte* 'Māra-demon sent there his crafty clever daughters'. From **fra-išta-* 'sent forward' see s.v. *hištāte* 'he sent'.

hiśštai 'he studied, learnt', II 3.37-8 *abidarma yāṃga-sāstrra hiśštai yāṃga-sṭhauna ttu tta bauttai sa khu hiya nāma* 'he studied the *abhidharma* ('philosophy'), the *yoga-sāstra*, the *yoga-sṭhāna*, this he so understands as his own name', parallel III 126.2-3 *abidarma yāṃga-sāstra haṣṭa yauga-sṭhauna ttu tta bauttai sa khu hiya nāma*. The form *hiśštai* seems the more original reading; the eight *prakaraṇas* are named II 3.39 *prakaranaḥ haṣṭi* and this may have introduced *haṣṭa* 'eight'. But *haṣṭa*

might be a variant for *hiṣṭai* 'he studied'. From **fra-ai-s-* to base *ai-* 'to learn', see above *hāsakye* 'teachings' from (*h*)*āis-* to this same *ai-*, Av. *aēθra-* 'learning'. IE Pok. 11 *ai-* Greek αἶνος, αἰνῆμι 'state', αἰνῖμα 'dark saying', Got. *aiþs* 'oath', O.Engl. *āþ*, Celtic mid.Ir. *oeth*; with Tokhara AB *e-n-* 'to teach', see s.v. *hāsarya*, *hāsakye*. From **fra-aiṣṭa-* > *hiṣṭa-* (-*ss-* to separate the word from *hiṣṭa-* 'sent') and possibly **hiṣṭa-* > *kaṣṭa-* in the variant *haṣṭa* for **hāṣṭe*.

hiṣṭā 'eighty', Manj. 310 *arvayau jsa goṭha rrū āsta hiṣṭā pyaucaī vahaiṣṭai arvai* 'from medicaments eighty medicaments of sedative sort beginning with cow's oil (butter)'; note also Sid. 128v2 *beti jsa āchā tte haṣṭā hamāre* 'from the wind these diseases are eighty'. See s.v. *haṣṭa*.

hīs- 'come, go', participle *āta-* (**ā-gata-*); 3 sing. Sid. 133r5 *hiṣṭa*, Tib. *phyiu-nas* ('arrive'); v 246, 132z *hīs*, BS *nīpatsyati*, = K 97.199 *hīsye*; SuvP. 74v3 *gvaṇa desina hīsṭā* 'the teaching enters the ear', BS *kārṇa-puṭe deṣanā nīuādiṣyati*; Manj. 97-8 *hisa c(ā)ṣṭa bīyseda ma hūua jsa vāṣṭa* 'he comes to where he awakens from a dream here'; 3 plur. Sid. 20r3 *cu hā pā urnaysdān bāyā ni hīsindā* 'to which (water) the sun's rays do not come', BS *sūrya-varjitaṃ*, Tib. *ñi-una mi mthov-bahi* (*chu*); 2 plur. imperative, II 94.34-5 *parau yai khu hīsyaṛā pūhyai hadai varī jśvāi* 'the order was, how you are to come; on the fifth day he will go to that very place'; participle present, II 95.43 *pyāṣṭā sṇ hada vā hīsamdā ṣṭarai* 'he heard that the messengers are coming'; future, III 139v1 *ku mā hīsānu* 'where is it to be come by me' = 'where must I come', BS *kutra vaṣiṣyāmi*; infinitive, JS 8r4-v1 *pacīdai dāṣā hīsā staurā avasta maraṇa-bhaya ttrikṣa puralakā pracaina* 'in her turn she ceased to come to (feel) sure freedom from fear (=BS *abhaya-* 'safety') because of her sharp fear of death for her (unborn) young' (BS *marāṇa-bhaya-*; *tikṣṇa-* 'sharp'). Noun, v 339, 79r1 *hīscā*, = v 76, 112r6 *hīskya* 'coming', BS G 37, 73b7-74a1 *abhisamparāyahi* ('future state'); SuvP. 64r1 *hīsci beḍa* 'in future time', BS *āgama-kāla-*; Sid. 7v1 *hīscya beḍa*, BS *āgāme*; Manj. 380-1 *vainā paṣṭāme hīscye boḍeme jsa padai paysāda* 'without arising, coming, by bodhi-knowledge he recognizes the path'; see above *hiṣce*; K 68.214 *hīscā na nāpe* (BS *jñāpya-*) *ni vā paṣṭāma gvāna* 'the future is not found nor origination at all'; with *-styā*, Manj. 249 *paṣṭāma hīstye naiṣṭa* 'there is no starting, coming'; Manj. 224 *hīstya*; noun **hīsūmatā-*, K 148.65 *satva viṣṇuvara[ua]u hīsāume vīra tsīde* 'may the beings overcome the advance of evil-doing' (= **viṣ-ūma-karaṇiya-*). With *hais-* III 134.84 *vaṇa hāiṣṭa* 'now he comes', BS *adhunā āgacchati*; III 73.189 *hāiṣṭa* 'came'. From **fra-isa-* > **hēs-* > *hīs-*, or (*h*)*ā-isa-* > (*h*)*ēs-* > *hīs-* (the *ā-* being supported by the participle **ā-gata-* > *āta-*), to Av. *isa-* incohesive to *aiṣ-* (as O.Ind. *icchatī*, *iṣṭā-* 'desire'), Sogd. Bud. *lys-* 'to enter', *ys-*: *yt* 'come', Yāyn. *tis-taxta-* 'enter' **ati-isa-*, **ati-gata-*, Waxī *wis-wiṣt* 'to set (sun)', Yāyn. *wes-uxta* 'go out'. IE Pok. 299 *eis-* 'hasten', see s.v. *hiṣṭāte*; not IE Pok. 16 *ais-* 'wish'.

hīsa- 'greed', SuvP. 63r4 *hīsāna* 'through greed', BS *mātsarya-hetunā*; triadic K 73.32 *hīsa hagavāna lāba* (BS *lobha-*); Z 12.65 *ysurre jsa o hīsāni dīdete ku butte*

'when he knows the evil from anger or from greed'. Not 'desire', but a pejorative word, hence possibly from **ixs-* > *is-* with prothetic *h-*, connected with Oss. D. *xicā*, I. *-xic* (in *āmxic* D. *āmxicā* 'propensity') 'lust, jealousy, seduction' from **ixcā-*, to O.Ind. *ic-* in *utcyā* RV 10.10.6 (the Yama and Yamī poem) possibly 'seducing' (but highly uncertain). The equivalent of Oss. D. *-i-* and Iron *-ī-* is irregular. But the meaning suits all three cases. A further connexion could be sought in Got. *aithron* 'to beg, long for'.

hīsūṣka- 'dust, powder', SuvP. 72v3 *peṣārā buṣāṇā jimāne, hīsūṣki vāsta u spyē* 'garlands, perfumes, unguents, powders, garments and flowers', BS *gandham ca mālyam ca vilepanam ca vāsam ca cūrṇam kusumam vicitram*; Sid. 150v5 *hīṣaṇi hīya hīsūṣka* 'powder of iron', BS *ayaṣ-cūrṇa-*, Tib. *lēags-kyi phyē-ma*; Sid. 152v4 *hīṣa hīya hīsūṣka* BS *ayo-rajah*, Tib. *lēags-kyi phyē-ma*; Sid. 150r1 *sā hīya hīsūṣka* 'powder of copper', BS *tānuṣaṇi*, Tib. *zavs rnaus*; Sid. 106r3-4 *hīṣaṇi hīye hīsūṣki jsa camḍam haṇ-bādā arve damdā hā hīsūṣka tcerai* 'with powder of iron, sandal, at the same time medicaments so much must be made powder', BS *loha-cūrṇaṇi, loha-rajah*, Tib. *lēags-kyi phyē-ma, sman de-rnaus spyir bsdoms-pahi chud dan*; Manj. 426 *hīsūṣka cadaniṣe* 'sandal powder'. From **hiṣ-* > base *kaik-:lik-* 'be dry', with *-uṣka-* or *-āṣka-* as in *ranūṣka-* 'scraping' to base *ran-* (<*rand-*), and *hārūṣka*, to Av. *haēk-*, Vid. 5.12 *us vātō zaṇ haēcāyaṭ* 'the wind will dry out the earth', Zor.P. gloss *us vāt samik hōṣenēt*; Av. *haēcāh-* 'dryness', Zor.P. gloss *huṣk*; Av. *hiku-* 'dry'. IE Pok. 894 *seik-* 'be dry, become dry' (beside *seik-* 'pour out'), Lat. *siccus* 'dry'.

hāste 'he wets, he sprinkles', Z 14.79 *hami raysā ūce ttuta ṣṭando hāste* 'its whole water liquid (BS *rasa-*) sprinkles the earth'; preterite, K 29.204 *tīi khva ja hīyā utca tīyau agyau baida* 'then when she poured the water on those limbs', = K 38.139 *nīṣā tvā utci baiṣā agām baida* 'she threw (=poured out) all the water on the limbs'. Here *hīyā* for **hīyātā* 'she poured' to *hīsta-* participle to *haik-:lik-* 'pour out', with *hūste* < **hičatai*, to Av. *haēk-:hik-*, Zor.P. *āṣinčitan*, *paṣṭinčīšn*, *āṣxt*, N.Pers. *paṣaujidan* 'be sprinkled', Sogd. Bud. *pr* "ṣytēh" *ph* 'by running water', Man. *ṣyṭ-ḍ'rm* 'I poured out', Chr. *ṣyṭy bwtqn* 'was poured', *ṣyūčn* 'pouurer', Gazī *enjūle* 'he pours'. See also *āṣṣṇgyā-* 'pool'. IE Pok. 893 *seik-* 'to pour', O.Ind. *sécate*, *sincati*, *siktā-*, *seka-*, Greek *ικαλνω* 'I wet', Lat. *siāre* 'urinate', OHG *sihan*, O.Engl. *siġan* 'drip'. See also *hiysga*.

hīhā 'fastening', Sid. 137r4 *hīhā jsa strisānāuq* 'to be tightened with a band', Tib. *khhyeg-du bāg-pa* ('bind'). See *hīhā* 'dam'.

hīhā 'dam, sluice', IV 11.3-4 *khu ūtca (hīmā)te nā hīhina haṇbīdī* 'if there is water, the channel is filled with a dam'; IV 11.8 *khu nā hīhina ni haṇbīdī* 'so that the channel is not filled with a dam'. From base *hai-:hi-* 'to bind', see above *hīyaa-* 'bound'.

hīha dāmmā 'hearth-smoke, soot', Sid. 147r2; Sid. 122r1 *hīhā daumā*, BS *dhūma-*, Tib. *khym-gyi du-ba* 'house smoke'; also Sid. 147r4 *pīha dāmmā*, Tib. *dud-pa* 'smoke', parallel to Waxī *kat-ḍit* 'roof-smoke, soot'. Two words: *hiha* < **aiha* < **aida* to base *aid-* 'to burn',

Greek αἶθλος 'soot' and *piha* < **pa-aiḥa* < **pa-aida* (with *pa-* as in *pāha* 'price' to base *ai-* 'to give') to IE Pok. 11 *aiḥh-* 'burn', O.Ind. *indāhe*, *iḍdhū-*, *indhana-*, Greek αἶθω.

hu- 'good' prefix, SuvO. 53v4 *ttye ṣā bāsa hugyastu gyeḥāṇa ysānāḥāṇu* 'her house must be clean' (dyadic), BS *ṣva-ḡḡhaṇi suśodhayitavyaṇi suśnātavyaṇi*, here repeated with participle (see J. Wackernagel, BSOS 8, 1936, 823–6), a frequent way to express the adverb 'well'. See *hugvāna-*, *hutāṣṭa-*, *hutsuta-*, *hudanda-*, *hudaha-*, *hūnaṣpaasṭa-*, *hunāta-*, *hunaṣṭhura*, *hubasta-*, *hubārūṇandei*, *hubuṣṣānaa-*, *hubyauda-*, *huyuda-*, *hauyuda-*, *huysānautta-*, *huysirra-*, *huraṣṭa-*, *hurittara-*, *huvacṣṭa-*, *huvathāta-*, *huvadāta-*, *huvaysāṇa-*, *huvāraustu-*, *huvāsva-*, *huvāysana-*, *huvistāta-*, *huṣṣṭiya-*, *huṣṣṭa-*, *huṣṭiya-*, *hastriya-*, *huhvata-*, *hvāta-*, *hvāha-*. To Av. *hu-*, O.Pers. (*h*)*u-*, Zor.P. *hu-*, M.Parth.T. *hw-*, M.Pers.T. *hw-*, Sogd. Bud. *γw-*, Armen. *hw* (*=hə* < *hu-*), N.Pers. *hu-*, Greek script, O.Pers. *α-*, *ο-*, *υ-*. IE Pok. 1037–8 *su-* (from *esu-* 'good'), O.Ind. *su-*, Greek *υ-* (ὕγις 'healthy'), Celtic Gaul. *su-*, O.Ir. *su-*, *so-*, Welsh *hy-*, Lit. *su* (*sudris* 'luxuriant' plants). IE Pok. 342 *esu-*, Hittite *aššu-*, Greek *ἐῦς*.

hū 'there', III 50·50–1 *hū pañe sarvaṇa bayṣa vasva karvīnū paṣa khu ye tṭyā bayṣau biṣa-mi paṣa ida paṣa ṣa hatsa* 'there of every omniscient Buddha (is) the pure surrounding assembly (BS *pariṣad*) so that of these Buddhas all of them are strong with an assembly' (BS *pariṣad*); III 76·255 *hū tṭaṇḍi pūṇa tṣiṇḍa kira* 'thither only meritorious deeds go'. See *hā* 'thither' from **frāk*, and for *-ū* note *mū* 'here, this', *mamū*, *mamūka* 'there', *vū* 'hither'.

hū 'human', K 23·83 *hū rū ṣa* 'in human form' (BS *rūpa-*), =K 15·138 *hvi rū ṣa*, =K 32·36 *hvi rūnā*; K 27·154 *hūṣ yṣaira sthūda* 'the human heart is tough', =K 19·232 *hvi yṣaira sthūda*, =K 36·98–9 *hvi yṣairi sthūda*. See *hviya-*.

hū- 'both', see *hū-dva*.

hū 'asleep, sleeping', from *hūta-*, K 45·17 *khu ṣi naḍa hū yḥiḍe u ṣvāṇi ṣavai hūna drrauda* 'when this man fell asleep and at midnight dreamed a dream'. See *hūs-*: *hūta-*, base *hwap-* 'sleep', *hūna-* 'dream'.

hū 'to dry', infinitive to **hūš-*, v 336, 35r2 *ce va hautta mahāsamudrā hū* 'who could make the great sea dry?', BS G 37, 32a2 *yah ṣaknuyād eka-pāṇi-talena mahāsumudraṇi soṣayitum* ('with one palm'). From base *haus-*: *huš-* see *haṣka-*, *huṣṭi*, *huṣṭa-*.

huga- 'soft', see *hulga-*, *hauga*.

hugyasta- 'well-cleaned', SuvO. 53v4 *bāsa hugyastu gyeḥāṇa* 'the house is to be well cleaned', BS *ḡḡhaṇi suśodhayitavyaṇi*. See *gyeh-*.

hugvāna 'at all', see *gvāna-*, BS *jātu*.

hūjāte 'he held', Z 23·154 <...> *hālai śśakrū bā hūjāte* <...> *baṭys* <...>, in the story of the descent from the Tuṣita-heaven, parallel to Tib. *thogs-te*, Pali *dhāresi*; Chinese text has 'Śakra carries the *cāmari* (chowry, yak-tail fan)', but the Tibetan translation has Brahmi carry the yak-tail. Possibly the Khotan Saka had *ḍisa-* 'chowry' for Śakra. Note similar Sogd. Bud. Dhyāna 222 *'wyh ḍsty' sp'ytk' psm'k ḍ'rt* 'he holds the white yak-tail in his hand'. From base *hauk-* possibly to Lit. *sukū*, *sūkti* 'to

turn' (see s.v. *ḡḡta-*), with *hūjāte* < **hauḥaya-*, but **fra-uc-* is also possible.

hūñ- 'speak', later from *hvacñ-*, base *hvan-*, Sid. 125v3 *huñe* 'utters (*nvāka huñe* 'he sings', BS *nṛtya-* 'dance', Tib. *giu-len-pa* 'song')'; III 113, 4r4 *cvai nāma hūñe* 'who utters his name', =III 113, 4v1 *cvai nāma hvāñi*. See *hvan-*: *hvata-*, *hvāñ-*, *hvanaa-*.

hūña 'in sleep, in a dream', see *hūna-*.

huña 'blood', see *hūnā*.

hūñinaa- 'containing blood', Sid. 20v1 *cu buyṣiñā ṣvīda ṣe hūñineṇ* (*-eṇ* = *-ai*) *aviyāṣā* (BS *utisāra-*) *jinākā* 'what is (=as to) goat's milk, that checks dysentery with blood', Tib. *rali ho-mas ni khrag-ḥad sel-zin*. See s.v. *hūnā*.

hūmjīnaa- 'sanguineous', Z 24·399 *hūjīṇnai bārā nuṣṭhuru tṭiyā vabedā* 'a blood rain then rains savagely down'; Z 24·397 *tṭyē pūrā ysaiye baṭhāna haṇṭsa balondū maharam-ggā pātāṇyau hūmjīnā yā dasta* 'his son is born together with cuirass, powerful, athletic, with powers, his hands containing blood'; K 35·91 *hūjīṇnai maistū tṭā padimāñū* 'a large pool of blood must be made', =K 27·146–7 *hūjīne tṭā padimañā* (=K 19·223), parallel Divyāvadāna 448·11–13 *puṣkarīṇi...kartavyā...rudhureṇa pūrayita-vyā*; I 189, 108v3 *hūjīja arja* 'sanguineous piles' (BS *arsah-*), BS *rakta-arsās-*; I 147, 57v3 *hūjīnāvai khaurga* 'sanguineous spittle', BS *rakta-niṣṭhivana-*; Manj. 31 *hvañjīnau yadrrā ḡhīana* 'by help of frames of blood' (BS *yantra-*).

hūmjuḍa 'blood-covered', Sid. 12r3 *hūmjuḍa phāhā* 'ejection of blood', BS *pūta-asra-*, Tib. *khrag lud-pahi nad*; Sid. 101r4 *hūmjuḍa arja hiya, paṣākyāṇ arve* 'of piles with blood, medicaments of things to be boiled', BS *srāvāṇa-rakta-*...*pācanāḥi*, Tib. *khrag-nad-kyi ḡzan-brum-ḡan-la ḥhos-par byed-pahi snan*; see *hūnā* and second component *-ūda* in *bḡ-vuḍa*, *pirūda-*, *sagūda-*, see *vūda-*.

hūda- 'given', participle to *haur-*, from **fra-brta-*.

hūdaga- 'covering', II 46·43, with variants III 102·49 *hūduiga*, II 9·148 *hū[ṇai]daiga*, II 60·28 *hūdaigi*, II 59·3 *hūdaiga*, II 59·4 *hūduiga*, II 60·30, *hūdaiga*, II 72·4 *hūlyega*, III 81·166 *kyeśā, hūlaihā: hame* 'the Turkish (*kiš*) quiver is *hūlaihā:*'; II 81·168 *kapāḥq: kā, hūlaihā: kiwṭ tṭurakā hime* 'the Turkish *ḡapyaq* is the mouth of the quiver'. In II 72·4 the context is *riṣi-jūṇi hūlyega 30-chā* 'a *riṣi*-coloured cover, thirty feet'; II 9·148 *ṣṭvṭ hūdaiga pasta hūdai sā* 'he ordered to give one handkerchief covering', with Chinese *suei* < *śivāi* (K 1138·8); III 102·48–9 *āṣkyau ṣa habaḍai hūdaiga ṣu-kyaina* 'a covering filled with tears, a handkerchief', with Chinese *ṣou-kin* < *śiṣu-kien* (K 895; 384). The form may be Saka, see the similar word Yidya *wulyeḡo* 'a small shrub', Waxi *yurya*. Variation *-ḡ-* and *-l-*, see s.v. *habaḍa-*, *habāla-* 'filled'. Saka dialectal word *hūdaiga-*, *hūlaiha-* can be traced to **āvartixu* > **audiha* > **ūdiha* with prothetic *h-*, to the base *var-*, *vart-* 'cover', see s.v. *nyūd-* (**nivart-*); for the *-aiha-*, note also *thauracaiha-* above; in the text III 81·174 the word *tṭāḡai* 'forehead' is for **tālai* as a dialectal Saka word, see s.v. *ttāra-*.

hūta- 'asleep', participle to *hūs-*, later *hū*.

hutāṣṭa- 'well-thought', Z 22·277 *hutāṣṭe ḡamate keita* (2 plur.) 'think well-thought thoughts'; v 83, 9v2

- <a>hutāṣṭa 'inconceivable', translation E. Lamotte, Śūramgama-samādhi, 225 'inconceivable' (=BS *acintya*-.)
- huto** 'part of a horse's body' where there are whorls of hair (*isā*-, BS *āvarta*-), *huto vīri ggālserai śśūjāte vaṣṭa* 'on the thigh, on his neck continuous with one another' (of the whorls). From **huxti*-, Av. *haxti*-, Oss. DI. *aγd*, Waxī **yoγd* (*yoγut*) 'groin', Kurd. *hēt* 'thigh, loins; knee'. IE Pok. 930 (s) *keng*- 'to limp', O.Ind. *sākthi*-, *khiyati* 'limps', Greek *σκάζω* 'limp', O.Norse *skakkr* 'limping', O.Engl. *scanca* 'shank'.
- hūttarya** 'easily crossed (?)', Manj. 108 (*jaḍi*...) *iṣe dūkhvāṣṭa hūttarya* '(ignorance) returns them easily-defeated to troubles'. Possibly *hu*- with base *tar*- 'convey across; defeat' (as Av. *taurva*-) with *-arya* kept, instead of passing to *-ira*-, or secondary contact **larita*-. See s.v. *tīnu* for base *tar*-.
- hutsuta**- 'well-come', v 343, 85a3 *gyasta baḷysa ce hutsutu pando tsutāndā* 'deva Buddhas who have come on the good path', BS *tathāgatāḥ*, Tib. *de-bzün gsegs-pa* (note also BS *sugata*-).
- hudanda**- 'well-tamed', Z 22.147 (the *cakravartin*-emperor's horse) *tsūṣṭā hudandī* 'quiet, well-trained'.
- hudaba**- 'excellent man (male)', rendering BS *mahā-puruṣa*-, K 137.909 *mahā-puruṣa-lakṣaṇa hudahunā gunaina* 'with the mark of a great man' (dyadic) (*-una*-adjective), Tib. *skye-bu chen-pohi mchan*; III 24, 23a3 *dvāvara-dīrsa hudihuna gūnā* 'thirty-two marks of the great man', parallel to III 24, 23a1-2 *dvāra-dīrsau mahā-puruṣa-lakṣaṇyau jsa*; III 131a3 *dvāra-dārsyau hudahi-nyau gūnyau*; K 110.338 *vamalakīrtta hudaha* 'Vimalakīrti the great man'; v 82, 13r4 = v 82, 13v2 *thu hudaha* 'you, O good man', BS *tvaṃ sat-puruṣa* (voc. sing.); K 149.5 *aśigrīva hūdahā* 'Aśvagrīva, fine man'; v 140, 88a4 *hudahe ba(l)y(s)a* 'the great man, the Buddha' (possibly for BS *mahāsattva*-). See *daha*- 'man, male' contrasting with *strīya*. See TPS 1959, 107.
- hudūtā** 'he beats', Z 19.53 ... *kho ju ye khārggu hudūtā satā ysāre māstara hā ṣkīmā<te>* 'as one beats up mud, she the greater one creates 100,000 (things)'; that is like the builder stamping out mud (as Av. *vi-spar*-). From **fra-dau*- 'to beat', with anticipatory *hu*- < *ha*-, see also *husura*-, *husura*- 'quarry', *pruhoṇā*-, *prahoṇā*- 'garment'. See *dū*, *dvya*- to 'beat'.
- hū-duva** 'both', Z 13.79 *dasta hū-duva* 'both hands'; I 147, 56r1 *u haudva* 'and both', BS *ubhā ca*; Sid. 156r1 *hau-dvyāṃ vīra* 'on both', Tib. *de gñis-la* ('to these two'); v 122r3 *hu-dvīnu* 'of both'; K 63, 78r3 *dastakvū hau-dvyā* 'in both hands'; Sid. 143r4 *mista u vilaka hau-dvī* 'great and small, both', Tib. *che-chen gñis*, Sid. 122r4 *hām-dva dva bhāga* 'both two portions' (BS *bhāga*-), Tib. *cha gñis-kyis*. From dyadic *ubhā* and *dvā*, with *hū*- from (*h*)*uvā*, to Av. *uba*-, *vva*-, *uua* (medial *v=uv*), *ava*-, *va*- (glossed by Zor.P. *harv* 2), Sogd. Bud. *uβyūw* **ubayam* (O.Ind. *ubhaya*-), Munjānī *avehyi*, *vehyi*, *ābclī*, *abeli* (**ubaya*-*dva*-); Šuynī *varθ* (*v<b*-), Sarikolī *verθ*, *vert* 'both' (compound *uba*- and uncertain second part); Parācī *hu*- in *huddi*, *huddinān* 'both', *hu-ṣṣe* 'all three', *hu* 'all', Oss. D. *xube-dsāstāj* 'with both hands' (*xube*-**ubai* or **ubaya*-). See also Z 20.13 *hūvaysaṇī*. The compound *hū-duva* is like Italian *ambe-due*; Provençal

am-duy. IE Pok. 34-5 *bhōu*-, Greek *ἀμφω*, Lat. *ambō*, *ambae*, O.Ind. *ubhau*, Lit. *abū*, O.Slav. *oba*, Got. *bai*, *bajōps*, O.Engl. *bā*, *þā* 'both', OHG *beide*, *bēde*, Tokhara A *āmpi*, *āmpe*, B *antapi*, *āntpi*. See also below *hvā-daṣṭā* 'with both hands'.

huna 'men' K 74.58 *dīdā huna* 'evil actions of the men (?)' (in a text which has *tūda* from *tvandanu* 'reverence'), from *hvandi* 'of a man'.

hūna- 'sleep, dream', K 26.141 *hūna dyai* 'he saw a dream', Divyāvadāna 447.30 *svapna*-, Sid. 125v4 *huna*, BS *nidrā*, Tib. *gnid*, loc. sing. Z 3.137 *hūnā* 'in a dream', inst. sing. Z 4.72 *hūnāna*; v 101b5 *biysāndye hūnāna* 'of one awakened from sleep'; Manj. 97 *khu hūnā detta ttāja* 'when he sees a river in a dream'; K 111r1 *kye ttu hūnā daiyā* 'who might see it in a dream'; Manj. 255 *hūna-nermyena* (BS *nirmita*-) *hamaga āttania hīvyārai* 'they appropriate the self as a dream-created thing'; Manj. 372 *hūnā mānāda* 'as in a dream', 323 *hūnā m(ā)ṇāda*; Manj. 395 *hūna mānāda*, = Z 9.18 *hūnā mānādu* 'like a dream'; III 123.49 *hūna ā hūsām* 'sleep came, we sleep', BS *nidrā āgatā svapāmi*; Manj. 171 *jaḍ(ī)nai hūna jsa bītcapha* 'troubled by dream from ignorance', = Manj. 14 *jaḍīnai hūnana bītcapha*; K 150.16 *hūnā viṣumā* 'bad dream', K 59, 31v4-32r1 *cu burai hūni ālaṃbana driṃṣṭīye* (*-im*- = *-ai*-) *māra-karma* 'whatever are dream, grasping, false views, acts of Māra-demon'; K 59, 32r2 *hūnā mānāmi ṣṭāre* 'they are like a dream', K 112.374-5 *hūna mānāda mīrice* 'like a dream, a mirage' (BS *marīcī*-); = Manj. 184 *hvana mānāda mīrece*; K 137.893 *asēdye hūnā uysdvyāmcīnā* 'destroying evil dreaming' (BS *asiddha*-), parallel BS *duṣvāpta-nāṣani*; SuvP. 75v2 *ekarāttri-deṣīnī vī hūnā* 'the chapter of the dream in the teaching (BS *deśanā*) of one night (BS *ekarāttri*)', = BS *deśanā-parivarta*-; K 111r5 *rūvu hūsandā śṣānye pūto hūnā dāte* 'a form, while lying asleep, then he saw in a dream'; K 113.386 *hūnā rūva* (BS *rūpa*-) *vaicaitra* 'various forms in a dream'; Manj. 174 *hvūaiṇā* (for *hūnā*) = Z 5.61 *hūnā* 'in a dream'; Manj. 195 *cu hūnā cu ra js(ā) ueṣa* '(woman) who is dreaming who also is awake' with adjectival *hūnaa*-; with *-aka*- suffix, K 35.87 *hūnīki dye* 'he saw a dream', = K 26.141 *hūna dyai* = K 18.215 *hūnā dye*. Uncertain, v 281.76, 9a1 *||me ha(m)tsa hūnāda||*. From base *hvap*:-*hup*- 'sleep', see below s.v. *hūs*-, *hūta*-, here **hvafna*->*hūna*-, Av. *svafna*-, Sogd. Bud. *uββnw*, *uββny*, Man. *xvβnyy*, Yāyn. *xūmn*, *xūyn*; M.Parth.T. *xwmr*, M.Pers.T. *xwmn*, *xwmr*, Zor.P. *xwmn*, Pahlavī Psalter *hwmmny* 'sleepless', Yidya *xūbun*, Sanglēcī *xūdm*, Šuynī *xūdm*, Parācī *xōm*, Waxī *yīnōt*, *yūnūk*. IE Pok. 1048-9 *svēp*- 'to sleep', O.Ind. *svāpna*-, Greek *ὑπνος*, Lat. *somnus*, Celtic O.Ir. *sūan*, Welsh *hun*, O.Norse *svēfn*, O.Engl. *swefn*, Lit. *sāpnas*, Tokhara B *ṣpān*, A *ṣpāni*, Hittite *supparija*- 'to sleep'.

hūnā 'blood', *-i*- stem, Z 20.54 *nāhune ggūne tcāra pī hūnā mājsā māstai āṣke hvī aśsucā* (BS *aśuci*-) *biysma bile* 'nails, hairs, fat, fatness, blood, marrow, brain, tears, human filth (faeces), urine, intestines'; acc. sing. Z 24.412 *śṣandā nā khāṣāte haṃjsaṣṭāna hūnū* 'the earth drinks their blood purposefully'; gen. sing. Z 13.99 *dyānāhāre dvate īndi kye vīna āstai hūne* 'they are devatā-deities consuming meditation (BS *dhyāna*-, *āhāra*-) who are without

bones, blood'; inst. sing. Z 5·8 *hūcīne hūne jsa pīde* 'he wrote with his own blood'; Sid. 101r3 *u humai vā nīrāmī* 'and for him blood comes out', Tib. *khṛag hḍzag-par rtogs-na*; Sid. 105r4 *huñai jiye* 'in his blood he is ill'. Tib. *khṛag zad-pa* ('ceases'); loc. sing. III 93·253-4 *biñna hūnaña vasūje* 'it cleanses blood due to wind'; III 93·264 *hūña* 'in blood'; K. 144, 2r4 *ystrājā hūñā khāṣṣḍā* 'they drink the heart's blood'; Manj. 130 *kaga hūña āstai thīya* 'he drew out skin, blood, bones'; Manj. 287 *bada huña vīna* 'bonds without blood' (as an impossibility). The oblique *hūñu*, *hūñe* became the nom. singular beside *hūñā*. Adjectives see above *hūñīnaa-*, *hūñjīnaa-*, *hūñjuḍa-*, *hūñaḍa-* (?), *hvaījīnaa-*; perhaps also *cau-hīna*. From **vahuni-*, Av. *voḥuna-*, Sogd. Bud. *γwrnw*, *γwrny*, *wyrny*, Yāyn. *waxin*, *waxn*, M.Pers. T. adjective *xwryn*, M.Parth. T. *gwyn*, Zor.P. *xōn*, N.Pers. *xūn*, Balōči *hōn*, *hūn*, Parāči *wīna*, *hīn*,Orm. *in*, Yīdyā *ino*, Sanglēcī *wēn*, Waxī *wūxen*, Sivandī *fin*, Yazg. *xōan* (*xwan*). IE Pok. 1172 *yes-*, Av. *vanhutāt-* 'blood', *vanhuḍwa-* 'letting of blood', *voḥuna-* 'blood' to O.Ind. *vāsā*, *vasā* 'fat' to base IE Pok. 1171 *yes-* 'wet', OHG *uasal* 'rain', O.Engl. *wōs* 'ooze'.

hūnaṣpauṣṭa 'well-arrayed', III 105·14, see *naṣpauṣṭa-*.

hunāta 'well-held, guarded', v 84, 25v2 *hunāta nā śāraṅgāre* 'their benefactors well-supported', translation E. Lamotte, Śūrangama-samādhi, 227 'gardés par les amis spirituels' (= BS *kalyāṇa-mitra-parighṛta-*).

hūnaugyā 'plaited (?)', II 60·30-1 *u hūnaugyā jsainyām hīrām jsa habaḍa pyaṣṭa-likya khadīrakya śe* 'and one *khadīrakya*-receptacle, plaited, decorated, filled with small things', possibly from **ufnāwan-*, **ufnāunaka-* fem. **ūnaunfā-* to *vaf-* 'weave, plait', see *baudāha-*, *-vaumā*.

hubasta- 'well-bound', II 104·76 *hūbastye narvakaḷpa-jñānīnai ttāva jsa* 'with crown of *nīrvikaḷpa-jñāna* (non-imaginative knowledge) well-bound on'; II 75·59 *bastā hūbastā hvarandai nāuysirā grathā* 'the fitting intimate knot bound (and) well-bound'.

hubārūñandei 'well-shining', v 85, 6v1 *hubārūñandei puññeina*, translation E. Lamotte, 228. See *bīrūñ-*.

hubuśśānaa- 'well-scented', SuvO. 5r6 *hubuśśānā prahaṇe dājsāñā* 'well-perfumed dress must be worn', BS *sugandha-vastra-dhāriṇā*, see *buśśānaa-*.

hubyaudā- 'well-got', K. 5, 144r5 *hubyaudā gyasta balya māvu hāvā kye mulu gyasta balya dātāndāmā* 'well-gained, O *deva* Buddha, is our advantage, which we, O *deva* Buddha, have seen', Tib. *rñed-pa legs-par rñed-do* (*rñed* 'get'); v 84·25, v1 *hubyaudā nā hāvā* 'well-gained is our profit', translation E. Lamotte, 227 'disposant de grands avantages' (= BS *sulabdhā-lābha-*); v 233a2 *hubyaudā*.

huma 'soft (?)', III 18·29 *haśā jīmḍā huma bāva paṣṭā* (end of prescription) 'it destroys the swelling; the soft root matures'. See s.v. *humo*.

humari 'shoulder (?)', III 89·171 *u pijsa kvihāre, humari biṣamjāre tīyām ra ttīrā-dānīnai rūm pajsāñā* 'and they itch fiercely, they seize upon the shoulder (?), for them the oil of this plant must be boiled' (the plant may be *cingām* *ttīrai* = BS *nimba-*, *azadirachta indica*). Possibly *huma* < **anha-* with *-ara-* suffix of bodily parts (as

maysdara- 'tear', *ttarandāra-* 'body'), Oss. D. *iuonā*, I. *uon*, *uān*, *on* 'shoulder-blade' < **anha-*, to IE Pok. 778 *om(e)so-*, O.Ind. *āṃsa-*, Armen. *ous*, gen. *ousov*, Lat. *umerus*, Greek *ώμος*.

-humāra- 'number', second component, see *ahumāra-* v 107, 29r6; 109, 31r7.

bumo 'soft, spongy', Z 21·27 *hevira dasta kye ṣṣu humo ttone vāta* 'the dried up hands which indeed had been spongy and fatty'. Here *humo* (from *hume u*) and *ttone* are -e plurals beside the -a plurals of *hevira* and *dasta*. The cemetery scene is illustrated by contrasts of the state of the living body and the discarded corpse, a favourite Buddhist topic. A cemetery text exists in the Śmaśānavidhi (ed. L. Finot, JA 1934, 2, 51). Here the fat (*ttona-*) hands are contrasted with shrivelled, dried hands (*hevira-*) of the corpse. In *huma-* there is thus dyadic relation with *ttona-* 'fat', not as conjectured in KT vi 427 with *au-* 'be cold', which the context excludes. In III 18·29 reference to a swelling has *huma bāva paṣṭā* 'the soft root matures', where the same *huma-* can be seen. Above *hābā* recorded I 173, 91r1 is a balsam shrub, which has the soft, spongy stalk of the balsams, from **humpa-*. These two words can be seen to derive from **huma-*, or **humba-* and **humpa* 'spongy' to IE *syem-*, *sum-*, *sumb-* in O.Engl. *swamm* 'fungus', Got. *swanus* 'sponge', OHG *swam*, *swamm*, *swamb* 'fungus', O.Norse *svøppr* 'mushroom, ball', New German *schwamm* 'sponge, fungus', Engl. *swamp*, *sump*, all named from their soft and spongy character. Paṣṭo *xomba* 'mushroom' is older **hwampā-*. O.Ind. RV 1·84·8 *kṣimpa-* 'mushroom' (glossed by *ahī-cchattra* 'snake's umbrella, mushroom'), has received a prothetic *k-*. The Oss. D. *xumā*, I. *xūm* 'cultivated land' could be thought of as 'soft' land, rather than connected with **xumā-* 'dust' in Sogd. Bud. *γwrmh*, Man. *xwrn*, *xrum*, Sarikoli *xorm* (Shaw, p. 73), as proposed TPS 1945, 34. Yazg. *xim*, *xūmb*, *xombay* (-ay suffix of abstract) 'even, smooth spot' may also fit here. For a proposal, made at the Congress of Orientalists, Canberra 1971 that Av. *haoma-*, Zor.P. *hōm*, the sacred drink of the yasna ceremony, and O.Ind. RV *sōma-*, the drink of the *yajñā-* ceremony should as the 'spongy' plant be traced to this same IE *syem-*, see Memoirs of the Research Department of the Toyo Bunko 29, 1971, 8 Trends in Iranian studies; JRAS 1972, 105; Mithraic Studies 1, 19 (1975). The use of 'the branch of the red tree' (RV 10·94·3 *vṛkṣasya śākhām aruṇasya*) causes difficulty, see Mémorial Jean de Menasce, 1974, 374. It is further possible that Sogd. Man. *xwrn*, *xrum*, Sarikoli *xorm* 'dust' is from **xumra-* < **humra-* as an epithet of dust as the 'soft, smooth' thing; or that here the -r- is intrusive, as in Sogd. Bud. *γwrnw* 'blood', s.v. *hūñā*).

buyuḍa- 'well-made, easy', III 22, 11b4 *hañhīsā na huyuḍā pamāka nati* 'of the mass it is not easy to take the measure', BS *skandhasya na sukaraṃ pramāṇam udgrahitum*, ibid. 11b4 *hauyuḍā*.

buysānautta- 'well-washed', III 42b8 (=2) *huysānautti pīrākā paryāñā pīḍā* 'a well-washed writer (painter) must be ordered to write (paint)'; SuvO. 68v5 *huysānautti ttarandarā* 'well-bathed his body', BS *susnāta-gātraḥ*.

huysirru 'made of fine gold', Z 5·14 *jāndā kho jaḍā*

- hjam-po* ('soft'), Sid. 138v1 *hauḡa*, Tib. *hjam-po*; III 84.48 *hugā*; with suffix *-laka-*, III 84.38 *hugalakā*. From **ṛdu-* with prothetic *h-*, Sogd. Bud. 'rōwk' 'sincere', O.Ind. RV *ṛdu-* in *ṛdu-udara-* 'having soft belly'. For *vardu-*, *vr̥du-* see *bile* 'intestines', Waxī *wurd*, Av. *varədu-* 'soft', M.Parth.T. *hwlkḡ* 'firm elastic tissue'. Either *ṛd-* or *urd-* could result in Khotan Saka (*h*)*ul-*.
- huvatcāṣṭa-** 'well-sprinkled', v 113, 35v4 *huvatcāṣṭa śśandā padmūñña* 'the earth is to be well besprinkled', BS *susikṭam kṛtvā*, see base *tcāṣ-*.
- huvathāta-** 'well-harnessed', III 72.167-8 *aśa pasta haiysda viśtarā*, *huvathāta tcarṣva ttumna* 'he ordered to get ready horses, well-harnessed, handsome, stout'; K 64.80r3-4 *aśa kṣaṣṭa ysārā tta hūvathāva uysmestā* '60,000 horses so well-equipped, well-groomed'. From *pathā-* 'to harness', see *pathāñña-*, *pathūñña-āysāta*, to base **pati-dada-* (like *parāth-* 'to sell' **parā-dada-*), Av. *patitdāna-* 'protective armour'.
- huvadita-** 'well-burnt', to *padita-* 'burnt', v 69, 8v1 *padita ttā sarvasūra uysnora huvadita dyāñña* 'these beings, O Sarvasūra, are to be seen as burnt, well-burnt', BS G 37, 1222 *daghās te sarvasūra satvā dagdhā eva*, Tib. *sems-čan de-dag ni chig-pa des chig-pa-ñid-do*. See *padajṣ-*.
- huvand-** 'man', see *huvē*, *huvand-*.
- huvamāva** 'well-measured', I 137, 44v4 *nasāna huvamāva tta arvi vijani* 'by portion those medicines well-measured by the physician', BS *bhāgā suttalina bluṣaka* (= *bhāgāt sutulīna- bluṣak*). See s.v. *pamāta-* 'measured', base *mā-*, *nāta-*.
- hūvaysañi** 'of both kinds', Z 20.13 *pūjai kāṣca hūva-ysañi store kāde* 'reverence from it and trouble (wealth), of both kinds, is very grievous'. See *hū-* (in *hūdura* 'both') *hūvā-daštā* 'with both hands' and *ysana-* 'kind, sort', *tcār-ysanya-* 'of four sorts', to Av. *uba-*, *uva-* 'both'.
- huvaysāña** 'well-known', v 185, 2b3 *huvaysāña mista balysāñi* 'well-known great bodhisattvas'. See *paysāña-*.
- hūvaraka** 'small', K 3, 138v1-2 *bvāñu se kyerā avaniā(ta) dāti hūvāñamata*, *gyasti balysi u hūvaraka ṣa cu vāstārnu ānandā ṣamauā āstana uṣṣakye ṣa draiṣu vāte*, *avaniātā ṣā cu ue draiṣu vāte stā* 'it must be known (that) how unmeasured is the deva Buddha's preaching, very little is that which Ānanda the ascetic (BS *śramaṇa-*) has learnt with beginning (and) end, unmeasured is that which he has not memorized', Tib. *rig-par bya-ste*, *de-ltar bśin-gsēgs-pahi čhos bśad-pa ni dpag-tu med-do*, *de-la dge-slow kun-dgañ-bos ni čun zad-čig kun-čhub-par byas-su zad-kyi*, *gan-dag čhub-par wa byas-pa-dag ni dpag-tu med-do*, translation E. Lamotte, 239-40 'ce qu'Ānanda en a retenu est très peu de chose'. From **ūvara-*, with prothetic *h-*, to base *vā-:ū-* 'be deficient', see s.v. *vāra-* (an alternative would be *lu-* 'well' with *uvara-*). For *u* 'very' see above v 78, 4v2 *u*, Tib. *rab-tu*; but it could here be *u* 'and'.
- huvarausta-** 'well-restrained', v 161, 35r3 *cīye parāhu huvaraustu parehāte tt(yā)///* 'when he restrains the well-restrained restraint (when he well restrains himself), then...' (= BS *śīla-*), BS G 37, 26a6 *yadā ca brahma-caryāṇ carisyati, tadā...*, Tib. *gan-gi che čhans-par spyad-pa spyod-pa deli che*. See *parāh-*, *parosta-*.
- huvasva-** 'very pure', K 40.22 *huvivvañña āṣṭa*, = K 43.140 'in the very pure sky' (BS *ākāśa-*); III 96.4 *hūvasve brāh̥jai ṣa sūhāva* 'very pure, honoured, this *Sukhāvatī*' (abode of *Amītyus*); Manj. 47 *satva pā huvasva brāñña* 'the beings are then to be known to be very pure'. See *vasuta-*, *vasūṣ-*.
- hūvāysana-** 'place of easy movement', III 40.6 *hūvāysañña jūhaunai ttraiṣṣa mañ kāñṇa* 'in the pleasant place the amorous one is keen for me', = III 45.12 *hūvāysañña jūhaunai ttrriṣṣā ma kiṇa*, = III 34.5 *hūvāysañña jūhaunai ttrakṣa ma kiṇa* (-*ida* 'he acts' coalescent), = III 36.53 *hūvā < > ttraiṣṣa ma kiṇa*. From *hu-* with *vāzana-* 'place of (agitated) movement'. See *bayx-*, and the second component in *bahoysana-* 'market'.
- huvistāta-** 'well-placed', v 91, 61r7 *virā huvistātu hūni* 'he is well based upon...', BS *supraṭiṣṭhita-*, see *viśtāta-*.
- huṣṣiya-** 'very white', Z 19.39 *luṣṣiya haska kṣāta thīye* 'he pulled out the six very white tusks'. See *śīta-* 'white'.
- huṣūsta-** 'well-prepared', Z 5.34 *aśṣa nu uysmalsta huṣūsta* 'horses of them groomed, well-prepared', see *sūh-*.
- hūṣai** 'leader (?)', III 104.48 *khve brri ṣṭānai vaijalakāṇ hūṣai cūba* 'when being a loved one the leader (?) of the youths kisses you'. From **fra-vaz-ya-*, **fra-vaz-i-* 'going in front', base *vaz-*, see *bays-*.
- huṣaina** 'lady', Chinese title, II 41b1 *fu-ṣan* from *piu-nzien*, Jap. *fujin* (K 41.1; 930.1), with variants.
- hūṣṭa** 'spear', Manj. 231; IV 21.3 *hūṣṭā*, see *hāṣṭi*.
- huṣṭā** 'he sleeps', Manj. 394 *kāma burai hūṣṭa nai butte* 'whenever he sleeps he does not know it', = Z 9.17 *kāmu buro hūṣṭā nā butte*; K 11r2 ||| *bāysāudye sañña ni hūṣṭā viññāṇā harbiṣṭā iste* 'of him awake, concept (BS *saññiñā*) does not sleep; the thought (BS *viññāna-*) all retreats'. See *hūṣ-*.
- huṣṣ-** 'grow', *huṣ-*, *hūṣ-*, v 82, 70r3 *ttīṣāna huṣṣindā* 'they increase in splendour' (BS *tejas-*), = v 109, 31r5-6 *(tt)ṛ-(śāna) huṣṣindā*, BS *vivardhayet*; K 51.6.7 *ṣṭ-ṇi hūṣṭ ysaṭlvā auṣkā* 'in births may it increase for them always'; K 155.51-2 *bueysa bāḍa sapatta-sāha yāda hūṣi* 'over long time always may prosperous joy (BS *saṃpatti-sukha-*) increase'; 3 sing. Z 11.50 *bodhi-cittāna huṣṭā* 'he increases with bodhi-thought'; III 133, 6b3 *huṣṭā raysā śandye sira (hūmāro)* 'the sap of earth increases; they may become contented', = I 237, 53v1, BS *vivardhate dharanī-raso dharanīyāṇi praharṣitā bhouti*; participles, Z 23.128 *mari rro pharu sañyau huṣṣāte* 'here for their part they being much increased with concepts'; Z 22.245 *trāmu huṣṣūtāndā stu biṣṣā padya puṇyo ṣṣadde tta ttīyā* 'you increased in all ways with merits (BS *puṇya-*), with faith (BS *śraddhā*) then', II 49.71.12-3 *khu vā pā thā huṣṣvī pātca māra-pyārāna pve tve* 'when then you were grown up then you went to your parents' feet'; III 66.27 *hūṣṣvāi pīrakā kṣāṣa* 'his son grew up at his side'; K 41.42 *thiyau huṣṣā parbutṭā* 'he grew fast, he became adult', = K 43.161 *thy(au) huṣṣā parbutti*; causative, SuvO. 54r3 *jsārīnuu haṃ-biṣu huṣṣāñāte* 'he increases the heap of grain', BS *mahā-dhānya-rāṣiṇi vivardhayiṣyati*; SuvO. 56r3 *raysu huṣṣāñe u haṃberīnu* 'I increase savour and fill it up', BS *rasena vivardhayiṣyāmi... pariṭṭarāyisyāmi*; III 10, 18v1 *huṣṣāñu-ṇi vaska mai pārañjā* 'increase for me, do not decrease it'; infinitive SuvO. 53v4 *huṣṣāñāte kṣamīyā* 'might wish to increase', BS *vivardhayiṣiṇu-kāmo bhavet*; participle

future, III 9, 18r5 *ṣā mulysāi huṣṣānānu t̃yā* 'the favour would have to be increased'; noun, v 113, 35r6 *huṣṣāmata kṣamūyā* 'increase would please', BS *vicardhita-kāmo bhavet*; K 143.1059-60 *buṣṣye j̃ṣiṇa huṣāme udiṣāyi* 'with a view to the increase of long life' (BS *uddiṣya*); K 148.45 *uṣa p̃im (-iṇi = -ai) t̃iṣṣa huṣauma paryāviṇi (-iṇi = -ai) b̃ide* 'may he deign to attain to increase of force (BS *ojas-*), power (*pāṣā-*), splendour (BS *tejus-*)'; adjective, Sid. 12r3 *huṣṣānāka*, Tib. *hp̃hel-ba* ('increase'). See also *huṣv-*, *huṣute*, *huṣutt̃ye j̃sa*. From base *vaxṣ-:uxṣ-* with prothetic *h-*, Av. *vaxṣ-*, *uxṣ-*, Sogd. Bud. *ʿwṣ-*, *ʿwṣty* 's'améliorer', *ʿwṣy-* 'croître', *ʿy-* as in *ʿwṣtry* 'camel', Zor.P. *vaxṣitan*, *vaxṣēnitān*, *vaxṣūk*, *vaxṣiṣn* 'growth', Yidya *waxṣ-* 'grow (of plants)'. IE Pok. 84-5 *ayeg-* 'increase', O.Ind. *vakṣāyati* 'makes grow', *ūkṣati* 'strengthen', Greek ἀ(φ)έξω 'increase', αἰξω, Lat. *auxilium* 'help', Got. *wahsjan*, O.Norse *vaxa*, *vexa* 'grow', OHG *walisan*, O.Engl. *weaxan*, Tokhara A *okṣiṣ* 'grows'; *okṣu*, B *aukṣu* 'old'. See also *varṣte* (Sid. 121r4).

huṣ- 'to flash' of fire, III 79.15 *hūṣa dai* 'fire flashes', Av. *vaxṣ-*, *uxṣyeiti*, *vaxsyente*, *frā...uzuxṣūne* (of water and fire), M.Parth.T. *waxṣ-* 'to catch alight'. Without the increment *-ṣ-*, Sogd. Ancient letter II 11-13 *wyt* **vayd* 'kindled', M.Parth.T. *ʿtr-wxt...* *ʿtwrsxwty*; Simnāni *vāṣ-* present *dāmāvāṣ-* 'kindle', past *dāvūt (-āt < -axta-)*.

hūṣ- 'be, become, dry', *huṣ-*, present 3 sing. I 177, 95v3 *t̃tarā cwiṇ (-iṇi = -ui) phamni (-i = -ai) hūṣdi* 'thirst (=BS *śoṣa-*), whose palate becomes dry'; Sid. 212v1 *saṃna hauṣde* 'faeces dry', BS *viṭ*, Tib. *phyi-sa bskams-nas*; Sid. 140r4-5 *sani hauṣde*, Tib. *skam-du*; 3 sing. II 71.5 *haur̃yari khu na h̃yāre* 'give so that they do not become dry' (SDTV 73); I 189, 109v2 *ca aṃga h̃wāri* 'whose limbs become dry', BS *śoṣa-*; participle, *huṣṣa-*, III 59.20 *huṣṣyī ṣaṃde ṽira* 'on the dried ground'; JS 28r3 *t̃iṣṣādi huṣṣi saṃ p̃āṣere ṣṣāna* 'then you lay down, you became dried, just being in the sunshine'; III 79.9-10 *hauṣṣū st̃ai ṣṣāna t̃tarānā t̃iṣṣā t̃iṣṣā t̃iṣṣā* 'I became dry, being tired, in thirst, then also in the heat'; III 19.38 *dūma-hauṣṣā gūra* 'smoke-dried grapes'. Infinitive, v 336, 35r2 *niṣṣā uysnorā ce va hautta mahū-samudrā hū* 'there is not a being who can dry up the great sea', BS *na-vastī sa kaṣ cit satvo yaḥ śakm̃yād eka-pāṇi-talena mahā-samudraṃ śoṣayitūṇi* (with added 'with the palm of one hand'). With preverb, see *pahvān-*, *pahvāñ*, *pahvettā*. See *huṣka-* 'dry' separately. See also *h̃wū* from *h̃v-ā-*, participle **h̃vāta-* 'dried'. From base *huṣṣ-:huṣ-* (with *-ṣ-* increment to *hau-:hu-*), Av. *haoṣ-*, *huṣ-*, *haoṣātaṣ-ēa*; *anhaoṣamne āpe urvāre* 'waters (and) plants not drying up', Zor.P. DkM 595.20 *ahōṣiṣn āp urvar*; *huṣata-* 'dried (of fuel)', *huṣka-* 'dry'; Zor.P. *hōṣēt* 'it dries', *hōṣēnēt* 'makes dry', *huṣk* 'dry', *huṣkūt*, *hōṣāk vāt* 'parching wind', DkM 850.16-7 *kē man nē hač hōṣāk ut nē hač sarmāk ut nē hač sād ut nē hač t̃iṣn* ('heat, cold, hunger, thirst'), Armen. lw *xorṣak*, Georgian lw *xorṣuk*-i, *xvarṣak*-i, Inguṣ *xuorṣā* 'fever' (*-orṣ-* < *-ōṣ-*, like *t'orṣak*); M.Parth.T. *h̃wṣ'd* 'dried', M.Pers.T. *h̃wṣ'g*, *h̃wṣ'gyh*, N.Pers. *xōṣdan*, *xuṣk*, Balōči *huṣay* 'to dry (intr.)', *huṣ'ta*, *hōṣenay*, *hōṣent'a*, *huṣk*; Oss. D. *xuṣk'ā*, I. *xuṣk'* 'dry', I. *xus* 'dry' (**hauṣa-*), *xusd̃zinad*, *xusd̃zyd*; D. *isusun*, I. *sysyn* 'to dry up' (**vi-ṣuṣ-*); D. *sosān*, I. *susān* 'hottest

season of the year' (**viṣauṣana-*), Pašto *wuṣ*, Orm. *wōkā w̃yōk*, *w̃yūk*, Yidya *wuṣk*, *uṣk*, Waxi *w̃ask*, Yayn. *xuṣk*. IE Pok. 880, *saus-:sus-*, O.Ind. *śoṣ-*, *śuṣ-*, *śuṣka-*, Greek αἰος, αἰος, Lit. *saūsas*, *sausti* 'become dry', O.Engl. *sēur*. See *huṣka-*, *hauṣka-*.

huṣṣa 'increasingly', with *tsv-* 'go', *jsā-* 'go', and *b̃ay-* 'conduct', Z 6.22 *t̃tā maggalīya cu huṣṣa huṣṣa tsindā kho puṛra nyānai pukṣā* 'these auspicious who increase (wax) like the moon in the middle of the *pukṣa*-half' (BS *pakṣa-*); Z 22.324 *huṣṣa huṣṣa ni js̃ute uṣṣadda* (BS *asraddhū*) 'their unbelief waxes'; Sid. 17v5 *t̃trehe t̃te h̃ama ṣṣāna duṣe huṣa b̃ayidā* 'the radishes, these raw, increase the *doṣa*-state', BS *m̃lakam̃ doṣam̃ k̃rtvā-ūmañ*, Tib. *la-phug r̃jen-pa ni nad-gāi bskyed-par byed-do*; Sid. 140r4-5 *sani hauṣde u huṣa js̃ute* 'the faeces dry and increase', Tib. *skam-du mi btub-pahi sar skye-bar hgyur-te* (*btub* 'cut up'); III 127.13 *yāda tvū hūṣa b̃astai* 'he always (*ṣyūndu*) increased that'; II 105.117 *boṣṣiṣai j̃sa hūṣa tsida* 'they increase in virtues (*buljṣa-*)'; K 100.282 *hadāra p̃isa pyālye huṣa ts̃ide* 'favour, fortune, welfare increase', = K 148.63 *hadāra p̃iṇa pyālyai hūṣa ts̃ide*; K 52.74-5 *cu yudī pha ṣade ūwāre, hūṣai t̃iṣ j̃ṣiṇā t̃tri-vargā* 'because he did much noble (BS *udāra-*) good, may his life of the three kinds increase for him'. See *huṣṣ-* 'grow', *huṣṣa* < **uxṣū* 'with increase'.

huṣute, **huṣutt̃ye j̃sa**, see s.v. *huṣv-*.

hūṣa 'groin', loc. sing. III 88.141 *hūṣya bañānā naraiya j̃endā* 'to be bound on the groin, it cures hernia'; loc. plur. I 147, 56v2 *t̃ta b̃ura āchā j̃aida, p̃rram̃iṭṭa, hūṣvā ṽiṇe, śarkarya* 'it cures these so many diseases, urinary, pains in the groins, stone', BS *pram̃elo vam̃kṣaṇa-hana śarkaro*, with *vam̃kṣaṇa-* 'groin' in Suśruta. See BSOAS 23, 1960, 31-2. From *vaxṣ-:uxṣ-* (or *fra-vaxṣ-*, *fra-uxṣ-*) to *vank-*, *vak-* 'bend'. IE Pok. 1134-5 *uenk-* O.Ind. *vakrā-* 'crooked', *vanka-*, *vankara-* 'bend in river', *vam̃kṣana-* 'loins, groin', *vam̃kṣaṇā* 'belly', Lat. *conuexus*, O.Engl. *wōh* 'bent'; to *uenk-* Av. *n̄vāṣṭaka-* 'bent'.

huṣka- 'dry', *hauṣka-*, Z 2.43 *k̃ṣiyāre huṣka āh̃de padanma* 'the dry skeletons toss in the wind'; Z 14.51 *syato huṣko* 'dry sand'; III 90.180 *huṣka gūra* 'dry grapes'; II 71.9-10 *huṣka kūra* 'dry wild grapes'; Sid. 153r4 *hauṣka*, Tib. *skam-la* ('dry'); Sid. 145r5 *hauṣka*, Tib. *skam-po*; III 86.101 *hauṣkā gurā* 'dry grapes'; gen. plur. Sid. 135r3 *hauṣkā t̃triṣā h̃ṽi r̃aysā* 'juice of dry radishes', Tib. *la-phug skam-pohi khu-b̃cud*; I 179, 98v1 *hauṣkyām t̃trahau h̃ṽi k̃ṣārā* 'alkali of dry radishes'; III 100.9 *dai hauṣkānā b̃āṣa* 'fire in a dry forest'; III 73.184 *k̃hadāra j̃sām̃ hauṣka h̃vadāmdā* 'the mules ate dry food ('straw')'; III 17.8 *huṣkyā t̃trahe* 'dry radishes' (=13); III 17.11 *huṣkyi t̃trahe* (=16). From *hauṣ-:huṣ-* with suffix *-ka-*, O.Ind. *śuṣka-* (from **suṣka-*), see cognates s.v. *hūṣ-*, *huṣ-*.

huṣv- 'grow', from *huṣṣ-* 'grow', Sid. 156v5 *buḍatta huṣṽide j̃ṣiṇi ṇastyānā padm̃āre* 'they grow more, they make an end of life', BS *praṽddhā hanti j̃ṽitām̃*, Tib. *cher skyes-na, srog-la yan h̃bab-pa byed-pas-na* (*h̃bab* 'descend'); K 32.29 *upaj̃va huṣṽāṇye* 'makes livelihood (BS *upaj̃va-*) increase'; I 171, 88r4 *śūkr̃ra* (BS *śukra-*) *h̃ṽvāñi p̃ūriṇi (-iṇi = -ai) h̃imi* 'it increases sperm, he begets a son'; v 255.1103 *j̃ṣiṇoi huṣṽīre* 'may his life

increase'; ibid. 1105 *ttyām jšina huṣvīye* 'may their life increase'; 3 sing. *huṣute*, Sid. 107v2 *ttaraṃdarū vai dai huṣute* 'for him (*vai=vaskai*) the bodily heat increases', BS *vahni-*, Tib. *mehi drod* (differt); noun in *-ti-*, Sid. 121v1 *huṣuttīye jsa, saṃna hauṣḍe* 'for the most part, the faeces dry', Tib. *śas che bar gyar-pas phyi-sa bskams-nas*. From **uxśnu-* (see *darv-*, **drśna-* 'dare'), see *huṣ-* 'grow'.

hūs- 'sleep', participle *hūta-*, Z 4:93 *ce hūsindī gyaḍina* 'who sleep through ignorance'; Manj. 187 *ttrāma hūsida jaḍina* 'so they sleep through ignorance'; 2 sing. imperative, K 151:41 *ma ja hūsa byadanā* 'do not sleep with confusion' (*bitandāna*, =BS *pramāda-*); 3 sing. v 188, 75b4 *ṣi ttara hūstā cu brrātā||* 'he there sleeps, who awake...'; v 187, 75a1 *ni brā āye gyasta ā haṣṣā* 'he would not be awake, O *deva*, or would not sleep' (optative); Z 9:17 *kāmu buro hūstā nā batte* 'whenever he sleeps, he does not know'; participle present masc. Z 9:25 *samu kho hūsandā bāysendā* 'just as the sleeper awakes', =Manj. 403-4 *sama khu hūsadai baiysedā*; K 1115 *rūva hūsandā śśānye pātco hāna dāte* 'lying asleep he then saw form (BS *rūpa-*) in a dream'; Manj. 186 *hūsadai hūna hara daitta* 'sleeping he sees things in a dream'; Manj. 194-5 *kāme kure hūsadā aysmva brrā aṇadramā hau-dvya naiṣṭa* 'false thoughts of sleepers, mind, otherwise being awake there is none of either (sleeper or awake)'; K 136-872 *o āṇandā, o hūsandai o vā brrātā* 'either sitting or sleeping or awake', Tib. (differt) *ñal-lam grūd-kyis log-gam* ('sleeping or reversing sleep'); Manj. 271 *hūsada uysnaura* 'sleeping beings', =III 39, 42b4 *hūsandā uysnaura*; Z 9:11 *crāmu hūsandā uysmora hūna hāra deindā* 'as sleeping beings see things in a dream', =Manj. 258-9 *crāma hūsadai satva hāna hira d(e)tta*; Manj. 410 *hūsadai māttrā basta baiṣa brrāva māttrā gāva* 'all as soon as asleep are bound, as soon as awake freed' (BS *māttra-* with participle 'as soon as'); Manj. 96-7 *ṣḍ kūra kāma geste hūsade* 'this false thought revolved for the sleeper'; fem. K 1111 *hūsamkya saṃñā gyaḍina* 'sleeping consciousness (BS *saṃñā*) through ignorance'; Manj. 193-4 *hūsace strīya cu dyā pūra ysā kūrāi saṇa* 'of the sleeping woman who saw a son born, her thought (BS *saṃñā*) was false'; future participle, Sid. 8v2-3 *ttye vira haḍāya hūsānā u nahāroṣṭā biṃnām hirām jsa phīṣānā* 'for this he must sleep by day, and he must avoid fasting, things caused by wind', BS *tasnūn svapno divā kāryo langhanam vāta-varjanam*, Tib. *de-la smyan-bar bya-ba dan, ñin-par thun hgah ñal-na hjuho; zas smyan-ba drags-na rlun-nad mi ldan-pahi ran cam-du byaho* (*smyan-ba*, *myon* 'experience'; *ñin-par* 'by day'; *thun* 'period, time', *hgah* 'some'; *ñal* 'sleep', *ran* 'proper, moderate'); preterite, Z 13:55 *hūtātā śśāna rriṇa* 'lying down the queen slept'; K 45:17 *khu ṣi naḍa hū yāde* 'when this man slept (had fallen asleep)'. See also *ūm-* participles, *ūmanda-*, *ūmāta-*. From base *hwap-*: *hap-*, Av. *xwap-*, *xvapta-*, *xvafs-*, *xvabd-*, Zor.P. *xvaftan* (or *xaftan*), *xuṣṣenitan*, N.Pers. *xuftan*, *xuṣṣidan*, *xvāb*, Sogd. Bud. *w'βs-*, *w'βt* 'fall asleep', Chr. *w'fs*, M.Parth.T. *xwft*, M.Pers.T. *xwpt*; Balōči *wafsaḡ*, Waxi *reṣup-rīṣup* (*fra-*); Sangleči *xuṣ-*: *xovd*, Šuyñi *ṣōṣc-* (*c=ts*): *ṣōvd*, Bartangi *aṣāṣ-*: *aṣōvd*, Sarikoli *ṣuṣ-*: *ṣuvd*; Yazg. *paxas-*:

paxovd, infinitive *paxsaj*; Yagn. *uṣ-*, *uṣta*, *uṣsak*; Oss. D. *xussun*, *xust*, I. *xuṣsyn*, *xust*; Pašto *ūda*, Waziri Pašto *wēwd* 'asleep'. IE Pok. 1048 *uṣep-*, see s.v. *hūna-* 'sleep, dream'.

huṣīya- 'well-taught', N 75:18 (*ṣu*) *murjo ve huṣīyu*, BS *lipi-samkhyā-gaṇanā-śikṣito* 'taught in writing, counting, calculation'. See *sita-*, present *sāj-*.

husure 'quarry', JS 29v1; JS 31v2 *hasura-*.

-hustai, JS 19r4 *harahustai* 'you removed', see *harahusta-*, base *θraad-*.

hustriyā 'fine woman', v 97, 18r8.

huhvata 'having spoken well', K 142:1045 *tti huhvata baudhisattva* 'these well spoken bodhisattvas'.

he 'he gives', see *haṣ-*, *he-*, *he-*.

he vocative particle 'O', v 83, 9r5 *he manyuṣṛya* 'O Manjuṣṛī', see *hai*.

hai vocative particle, K 137:915 *śirā śirā hai śākyamāṇina gyusta bayṣa* 'well done, O Śākyamuni, *deva* Buddha', Tib. (no particle) *bcom-ldan-hdas śakya thub-pu-lu legso ṣes-bya-ba byin-te*; JS 5r4 *hai śira satva* 'O good being'; JS 15v3 *hai naḍi* 'O man'; JS 16v4 *hai thu miḍāni* 'O you, the bounteous one'; v 65:13a *hai ratnabhadra* 'O Ratnabhadra'; v 66:6 *hai daha* 'O man'; v 66:12 *hai vasva...* *chaka* 'O pure sprout'. See also *he*. Like O.Ind. *he*.

hai 'one's own', for *hīye* plural, Manj. 287 *sahaica hai sve* 'hare's horns' (the impossibility). See also I 171, 86v2 *hya*; K 19:222 *hyai*.

hai 'plant name (?)', Sid. 100v4 *ūstya biṣā vina jidā gaisanai hai jṣṇāṇā* 'it cures pain in bones; twisting (?) *hai*-plant must be boiled' (to make a *paiṇḍaa-*). Possibly to read *hai(ṣa)*.

haiga 'devoted, kindly', parallel to *brraura-*, BS *snigdha-*, II 54:26-7 *nāma-tṣwā śūra tṣuṣṭā verigṇḍā haiga cā kama-ṣi biṣām bvejsā hvāṣṭā* 'Cā Kam-ṣi, famous, bold, calm, vigorous, kindly, of all good virtues best' (Chinese where *cā=ṣang*, prominent name in Śa-ṣou, K 117:43 *ṣang < t'ang*); II 4:49 *dada-idrai śakalaka, haiga ṇahalmā khanadai* 'having tamed (*danda-*) faculties (BS *indriya-*), excellent, kindly, reverent, smiling'; II 4:56 *śakalaka, bhvaiṣa saida-ṣile haigaleka ṇahmām* 'excellent, Bhvaiṣa Siddhaṣṭa, kindly, reverent'; parallel to III 127:15 *śakalaka-saamai brraara ṇahaluā khanadai* 'fine-mouthed (or fine-faced) kindly, reverent, smiling'. Possibly **hīnaka-* from *hai-*: *hi-* 'to bind' (SDTV 30) like *caiga < ciṃga-* 'Chinese'.

haiga 'bound (?)', K 65, 83r2-3 *baadhisatvāna carye vira pātca, ṣi aysmā bāysdyadai haiga hamāve* 'may this mind be observant intent (bound) on the bodhisattva career' (BS *bodhisattva-caryā*), parallel K 65, 83r3-4 *na hamāne basta mahāvastā vira* 'may I not be bound (intent) on great wealth' (BS *mahā-vasta-*). Hence *haiga=haiga-*.

heḍā, indefinite particle, see *halci* 'anywhere', SuvP. 63r4; SuvP. 68r2; K 48:24 *heḍā*.

haiṇām -?, v 268, 47a6 *naḍā dvya-t-ī beṇḍa kve haiṇām mu(re) ha(māte?)*. Possibly *hiṇām* 'groups'.

heṃja 'red' fem., see *hātānai*, Sid. 136v3 *heṃja*, BS *aruṇa-*.

haije 'red', JS 28v3, see *hātānai*.

heḍā 'he gives', III 76:239; v 215:264 *heḍe*, see *haur-*, *har-*, **haarati* by *-i*-umlaut to **her(a)ti*.

heitā 'he sends', see *has-*, *he-*.

-heitā, see *pūheitā* 'it is tied', see *hai-*:*hi-* 'to bind'.

haittā 'former', comparative to *haiya-* 'soon, swift', also *haittara-* 'former', K 32.30 *khu ji haittiri bāḍi*, = K 15.129 *khu thiyautta* 'as formerly'; III 29, 4322 *cu mara ye haittā bādā* 'who was here in former time' (BS differt); K 39.158 *cvām saittā śamanyau* (vocative plural) *vañi haittara bādā* 'how does it seem to you, O ascetics (BS śramaṇa-) now, in former time'; parallel to BS cliché *bhūta-pūrvam*; Manj. 273 *cu mara ye haittara bādā* 'who was here in former time'; III 130.34 *cira haitti drayvā ranvā pūña kūṣila-mūla yuḍādu* 'as many merits, good roots, we produced in the three jewels formerly'. From **fratarā-*, see above *hatāra-*, superlative *hatāna-*, and below *haiya-*.

heṭhiye 'distressed', II 7.117 *ysira kaṣcai heṭhiye* 'heart drawn in sorrow', see *hamthramg-*.

hainaa-, *henaa-* 'red', see *hātānai*, abstract Sid. 145v1 *heṇḍe* 'redness', Sid. 136v2 *hainai*, BS *aruṇa-*.

heinā-khoca 'with red faces', invaders of Khotan, *Hvatana-*, *Gastana* (Z 15.9). The word *hātānaa-*, *heinaa-*, as first component *heinā-*, with *khoca-* 'covering, face'. Tibetan has *gdon-dmar* 'red-faced' for the Tibetans and of the *Hor* 'Uigurs' (and later of 'Mongols'). In the Gesariad there is a *srin-po gdon-dmar* 'red-faced demon'. See above *khoca-*.

hem- 'become', see *hām-*, *hūm-*, *ham-*; Manj. 319 *haimāma jagai naiṣṭa* 'there is not origination, cessation', parallel to BS *utpāda-nirodha-*.

haiya- 'soon, swift', Z 21.21 *haiyā anicca* 'swift are the impermanent' (BS *anitya-*); positive to *haittara* 'former', parallel to v 355, 294v3 *aniccā hīṣṭā ggāmā* 'the impermanent moves swiftly', see *haittā*, *haittara*. Here *haiya-* from **frāyah-* to *fra-* 'in front' (in form like Av. *frāyō*, *fraēšta-* 'more', O.Ind. *prāyas-*); see also *paiya* 'late' (**apāyah-*), *paittara-*.

haiya 'silk', III 124.85 *haiya*, gloss to BS *pattrorṇā* 'silk' (*patraṇa*).

haiya 'binding', K 100.290 *haiya haya* 'bindings' (dyadic), see *hai-* s.v. *ḥatai* 'untied, opened'. From *hai-ya-* beside *haya* from *hay-a-*, see also *hiha-*. See the full text s.v. *pāṣai*.

haiysa 'gets (?)', Manj. 53 *tty(e) gūstye dre-vadya haiysa satsāra cu paṣa skadha* 'of the three-fold deliverance, he attains in the migration, what are the five *saṃskāra*-factors'. From older **hīysā* 3 sing. optative. Parallel to Z 10.10 *saṃtsārā cu paṃṣa skandha*. See *haiysde*, *hīys-*.

haiysgā 'blocking', III 80.23-4 *vaṣṭi bīmi haiysgā padā anvaṣṭā* 'continuously the rock is adverse, the road difficult'; III 80.18 *ttramdū tvā śima* (BS *śima-*) *gvagalijā u haiysgā* 'I entered that frontier, hilly and adverse'. Adjective, Sid. 18v3 *u ga sty(ā)da padīme heysgiyā padīme* 'and it makes faeces hard, it causes blocking', Tib. *phyi-sa hgag-par byed-ñin*; K 110.335-6 *tvā bvāna baiṣa aharīna baudhasatva aysmya ttrāye na vara haimai drā-masa haiysga* 'that bodhi-knowledge all, without remainder (=BS *aśeṣa-*), is conveyed into the bodhi-sattva's mind, there arises no block as much as a hair'. From **fra-haiṣ-* 'hold back', to Zor.P. *parhēṣ-*, *parhēṣt*, M.Parth.T. *prxyz-* 'vigilant' (**pari-xēṣ-*) *prx'ṣt*,

M.Pers.T. *prxyz-*. The Zor.P. *prhyē-* is ambiguous from *raiḱ-* or *raiṣ-*, in meaning 'hold back, refrain' hence to *haiṣ-* 'move up' see s.v. *hīys-*, bere with *fra-* 'before', to 'prevent, check'.

haiysde 'attains', *hīysde*, see *hīys-* 'rise'.

heysdya 'present', K 32.39; JS 39r4 *haiysdi*, see *hālysda-*.

herā 'thing', see *hāra-*.

herā, 2 sing. 'you give', v 60, 1027 *thvī rra ṣṣei dakṣinu herā* 'you give him even a gift' (BS *dakṣiṇa-*). See *haur-*, *har-*, 3 sing. present *heḍā*, *heḍe*.

herā 'ashes (?)', III 79.15-6 *hīṣā gala ttaudā herā hvālai kauṣḍau* 'sparks from iron, hot ashes, both, from the holes'. See *āhāra-*.

hera 'at once', IV 7v6 *ṣṣ jsām pramuhā herā vī sa haṃṣiṣṭi* 'the president at once consented'; L 93.2 *ustamāta ṣṣai herā pyūṣḍā* 'even (dyadic) once he hears'; III 4, 1014 *tta ṣṣām herā herā tcahaurā hālā āyācana* (BS *āyācana-*) *hvañā* 'so each time once to the four regions the invocations are to be recited'; III 12, 21v4 *āyācana tcahauri hālā herā herā hvatā indā* 'the invocation to the four regions each time once have been recited'. See *hatāra-*, *hātarra*.

hera vī 'really', v 279, 522 *hera vī ysūmaṃ duṣṣye ṣṣi hauta vā na ra byehū* 'I am really weak in winter; I do not get strength'; III 92.244 *khū va herā vī kalamakyā na hatsimḍā* 'so that the *kalamakya* (small reeds?) do not come out at all' (see *hatsimḍā*); K 47.55 *haira vī āṃ nā bve* 'I do not know at all'; *heruī*, *huruī*, II 84.12 *vīna ṣe ṣe bvānai aṣā heruī haṃḍa stūri niṣṭā* 'except for each one a riding horse, actually there is no other beast'; II 47.100 *huruī ra vā hūrā nī paṃmuḍā yuḍāṃḍūṃ* 'actually for our part we have been able to report nothing'; K 40.32 *u tte hīye ṣā cimēñi heruī ṣirke khvai* . . . = K 43.150 *u tte hīya ṣi tciṃṃā heruī ṣirke khva* . . . 'and his eyes are actually so fine that. . .' (*ṣā*, older *ṣu*). With emphatic -ī (**aiva*), II 119.166 *u hairī rāṃ vāi ranijai janavai vīra bīsau hadāṃ hīya kamacū bādā vīrāṣṭa mvaiṣda na haraysdai* 'and he does not send the gifts of the envoys of the Land of Jade (BS *ratna-janapada-*) to the land of Kan-tṣou'; II 119.170 *u vañā bura vā-ṃ hairī ṣai haḍa hīya mvaiṣda na haraṣṭa* 'and till now to us he has not sent the gift of one envoy at all'; K 46.45 *herī vī haḍa āṃ tceṃeñā na nāpida* 'but eyes are not found at all'; K 46.25-6 *herī vī māñadā hvāyā tta tta yanau* 'actually as she has said, so I will do'. From *hāra-* 'thing', like *hārṣṭāyā* 'really', not with *hera*, *hātarra* (as proposed IV 7.6).

haiṣai 'his desire (?)', III 137.20 *kaida khvai japha na hamāre u haiṣai hame* 'they protect; when for him talks do not succeed, but his desire persists' (highly uncertain); BS *jalp-*, Prakrit *jamph-* 'to talk seriously'; possibly **frāṣaka-* to *āṣ-* 'desire' through **āṣṣ-*.

hevira 'dried, shrivelled', Z 21.27 *hevira dasta kye ṣṣu humo ttone vāta* 'dried up hands which indeed were spongy and fat', in the cemetery when the Buddha seeks to awaken (BS) *udvega-* 'horrified revulsion' by comparing the state of a living body to the body discarded in the burial ground. The *ttana-*, *ttauna-* 'fat', BS *snigdha-* is dyadic with *huma-* (hence not as proposed in KT vī 427 'cold', but) 'spongy, soft' the reverse of *hevira-* 'dried'. From base *hau-*:*hu-* 'to dry, parch', Av. Vid. 8.73

nasūm ham. pačan nasūm hāvayan 'they cook the corpse, they desiccate the corpse', Yasna 71.8 *yaθa ātarš hiškām ašmām. . . aiṇi korantaiti hāvayeiti dašaiti* 'as the fire cuts into, dries up, burns dry fuel', Zor.P. *havēnd, pat hāvan dašišn*; M.Parth.T. *h'w-* 'parch, roast', Mir. Man. 1-3, k3 (p. 36) *wrm 'dwryn frsystn q'm'd kw hmg pd 'dwr h'w'h* 'the fiery waves wished to split up and roast all in the fire'; *h'wyndg* (M. Boyce, Hymns, 188); *h'wynd* (Berliner Turfan-Texte 4:124, line 871). To the same base *hau-* with *-š-* see above *hūs-, huš-, huška-*, and *-ā-s-, hv-ās-, xvās-* 'to dry', DkM 661.20 *xvāsēnēnd āp ut hōšēnēnd uruar* 'they dry up water, they dry up plants' (destroying all cultivation); Šāyast nē-šāyast 3.10 *hvāstan, hvūsēnitān*, gloss to Av. *haēk-* 'dry', written Zor.P. *hwš'-* and *hw's-*, N.Pers. *havāsīdan* 'parch'. The form *hevira-* is from **hūvi->hev-* with *-ira-* suffix (see also *auysāra-*).

haiš-, haišš- 'send, give', see *hataiš-, haišša-*.

hai:šā 'plant name', Sid. 126r4 *hai:šā ttima* 'seed of *haišā*', BS *širša-*, Tib. *širša, albizzia lebbec*; variants Sid. 13r4 *haišū*; Sid. 126v4 *haišū ttima*, Sid. 137v3 *haišva ttī āstaṃna* 'seed of *haišū* and the rest', Tib. *širša*, *rnams*. Leguminous plant, acacia type, BS *širša-*. See *hai*.

heša 'in the tower', loc. sing. to *halsa-*, with *hašg*, III 106.39.

hešū 'whether', interrogative particle, K 30.206, possibly to read *heš(t)ū*, = K 38.140 *haištū*.

haištā 'spear', III 63.137 *haištā hīvī nauhā jsa* 'with point of spear', see *hālsti-*.

haištū 'interrogative particle', K 38.140 *twā ysādi brrašā haištū tta dyāyi* 'she asked the old woman, Have you seen anyone?', = K 30.205-6 *asta vai brrašā hešū tta dyāya* 'at last she asked her, Have you seen anyone?', translation BSOAS 29, 1966, 513. Possibly *hairā* 'really', (*a)stā* 'is there', *u* 'in fact'; see also *astū* 'is there. . . '.

haišta- 'sent, given', see *hataiš-*, and *haš-*.

haištai 'really', see s.v. *prārū*.

heštyāšti 'act of giving', K 46.28-9 *ttye-t-i āšarī haištādi, khušī naḍām hatsa nera jsa ttye āšarī penḍvā heštyāšti yūda-dā* 'they gave it to the teacher (BS *ācārya-*); when by the man with his wife this act of giving alms to the teacher was performed'. From *hataiš-:haišša-*, *hešta-* 'give' with verbal suffix *-āscā-*, from present *-t-*, *hešty-* (see *bvāscā-* 'knowledge').

hesa 'towers', K 64, 80r2 *hauda-ranya hesa* 'seven-jewelled towers'; K 49.3.5 *raṃnīnā-hesa hasika*, K 37.126 *hesū ttī jsām kūšdi* 'towers and (-u) then also palaces'. See *halsa-*.

hau-, for *hu-* 'good', III 22, 11b4 *hauyudā* 'easy, well made'. See *huyudā-* (ibid. 11b4).

ho, hau 'word, speech', *hoka* 'speech, conversation', inst. sing. *hona, hauna*; V 141, 104a3 *ne ju ye haṃdarā hau kye* 'there was not another word of him who. . .'; N 76.12 *<ja>lavāhanā hārvašsai ttye ttandrānye hau* 'of Jalavāhana the merchant's son at this kind of speech (all rejoiced)', BS *jalavāhanasya šreṣṭhi-putrasya idam evaṃrūpaṃ vacanaṃ vyāharamānasya. . . praharṣa-jātāni babhūvuh*; SuvO. 36r5 *pātāyānu-m jsa hau jsa haṃbrihānā* 'to be talked, to be joined in speech with them', BS *ālāpayitavyaṇi*; inst. sing. III 60.44 *hvaṃnī hauna khu ttye dū arthi bvāre* 'in the Khotan language so that they understand the meaning of the *dharma*-doctrine'; Z 12.36

hiṇdvānāna hauna 'in Indian language' of the *karma-vācanā* ordination service; Z 24.649 *ysira ho oša ni hā (ya)nīndi pātūcau* 'they do not utter rough evil words, speech' (see *pātūkyo*); plural *hauta*, II 89.41 *cu šacū bisā salāta štāre tti hauta štāre* 'what are the rumours (BS *saṃlāpa-*) in Ša-ṭsou, they are words'; second component, *hama-hauva-*, sing. II 105.113 *bisaga hama-hau hamai u hama-hauva štāna* 'the *bhikṣu-saṃgha* community (mendicant community) become unanimous, and they being unanimous. . .'; II 101.1 *vaysīa ra hama-hauva hamīryau* 'now also may you become unanimous'; Z 24.402 *cu tte draya rrunde ttā hama-hauva hāmāre* 'who are the three kings, they become unanimous'. With *-ka*, Z 20.21 *briya šṣuva hoka ālisanake brāske hamu* 'treasured report (or praise?), talk, songs, questions, always'. With *prevcrb ā-*, see *āhau* 'narrative', adjective, Z 22.249 *āhvūinaa-* 'fabulous'. From base *ad-* 'speak', (*h)adu-* (like *mau < *madu-*) to *pātāy-* 'speak' above. For *-ka* to words in *-au* note also *hamauka-* 'bowl', *drauka-* 'hair', *tcirauka* 'duck'. Connexion with *ad-* supersedes KT VI 429 with IE *sag-*.

hau 'oats, or similar grain', v 386, 41a3 *|||paṃjsa šaṃga hau drai šaṃga* 'five *šaṃga*-measures of. . ., three *šaṃga*-measures of *hau*-grain', ibid. 25 *rrusa nāte <paṃ>-jsīsa šaṃga hau nau šaṃga* (space) 'he received fifteen *šaṃga*-measures of barley, nine *šaṃga*-measures of *hau*-grain'; ibid. 24 *<nā>te šau kūsa hau kṣa šaṃga* 'he received one *kūsa*-measure of. . ., six *šaṃga*-measures of *hau*-grain'. From **aui-*, Lit. *avišā* 'oats', O.Slav. *ovīšī*, beside Lat. *auēnā-*. To be further connected with IE *au-* in *avah-*, Av. *avō* 'fodder' in *avō.xvarəna* 'manger'; *avō* in the agricultural context Yasna 49.10 *avō.mirā* 'rich in fodder' (metaphorized); with *aus-* in Pašto *wašai* 'awn', Yidya *yūya* 'ear of wheat', Chorasm. *wuwyk* 'zodiacal Virgo, ear of corn', Balōči *hōš* 'awn' in *mazan-hōš* 'with large awns', *hōšag*, Zor.P. *xōšak* 'Virgo, ear of corn', N.Pers. *xōšak*, with Nūristānī Aškun *au* 'bread' (**ava*), O.Ind. RV *avasā-m* 'food'; and with *-š-*, *oša-dhi-* 'bearing awns' for 'herb' (see BSOAS 20, 1957, 57). The subscript hook could either distinguish this *hau* from *hau* 'word', or indicate a recent presence of *-š-*, which would suggest **auš-* in the base like Lct. fem. plur. *āusas* 'oats'. IE Pok. 77 has **auig-*, but quotes also **aues-*; Pok. 88 unconvincingly set O.Ind. RV *avasā-m* 'fodder' with *au-* 'to help'.

hau 'title', frequent in the miscellany II 50, as line 2 *hau gūle hau švaikale hau saigūra* (and repeated below). This can be identified in Chinese *xou < yau* 'sir' (which is also used of a feudatory prince) in K 79.1. But if it is compared with *hauka-* may be rather Iranian *ava-* 'a relation on the mother's side'. See cognates s.v. *hauka-*.

hoka 'conversation', see s.v. *ho, hau* 'talk'.

hauka- 'a title', II 50.52 *bārai hacaī u venja-haukūm hīyai pūra švakale* (a miscellany) 'rider Khacai; and Švakale son of the *venja-haukas*'. This may be an honorific title with *venja-* connected with *vinjalaka-* 'boy; prince' and *haukā-* from *hau*. In this *hau* it would be possible to see older **aua-* to be taken with IE Pok. 89 *ayo-* 'maternal grandfather', Armen. *hau*, gen. plur. *hauowc*, 'grandfather', Lat. *auus* 'ancestor', Lit. *avynas*

'mother's brother', O.Pruss. *awis* 'uncle', O.Slav. **ujī*, *ujka* 'aunt', Celtic O.Ir. (*h*)*diue* (later *ō*, *ūa*) 'grandson', Got. *awō* 'grandmother', O.Norse *afi* 'grandfather', O.Engl. *ēam* 'eme, uncle', Hittite *hu-ah-ha-as* (**hahhās*), Lycian *xuga* 'grandfather'. Note the honorific old Tibetan title *ṣaṅ blon* 'the uncle, the minister' (F. W. Thomas, Tibetan literary texts and documents concerning Chinese Turkestan III, 173). See also *hau* 'title' above.

hauga 'soft', see *hulga-*, dyadic K 56, 21r2 *hauga nāmka*. *hauji* 'soft (?)', III 92-238 *u drāma śikā*, *ū ahi: ṣi vā dāttā hauji pajsānā*, *ārānā* 'and pomegranate seeds and *ahī*-plant that is *dāttā*, it must be cooked soft, must be pounded'. Possibly *hauga-*, oblique *hauji*. For *śikā* 'seeds' note the usual *drāma tīma* (Sid. 9v1 and often); *ahi:* as a plant name has not been noted elsewhere, but I 183, 102r5 *dātti*, BS *damtti*; I 151, 62r3 *dhātti* (BS *dādhayā*) occur as Sid. 14f4 *dattā kiya bāta* 'root of *danti-*', BS *danti-*, Tib. *dandahi rā-ba*, *baliospermum montanum*.

haūā 'in a vessel', III 90-202 *hāmtā hauā tīrā damdā jsānānā* 'together they must be in a vessel, to be boiled so much'; III 91-203 *utā hāmtū tcerai* 'water must be put in a vessel', see *hāna-*.

hoḍa-, *huḍa-* 'given' participle to *hor-*, *haur-*, *hūr-* 'give', **fra-bṛta-*.

hauda, 2 plur. 'you give', base *haur-*, II 6, F11, SDTV 124. *hot-*, *haut-* 'have power, be able', v 336, 35r4 *ṣṣai tti nā* *hatāre tti saṃghāṭu sūtru pūstya pīrāna* (with variant v 74, 42r3 *pyūṣṭe* 'to hear') 'even these cannot write this Saṃghāṭa treatise in a book', BS G 37, 32a4-5 *na taiḥ śakyam ayaṃ saṃghāṭaṃ dharma-paryāyaṃ likhītuṃ*; v 73, 41v1 (and v 336, 34v4) *hotāre jaḍa prahujana uysnora tti saṃghāṭu dātu pyūṣṭāna* 'can the ignorant lay beings hear the Saṃghāṭa dharma-doctrine?', BS G 37, 31b3 *śakyam idaṃ sūtraṃ bāla-prthagjanaiḥ śratuṃ*; v 340, 79r6 (and v 395v6) *u sarvasatva ne hautāre biṣṭi dukha nāṣenā* 'and all beings cannot assuage all woes', BS G 37, 74b2 *na hi te sarva-satvāḥ śakyam parinirvāpayituṃ*; Z 14-78 3 sing. *hotte*, v 336, 35r2 *nistā uysnora ce va hautta mahā-samudrā hū* 'there is not a being who could dry up the great sea', BS G 37, 32a1-2 *naṣasti kaś cit satvo yaḥ śaknuyād eha-pāṇi-talena mahā-samudraṃ śoṣayituṃ*; v 99r8 *ne butte u nai hā bṛāmata hautto* (with -i over -a) 'he does not understand and has not ability to know it'; preterite only N 168-30 *ne ju ye hastā tvḥ handarā mulāde karā* 'not another than you had power at all over favour'. Noun, *hauta*, *hota*, *hauva*, *hava*, Sid. 135r2 *hauta* 'power', Tib. *ñam-stabs*; Z 22-298 acc. sing. *hata*; K 7, 147v3-4 *ag(ā)ṣṭu hota pyūṣṭāndā* 'they heard of inconceivable power', Tib. *bsam-gyis ni khyab-pa thos-na* (*khyab* 'penetrate', translation E. Lamotte, 254 'inconceivable qualities et pouvoirs'. Sid. 6v1 *hauta jsa haṃphve* 'possessed of force', BS *balavān*, Tib. *stobs dan*; Z 13-114 *hote jsa*, Z 22-298 *hatā jsa*, Z 24-270 *hvae jsa*, v 331, 21r6 *hvetā jsa*; v 92r6 *hvelte*; v 109, 32r1 *hvelte jsa*, BS *ambhāvena*; inst. plur. v 129, 1r3 *hauyyau paṭiyau* (dyadic) 'with powers', Tib. *rdzu-hphrul-gyi stobs-kyis* (*rdzu-hphrul*, BS *ṛddhi-* 'magical power'); Bcd 52r4 *bagyāna hauva* 'power of bodhi-knowledge', BS *badhi-balam*; v 99v1 *h(a)va*. Adjective, K 4, 141r4 *ttu ne hotani*

stā 'he is not capable of that', Tib. *mī nus-te*; Sid. 138v5 *hauvaṃ hve* 'strong man', Tib. *mī ñam-stobs chen-po*; K 147-27 *hauvaṃ hauvaṃ jaṣṭa* 'each powerful devī-goddess'; Sid. 4v1 *hauvana*, BS *bali*, Tib. *stabs che-ba*; with suffix *-asta-*, II 45-67 *hauvasta hvaihu:ra* 'powerful Uigurs'; with negative, Z 12-117 *ahotana-*, I 163, 79r1 *ahauvaṃ pijsa padini* 'it makes the weak strong'. From base *vat-*, **fra-vat-* > *haut-*, see TPS 1960, 70-5, with Av. *aipi-*, *vat-*, *-aot-*, *fra-vat-*, Sogd. Chr. 'wt' 'faith', Armen. lw *hauat* 'belief', to O.Ind. *vat-*.

hauttauda 'a kind of disease', II 120-192 *hauttauda tta tta āvastai sa khū guṣṭinai mīraṇa hama* 'he so suffered from this disease that (he thought) if I try to return, I shall die', translation BSOAS 30, 1967, 97. Possibly *hautā-* 'force' with **gartāva-* 'turning, giddiness', see *gāsā*, BS *bhrama-*.

hauda 'seven', III 70-110 *hauda haḍā* 'seven days'; v 131, 53a7 *hauda gaṃpha* 'seven gaṃpha-distances' (=BS *yojana-*); v 332, 25r1 *hauda riṃchānu hālai diṣe jsa* 'from the region (dyadic, BS *disā*) of the seven sages' (=BS *sapta-rṣi-*), BS G 37, 22a3 omits (with duplicated passage; G 36, 19v4-5 omits), =v 71, 38v3 *hauda richyānu hā(lai)*; gen. plur. II 29-38-3 *haudyem thaunām va* 'for seven pieces of cloth (silk)'; inst. plur. v 246, 14a2 *haudyau raṃnyau haṃbaḍā ana* 'being filled with seven jewels', BS *sapta-ratna-paripūrṇaṃ kṛtvā*; v 338, 62r2 *haudyau ratanyau jsa*, BS G 37, 58a4 *sapta-ratnamayāni*; Z 3-46 *hadyau ratanyau jsa*; v 71, 48v6 *hodyau ratanyau jsa*; v 77, 145v4-5 *haudyau ratanyau*; v 247, 15a2-3 *haudyām raṃnyau jsa*; Manj. 138 *haudyā jsa ranyā kūṣṭa* 'palaces with the seven jewels'; Manj. 425 *haudyā jsa ranyā ṣṣṭa* 'prepared with the seven jewels'; variant spelling, K 146-8 *haudha*, III 112b, VI *hāmdhiā*, K 99-234 *hāmda raichām hāle* 'to the seven sages' (BS *rṣi-*), mythic name of the stars Ursa major. Compounds, K 63, 78r4 *hauda-ranya* 'seven-jewelled (banners, umbrellas)'; Sid. 136r1 *hauda-padya* 'of seven kinds', Tib. *bdun-du*; Sid. 136v5 *hauda-paḍa* 'in seven ways'. Ordinal *haudama-*, K 57, 25r2 *haudama* 'seventh (*bhūmi-* stage)'; II 30-13 *haudamyē haḍai* 'on the seventh day'; Z 10-18 *hadama-*; III 111 br4 (=III 112 bv3) *hāudanyē haḍai*. 'Seventeen', II 119-172 *haudūsa*; v 181b9 (adjective) *haudusī*, v 181b11 *haudūsina*; ordinal, II 114-124 *haudūsamyē haḍai* 'on the seventeenth day'; 'seventy', Z 4-42 *haudātā*, *hadātā*, Sid. 7r2 *hodātā salā vi bure* 'up to seventy years', BS *saptatiṃ yāvat*, Tib. lo *ldun-ḥhi bar-du*; II 93-9 *dvī-sa haudā haḍā* '270 days'; adjective, II-76-2-3 *haudāyī chā-t-i va* '70 feet for him'; '700', II 24-23-5 *hauda-se*; '7000', III 113, 4r1 *hauda ysāri*; Z 4-42 *haudātā ysāre* '70,000', *hodātā ysāre*. With the decades, *hau-*, *ho-* before *-pare-*, Z 7-6 *ha-pare-dārsā* '37', II 90-85 *hau-pari-bistā* '27'; II 126-20 *hau-pari-biṣṭamyē haḍai* 'on the 27th day'; IV 60b1 *hau-pari-dirāse*; II 65-3-5 *hau-para-dārsāna*; II 91-113 (and II 84-5) *hau-pari-paṃṣāsā* '57'; III 49-18 *hau-para-haudā* '77'; v 14, 10r1 (and 10r5) *hau-pari-haudā jūna* '77 times'; K 113-382-3 *hau-parai-haudā ysārai* '77,000', =III 49-18 *hau-para-haudā ysāre*. From **haftā*, with *-ā* > *-a* (*-auda-* as *ttauda-* 'beated' from **tafta-*), from older *-an-*; *haudātā* < **haftāti-*; Tūmšūq Saka *hadama* '7th', *hoparsana* '17', *hoparsatame* '17th';

Av. *hupta*, *haptada-*, *haptadasa*, *haptāti*, Zor.P. *haft*, *haftom*, *haftūt*, N.Pers. *haft*, *haftum*, *hafdah*, -um, *haftād*, -um, Sogd. Bud. 'βt, 'βtnry, M.Parth.T. *hft*, M.Pers.T. *hpt*, *hpt'd*; Oss. DI. *avd*, D. *ūdājmag*, I. *ūdām*, D. *ūdātās*, D. *ūdātāsāmag*, I. *ūdātāsām*; *ūdaj* '70'; Pašto *ōwə*, *awiā* '70', Yidya *avdo* '7', Šuyni *ūwō*, *wōd*, *wūwōd*; Waxi *hūb*, Orm. *hō*, *wō*; *awēs* '17', *awūi*, *awaitu* '70', Sanglēcī *ōwō*, Parācī *hōt*, *hattōs* '17'. IE Pok. 909 *septm*, O.Ind. *saptā*, Armen. *eut'n*, Greek *ἐπτά*, Lat. *septem*, Celtic O.Ir. *secht n-*, Welsh *saith*, Got. *sibun*, O.Engl. *seofon*, Lit. *septyni*, O.Slav. *sedmī*, Tokhara A *špāt*, B *sukt*, Hittite *šipta-*.

haudasai 'having 700 (wires)', K 25.123 *haudasui ttila binuu(na) samautta* '700 stringed instruments accompanying', = K 17.189 *haudasai ttilāṇi binauna samautta*, = K 34.74-5 *haudase ttila binānā sa(ma)rthū*; a large number but set beside 1000 drums (K 34.74 *ysārā kūsā*).

hau-dva 'both', see *hū-dvva*, Sid. 143r4 *hau-dvī*, Tib. *gnīs*. Manj. 194 *hau-nvīna*, read *hau-dvīna*.

hauna, *hona*, inst. sing. to *hau* 'word, speech, language'; v 122, 9r2 *hauna hvūñindā*.

haune 'eyelashes', III 93.266, see *hānā-*.

hau-pare- 'with seven more', see s.v. *hauda*.

haubarai 'title', II 16, 4a5 *hvūšṭāna hvāṇḍi cu šerūṇa miḍūm jasti hīya 24 haubarai sihai hīya paṇjamaki u akūna* (*hau*)-*barai* *tiri stūra nahvani*; *yauvarūyi hīya 4 ganama-kirā 3* 'the magnates' men, who are in service of the bounteous god (=king), 24; of official Sihai, Paṇjamaki and Akāna the official these many beasts, Nahvani; *Yauvarāya's 4*; wheat-sowers 3'; II 27.35.4 *|||salami haubarai sihai hīvi; brattamḍai māsa-vīrai* 'of Salami, official Sihai; Brattamḍai house-worker'; IV 18.5-6 *cu haubarai hīya u dūtyāṇi āmācāṇi hīya paśāta himya 13* 'who are the servants (commissioned) of the official and of the two *āmāca*-ministers have amounted to 13'. No indication of the *haubarai* at work, but the name could be traced to *hau* 'word, command' and *baraa-* 'bearing, being in charge of' orders. In form the word *huubarai*, resembles West Iranian *dipibara-* 'scribe from *dipi-* 'document' and *bara-* 'carrying', *dastabara-* 'teacher', later *dipivar*, *dipir*, O.Ind. *lw*, Kroraina *divira-*, Armen. *lw* *dpir*; and *dastaḥar*, *dastūr*. Hence possibly 'paymaster'. But, note also above *hau* 'a kind of grain'.

haubarauna 'office of *haubarai* (?)', II 50.45 *pāyā hīñāṇi haubarauna* 'footmen military men's office of *haubarai*' possibly 'paymaster'; this text is a miscellany of uncertain reliability.

hauma- 'raw', see *hāma-*.

haumai 'naked barley', see *hāmai*.

haumurā 'forgetfulness', K 42.118 *haumurā na ra jsāte* 'is not yet forgotten'; III 101.45 *haumaura na tsinaī* 'may I not forget'. See *hāmura-*.

hauyuḍa- 'easy', see *huyyūda-* (III 22, 11b4).

hauyyau 'with powers', v 129, 1r3 *hauyyau*, *paṇṇyau* (dyadic), see *hauta*.

hur-, *haur-*, *hūr-* 'give', Tumšūq Saka *ror-*, *rorda-*; 3 plur. II 118.147 *haurimḍe*; Sid. 103v4 *hauridā*; K 7, 146v4 *rrūṇu horindā* 'they give oil'; 1 sing. Z 11.18 *horāmā*, v 92r5 *haurūmā*, III 146.9.4 *ysaṇthi haurūm* 'I give a birth', v 63.36 *maṇḍrra haurū* 'I give a mantra-formula';

1 plur. Z 24.517 *hurāmā*, K 46.25 *haurām*; with -i-umlaut, 3 sing. *heḍā*, v 290r1 *hauru heḍā* 'he gives a gift', v 215.26.4 *heḍe*; v 335, 33r3 *haurā heḍū* 'he gives a gift', BS G 37, 30a1 *dūnaṇi dadyāt*; 2 sing. v 60, 10a7 *thvī rro sseī dakṣiṇu herā* 'you even give a gift'; 2 plur. imperative, Z 12.27 *hoḍa* (**horatū*), later II 68.9 *hauryarā*; conjunctive, 1 sing. K 45.22 *haura haurā* 'may I give a gift'; 3 sing. conjunctive, v 348, 12a4 *horāte*, BS G 37, 10a7 *pradāna-*; 3 plur. v 147, 129b2 *haurāro*; optative, 3 sing. Z 3.148 *hauri*; preterite *hoḍa-*, *haūda-*, Z 13.103 *hoḍe*; III 10, 19r5 *hauri nā haūdemā* 'I gave them a gift', III 9, 18r3 *ahaura haūḍai* 'he gave a non-gift'; III 21, 6b2-3 *ysīniya haūḍi* 'given in charge', BS *parindita*; III 71.147 *haūḍā* 'she gave'. Infinitive II 69.3-4 *haṇṇisārā haurā* 'they intend to give'. Participle future, Sid. 144v1-2 *vimaṇ horāñū* 'an emetic must be given', Tib. *skyug-smun...* *btan*; Sid. 126r2-3 *vimaṇa haurāñū* (BS *vamana-*); adjective -*ūka-*, III 22, 11b1 *haurāka*; K 155.58 *hañña ysīlhi haurūki* 'in another birth a giver'. Nouns, v 335, 33r3 *haurā* 'gift', BS G 37, 30a1 *dūnaṇi*, K 45.10 *haura haṇḍāra* 'gifts, favours', K 148.63 *satvāṇi haura haḍāra* 'gifts, favours to the beings', Manj. 84 *haura tsittūṇa yanāka* 'maker of gift (and) riches', and often; inst. sing. v 183 a1; a3; a4 *haurna*; adjective to *haura-*, K 58, 28v1-2 *haurīja pūrāma* 'the perfection (BS *pāramitā*) of giving'; v 247, 17a4-b1 *haurīje haurva jsa hayaramḍā hvamḍāna saraūva* 'lions of men rejoicing in the power of giving', BS *dāna-bala-abhiratā nara-sihā*; noun -*āmātū-*, v 106, 29r3 *suhi haurāmato* 'gift of joy' (BS *sukha-*), BS *sukha-adhyāśaya-*; JS 20r4 *haurāma vaska* 'for giving'; III 21, 6b3 *haurāme jsa*; with adjective, K 7, 147r3 *horāmālinei thān(ā)* 'the topic of giving', Tib. *sbyin-gton-gi nchod sbyin zes-bgyi-ba*. As second component, II 15.2.2 *jsāra-haurā hvamḍā* 'corn-paying men (as tax)'; IV 44a2 *nva jsāra-haurai*; II 63f2 *mūra-haurā hvamḍi* 'men who pay in *mūra*-coins'. For the present *hūr-*, *hur-*, participle *hūḍa-*; 2 plur. imperative, K 66, 84r4 *hūryara deśana karmāna* 'give the teaching about the *harma*-acts' (BS *karma-deśanā*); K 150.30-1 *hūryirā deśanā harmāna biśāṇi* 'give the teaching of all the *karma*-acts'; K 149.10-11 *paśarū hūryarau* 'send and give to them'; 2 sing. imperative, K 150.18 *hūra ma mūāḥḍā jsā* 'give me with favour'; middle -u, III 124.86 *hūrū ttā* 'bring there', BS *ūnaya*; optative, II 100.240 *śau pamūha na hūryai* 'he was not giving one garment' (durative past); v 193, 9a2 *hurīryau* (lost context); participle future, K 27.145 *ysīra hūrauṇa* 'gold must be given', = K 19.221 *ysīra hūrauṇa*, = K 35.92 *ysīri hūrauṇa*. Preterite participle *hūḍa-*, III 132, 5a2 *ku hūḍu yindā numāni ne hāmāte* 'where he can give, no regret occurs to him'; ibid. b3 *hūḍu tindā*; preterite, Z 13.82 *horn hūḍe* 'he gave a gift', K 52.7-6 *hūḍā* 'she gave'; 3 plur. K 5, 143v1 *hūḍāndā*, K 4-5, 142r4-5 *u khāysu mā hūḍāndā* 'and they gave me food'; v 118, 67v1 *hūḍaimā* 'I gave', BS *niryātita-*. Noun, II 105.99-100 *haura hūrāmāi ūdaiśa* 'with a view to giving a gift'; adjective, Sid. 1v2 *jsīni hūrākā* 'giver of life'. Kuśan Saka *horaka* 'donator', parallel to BS *dāna-pati*. From *fra-bar-* as O.Pers. *fra-bar-* 'proffer'; both *hor-* and *hūr-*, *hoḍa-*, *hūḍa-* are equally old, hence from *frā-bar-* > *hor-* and *fra-bar-* > *hūr-* (see also the two participles

byauda- and *bida-* from different vowels). See cognates s.v. *bar-* 'bear'.

haur- 'ward off', III 71:150 *sāvai haura* 'ward off for him the curse' (BS *śāpa-*). From *fra-* and base Av. *var-*, IE Pok. 1160-1 *uer-* 'cover', O.Ind. *vr̥ṇōti*, *vr̥ṇati*, *vr̥tā-*, Greek *φειν-* 'keep off', *ἐρυσσαι*; *ρῦσαι* 'save', Got. *warjan* 'ward', O.Engl. *wearnian* 'warn', *wiernan* 'refrain'.

haur- 'to command, rule', II 88:27 *ysarnnai mistye haurā pyam̐tāštā hā aurāsā hašdi khu yine* 'when I make report of information to the Great Golden (= Imperial) authority'; III 42 *gaudā naumā haurā . . ttraumā* 'the leader by name Gauda enters'; II 55:31 *šūra bumaya haurā bimdā darāmjā* 'valorous, strong, bold in ruling'. From *fra-* and *var-* 'to assert', Av. *var-* (not 'wish'), *urvata-* 'decision', *varah-* 'oath', Zor.P. *varrav-* 'to believe', *var* 'oath', *varastān* 'place of oath by ordeal', Orm. *γwar*, Yidya *wor* 'oath', O.Pers. *var-* 'to convince, Av. *fra-var-* 'to be convinced' (not 'to wish' as in Chr. Bartholomae, Altiranisches Wörterbuch s.v. *var-*), Oss. D. *urnun*, I. *urnyn* 'be convinced' (with locative pronoun), D. *ärūdā*, *irūdā*, I. *irād* 'bride-price' (**urata-*). IE Pok. 1162-3 *uer-* 'speak solemnly', Greek *ἐπέω* 'speak', *φράτρω* 'speech, treaty', O.Ind. *vr̥atā-*, Hittite *ueriā-* 'call, give charge', O.Slav. *rota* 'oath'. See s.v. *guar-*.

haura- 'desired thing' (with *šarū* 'fortune'), II 122:4 *jastām jsa haurā šarā byauda-likā* 'possessing desire (and) fortune' (= BS *śrī*) from the *deva*-gods'; in a cliché at the beginning of letters with *varāš-* 'enjoy', III 116:6-7 *maistye bvāme haura varāšguma saida šerā byauda-likā* 'possessing success (and) fortune' (BS *siddhi-*, *śrī*) of the enjoyment of great knowledge (and) desire'; II 83:2 *mistye haurā virāšame jsa haṃphve* 'possessed of enjoyment of great desire'; V 312:31 *hviyi mistyi hora varāšgminai pyatsa* 'in presence of the enjoyment of great human pleasure'. Verbal *haurr-* (< *fra-vr̥n-*) in *āhaurrda* = BS *prīti-manas-* 'with pleased mind' (see above); further details in AION I, 1959, 128-9; III 109:12 *haure dyāve khve jūhai jsa a mīre* 'you have seen your desires (-e = *te*), how I die for love of you (-e)' with *dyāve* preterite feminine **dātātai*; III 102:52-3 *haurau dyāvai khvau jūhai jsa a mirai* 'you have seen your desires how I die of love of you (-u 2 plural with *ania* 'you' in the previous verse). From base *var-* 'be willing', Av. *fraorət-*, 'willingly', to IE Pok. 1137 *uel-* 'be willing', O.Ind. *vr̥ṇāti*, *vr̥tā-*, Lat. *uolō*, *uelim*.

haura- 'talk', II 113:94 *hauri ām salā ni biješe* 'he does not utter a word or remark' (BS *saṃhūpa-*); with *mura-* 'speech', dyadic, III 114:119 *pātca-m va dūnvvām jsa hau:rā murā šte* 'then for us (-m) there is rumour from the *Dūm* people'; III 123:62 *haura mānra padimi* 'he makes talk', BS *ulāpaṃ kārayati*; II 75:50 *haurā maurā maṃ ni iniryau* 'they would not make talk here'; gen. plur. II 90:68 *hau:rām murām jsa*. If *phar-* 'speak' gave *-var-* after a vowel, this *haura-* can be traced to **fra-far-*, with *pharā-* 'speech, language', *pherde* 'he speaks'; so rather than to *var-* 'to assert' in *haura-* 'authority, ruler' above. See also V 314, 344 *hārau mūrau jsa*.

haura 'beverage', Av. *hurā-*, Zor.P. *hur*, see *hurā-*, *hūra* above.

hauraja 'adjective in *-ja-* to a place name, *Haura*', V 186, 50b1 *kiraṇa-bhadrānā thaunaka dva hauraja byauda* 'by Kiraṇabhadra received two pieces of cloth (silk) of *Haura*'; *haurāja-*, V 273 II 2:4-6 *kūsa 108 kha 4 haurājā ttū ganam uspurā nā* 'he received in full the wheat 108 *kūsa*-measures, 4 *kha*-measures, of *Haura*'. Parallel to the adjective *kaṃdvaja-* 'of *kaṃdva*' in II 19, 9a1 and II 100:217; SDTV 40 without translation of *hauraja*.

hauva 'power, force, ability', III 3, 8v2 *khui ji hauva i* 'as he may be able' (see s.v. *thāka*); Manj. 119-20 *dā hiye hauva prrabāvna* (BS *prabhūva-*) *nū kṣama byekida ysatha* 'by power (and) force (dyadic) of the *dharma*-doctrine they get birth according to desire'; K 139:95 *gyastā baysā hauvi jsa, ū gyastā baysā ayeštānāna* 'by force of the *deva* Buddha and by dominance of the *deva* Buddha', Tib. *sans-rgyas-kyi byin-gyis brlabs-pahi gzuns-snags gzi rnams* (BS *adhiṣṭhāna-*); V 50, 6r1 *dūrañā hauvā jsa* 'by power of the *dhāraṇī*-formula'; possibly a compound, II 87:55 *hauva-thaujā pūra-ciysa jastvū* 'power (and) force, birth as a son among the *deva*-gods' (for *thauja*-see s.v. *thāka*). Above *hauta* 'power'.

hauvana- 'powerful', K 147:27 *hauvani hauvani jašta ide* 'various powerful *devi*-goddesses exist'; K 147:31 *hauvina hauvina pāraṣadā pāraṣadye* 'various powerful members male and female of the assemblies' (BS *pāriṣada-*); K 150:21 *amanūsa-rājā, pajsa hauvanā mista* 'the *Amanuṣa-rāja* (non-human king) exceedingly powerful, mighty'; K 149:4-5 *hauvanā mīpsta (-im- = -ai-)* 'powerful great'; III 83:14 *parvālā hauvana mista* 'protectors (BS *paripālaka-*) powerful great'. See above *hotana-*.

hauvimdā 'they grind', Sid. 122v2 *hviḍai jsām hauma rrusa hauvimdā* 'in his food they grind up bare barley', Tib. *kha-zas-su ni nas rjen-pa khram-khrom-du btags-pahi chan* (*chan* 'boiled grain'). From **fra-kaup-*, N.Pers. *kōb-*, *kōftan* 'strike, pound', Zor.P. *patkōft*, *patkōp-* 'strike against', hence IE *keup-*.

hoš-, **haus-** 'carry off', V 115, 63v6 *śāṭhyau jsirgyau yauyau haušindā ysānindā* 'by tricks, by deceits, by evil acts they carry off, they plunder (dyadic)', BS *śūṭhya-kāryebhir haranti ca parasparam*; V 88, 50v1 *hoš(ndi) bāyindi* 'they carry off, they lead away', BS *Bhaiṣajya-text Gilgit MSS* I 24:10 *upanāmyate* 'is brought'; JS 34r1 *māra-kaṃṇa ce wī hošā* 'the maiden of *Māra* who ravishes the mind'; III 73:186 *aḍa aṣparā khadarām pyam̐tsa, ma vaska hausara ttinda* 'other fodder, lucerne, is before the mules, fetch some for me'; K 28:178 *raḥsajai haušā*, = K 20:2 *raḥgksaje haušē*, = K 37:118 *raḥsajai haušē* 'the *rākṣasi*-demoness ravishes him (*yi*)'; III 79:12 *śakala brarājā haušā rawvā boaiysā sūnāhe* 'in the dry place the long stream carries off the *sūnāha*-bushes'; preterite, 3 plur. *hoštāndi* 'they took away', Z 22:308 *biṣamgya kūḍā ttū hoštāndi puraḍāndi ysātāndi* (triadic) 'they carried off, removed, plundered that donated stuff in the *bhiḥṣu-saṃgha* (mendicant community)'; III 66:30-1 *saṃ ttanī prracā haušte* 'he precisely then seized on the causes', contrast III 66:31 *na jsām pā prracā haiysda* 'the circumstances were not ready'; III 70:119 *sijsa jsām dajagraiva haušte* 'Daśagrīva carried off *Siṭā*'. From **fra-vāzaya-* 'carry forth', see cognates s.v. *bays-*. For *byahaušē*, in III 74:195 *māstai-v-am biša byahaušē* 'he will crush (remove?)

all my brains', either *haus-* 'take away' or *haus-* from **fra-kaufsayā* to *hauv-* 'strike, pound, crush' is possible.
hausa 'a food', III 117, 101 *paiha paṃma* : *hausā hūlām pvaishka hvaṣi pāraka*. Possibly from **aus-ya-* to *avah-*, **ausa-*, see s.v. *hau* 'a grain' with Av. *avah-* 'fodder'; **ausa-* Zor.P. *hōṣak*, *xōṣak* 'ear of corn', Pašto *waṣai*, O.Ind. *oṣa-* in *oṣadhi-* 'herb'.
hoṣā 'finger', Sid. 102r5 *ttori vī hvāha:tte tcau hoṣā, u buṣde paja hoṣā* 'in the entrance width four fingers, and in length five fingers', BS *catur-angulam āyāme nāhena- angula-paṃcakam* (*nāha*=*ānāha-* 'length'), Tib. *khahi sboms* (*sbom-po* 'thick') *sor bzi, srid-du sor hwa yod-par byas-la*; Sid. 103r1 *ttaurā vī dvi hoṣi* 'in the opening two fingers', BS *dvy-angule*, Tib. *kha-nas sor gñis*; Sid. 141r5 *pāri vī āna dvāṣa haṣā* 'from the heel twelve fingers', BS *pārṣṇy-ūrdhvaṃ dvādaśa-angulam*, Tib. *rtiṣ-pa-nas sor bču-gñis*. From *vax-* 'be pointed' to *vak-* 'point', through *vaṣy->vaṣ-*, hence **fra-vaṣya->hoṣā*, see BSOAS 23, 1960, 31-2.
hoṣā 'singing birds', Z 20·7 *panā kaso hoṣā āljsindi māstu kāde* 'in every nook the hoṣā-birds sing very loudly'. From base *vas-* 'to make any sound (human or animal)', present *vās-*, see s.v. *bāsa-*, BSOAS 23, 1960, 31-2.
hausū 'blow with the fist', Z 13·71 *yakṣā haṃjaṣṭe hausū haurā śārīputri* 'the yakṣa-goblin proposed to give a blow with his fist to Śārīputra' (a familiar incident), parallel Pali, Udāna 4·4 (a *yakkha* speaks) *paṭibhāti maṃ samma imassa samaṇassa sīse pahāraṃ dātum ti* 'it seems good to me to give a blow on the head of this ascetic (BS *śramaṇa-*)'. From base *pauk-*:*puk-* 'to punch' with fist or 'strike' with dagger, with *pauḡ-*:*puḡ-* in Oss. I. *rāmp'uzyn, rāmp'yston* 'to pierce', O.Ind. Vedic *las-pūjant* 'needle' (*las-* 'cloth'). IE Pok. 828 *peuk, puḡ-*, Greek *περιπυκός* 'pointed', *πυγμαί* 'fist-fight', *πυκτης* 'boxer', Lat. *pugil* 'boxer', *pūgnare* 'fight'. Hence *hausū-* from **fra-puṣ-ya-*. See also *hoṣa-* 'finger', and KT IV 150.
hausū 'lack of appetite', Sid. 134r3-4 *yseri vanāṣṭā u ṣahe nerānīdā u hausū-v-i hame* 'his heart shakes and salivās issue and he loses appetite', BS *hrl-lāso 'rocakāḥ*, Tib. *mer-mer-po dan, kha-nas chu lhyun-ba dan yi-ga hchus-pa dan*. See *hūṣu*. Possibly **fra-uṣyāba-*, umlaut by anticipation of *-u-*.
hauso 'noise', Z 24·647 *aśsa haṃgārīndi ku ne nā hauso ya(n)i(nd)ā* 'they hold in the horses so that they make no noise'. From *vas-* 'make noise', present *vās-*, see s.v. *bāsa-*, hence **fra-vaxṣa-*, see BSOAS 23, 1960, 32, and *hoṣa-* 'singing bird'.
hauska- 'dry', see *huṣka-*.
hauskāra 'well-pounded', Sid. 100r1 *puṣṭarāna, haushārā hāmai, tta arve noka āraṇā* 'junipers, well-pounded barley, these medicaments must be ground fine'. No BS nor Tibetan text has so far been found. Possibly **hu-škāra-* to base (s)k(h)ar-, (s)k(h)r-am- 'to thresh', N.Pers. *xarman* (**xramana-*), Orm. *ṣramand* (**xramana-*), Parāčī *khamōr* (**xamarna-* < **xramana-*), Yidya *xurom, xurām* to Khowar *krom-*, Nūristāni Kati *kr'am-* 'to thresh', with Iran. *xram-*, O.Ind. *kram-* 'to stride out'; BS *krandita-* 'pounded, ground', Tib. *brduns* (*rdun-ba* 'strike, thresh, bray'). For *hau-*, see also *hanyuda-*=*huyuda-* 'easy'.

hausṭa- 'dried', *huṣṭa-*, see *hūṣ-*, *huṣ-*.
hausṭa 'a kind of vitriol', I 177, 60r2 *ysamyā hausṭa*, BS *kāsisa-* 'vitriol'. See s.v. *ysamyē*. Possibly **fra-aus-* 'burn out', whence a colour name, rather than *huṣṭa-* 'dried'.
hoṣṭa-, participle to *hoṣ-* 'carry off'.
hausde 'dries', see *hūṣ-*.
hausa, K 55, 17 bis r vertical in margin: to read (*tca*)*hausa* '14', below *ṣe* 'second'.
hausta- 'drawn, pulled', III 74·204-5 *rahā...aśām jsa haustā* 'chariot drawn by horses'. From *fra-vad-*, see s.v. *bāy-*:*bāsta-*.
-hausta- from **θrusta-*, see *harahusta-*.
hostā 'he could', see s.v. *kat-* 'be able'.
hauha-, *hāmha-* 'broad', see *hvāha-*.
hya 'own' from *hivya-*, *hiya-*, I 171, 86v1-2 *ciṃgām ttirīm* (*-iṃ=-ai*) *hya pira* 'leaves of the nimba-plant' (BS *nimba-*, *azadirachta indica*); II 100·235 *śkaśa hyi (=hiye) mvaiṣṭem* (*-em=-ai*) 'gift of a present' (Tib. *skyes*); K 19·222 *ttiyau hyai rri khaṇā*, =K 27·146 *ttiyau hiye re khaṇā* 'their veins must be opened'; II 99·199 *janavai hyai naumai* 'the name of the country' (BS *janapada-*); Manj. 257 *sahaica hai ṣve* 'hare's horns' (as an impossibility); Sid. 2v1 *harbiśām hye* (*hā*)*vaṃgārā* 'benefit to all' (but *hita-* could be concerned here). See *havya-*.
hyāysdā 'present', see *hālysdā-*.
-hriya-, participle to *-hrag-* see *halrtyai*, BS *careyam*, s.v. *hahraj-*.
hva 'of oneself, itself', repeated *hva hva* 'severally', see *hvātā*, *hvatu*.
hva 'spoken', from *hvata-*, participle to *hvan-*.
hva-khāṃdalaja 'of boar's tusk', I 141, 49r4 *hva-khāṃdalaja āstai* 'bone of a boar's tusk', BS *ārūka-* (**ārūka-*), which renders *āru-* 'boar' for the *āru-* of *ārūka-* 'medicinal plant', just as the plant *maṇḍūkī* is translated by *khuysaa-* 'frog' (I 179, 98v1). For *hva-* 'boar, hog', Av. *hu-* in Nīrangastān 114v9-10 *huṣ pārsō* 'pig' (dyadic, see above *pāsa-*), Oss. D. *xu, xui*, I. *xū, xūtā*, Zor.P. *hūk*, N.Pers. *xūk* (Sanglečī lw *xūg*, Waxī *xūg*). IE Pok. 1038-9 *sū-* 'boar, sow', O.Ind. *sūkara-*, Greek *ūs, ōūs*; Lat. *sū-s*, O.Engl. *sū, sugu*, O.Norse *sūr*, Celtic Welsh *hwch* (=Engl. *hog*), Let. *survens* 'farrow', Tokhara B *suwo*. See also *hva-* in *hvatarakinai*.
hvañ-, *hviñ-* 'speak', see *hvan-*.
hvañā- 'to be spoken', participle in *-ya-* to *hvan-* 'to speak'.
hvaḍa- 'eaten', to *hvar-* 'to eat'.
hvaḍa- 'food', see *hvar-*, *hviḍa-*.
hvaṃnau, see *hvatana-*.
hvaṇḍ-, see *hvand-*, s.v. *huvē, hvē* 'man'.
hvatana- 'Khotan', Z 23·4 *ne yvāre hvatana kari hvatanau dātu* 'the men of Khotan do not approve the dharma-doctrine in Khotan (Saka) language' (*-au* suffix of 'language', as Ossetic *-au*); gen. plur. Z 23·6 *hvatanañi* 'of men of Khotan'; Z 5·114 *hvatānā rre* 'Khotan king'; loc. sing. Z 5·114 *hvatāna-kṣira* 'in Khotan land'; SuvO. 3v6 *hvatānā kṣirna*; *hvatam-kṣiryau*; Z 23·372 *hvatānau byūttaimā* 'I translated into Khotan language', =Z 1·189 *hvanau byūttaimā*; III 4, 10r2 *hvaṃnye phari jsa* 'with Khotan speech'; II 72·18·1-2 *hvaṃna rrāda viṣkūrtta* 'of Viṣākīrti, king of Khotan'; III 60·44 *hvaṃnī hauna* 'in Khotan speech'; II 101·248 *hvaṃnau bauttai* 'he knows

Khotan speech'; v 273.1, 1-2 *hvani mistā rruṃdānu rr(e)* 'great king of kings of Khotan', v 273.2, 1 *hvani mistā rruṃdānu rre*; III 83.18 *hvaṃ kṣīra*; III 94.35a loc. sing. *hvanya kṣīra*, K 99.262-3 *hvana kṣīra*; III 121.11 *hvanya kṣīra*, BS *gaustana-deśa*, III 121.14 *hvanya kṣīra*, BS *gāmstana-deśa*; Sid. 103r4 *hvaṃno vī nāma* 'name in Khotan speech'; Sid. 103r3 *hvaṃno vī*, JS 2r1 *hvaṃno*. Found widely in Central Asia, Tib. *hu-ten*, *hu-den*, *huthen*, *you-then* (*h*, Tib. letter no. 23 of the syllabary); Chinese *ū-t'ien < jiu-d'ien* (K 1317.1; 1194.9); Khotan Saka script *yūttinā*, *yūttiyena*, *yūttiyaina*; Hūdūd al-'ālam *xutan*, Latin (medieval) *quotan*; at A.D. 641 local pronunciation Chinese *huan-na < xuān-nā*, hence the later Khotan Saka *hvaṃna*, K 99.1 (with radical 85); 647.1 *xuan-na < xuān-nā*; Sogd. Man. *ṣvōṇyk* (adjective). Tumšūq (ed. Konov) VI 6 *hvaṃane* and VIII b6 *hvaṃna* may also refer to Khotan; later history of Khotan in P. Pelliot, Notes on Marco Polo I, 408-25. Various proposals for connexion, but no indigenous gloss. Ethnic names have many origins, so that at present no proposal is certain. The name belongs to the tribe, to which *kṣīra* 'country' is added. A connexion with the name Kuśān *Huviṣka* and the adjective *hvāṣṭa* 'chiefest' may be worth consideration. The *ḍi* II 82.8 *ḍi vajjalaka* and *ḍi* II 82.91 *ḍi vijalada* (in an inferior text) may represent the Tibetan *Li* 'Khotan'.

hvataṃdā 'men', v 263, 89v2, BS G 37, 77a2 *tau puruṣau* 'these two men', with intrusive *-ta-*, to *hvgnud-*, see *hvoḡ* 'man'.

hvattarakinai 'made of pig-skin (?)', II 59.6 *hvattarakinai ūra-bada* 'a belt (*ūra-* 'belly'; *banda-* 'binding') of skin of the *hva*-hog'. See *hva-*, s.v. *hva-khāmdalaja*. To Av. *hu-*, Zor.P. *hūk* 'hog'. The second component *ttaraka-* could with intervocalic *-tta-* for *-da-* derive from *dar-* 'to tear; flay' (see s.v. *draiṣai*, Chinese *p'ī* (K 721.1) 'leather'). Note in a loan-word III 76.237 *kattalā bahyā* 'the tree *kadalī* (plantain), with variant *katalī*. To Greek δέπμα 'skin', δέππις 'flayed skin'.

hvatā 'of oneself, itself', later *hva*, BS *prthak*, v 117, 66r3-4 *śārāṇu cu nā pāṣkala hvatu hvatu śārāye kādāgānā dirye* 'what are their distinctions of the good things, severally, of good (and) bad action', BS *sukṛta-duṣkṛtānāṃ ca karmaṇāṃ yaḥ prthag-vidhaḥ*; Z 2.24 *hvatā hvatā ni pālsve distā* 'separately their ribs are visible'; Sid. 8r2 *hva hva*, Tib. *so-sor*; Sid. 104v5 *hva hva ṣe ṣe*, Tib. *so-sor-nas*, Sid. 124r1 *hva hva ṣe ṣe jsa hame*, BS *prthak*, Tib. *so-so-las gyur-pa dan*; III 42b4 *hva hva sā sā* 'severally one by one', K 154.48 *hva hva pajsam hūṛda* 'separately they give honour'. From *hva-* 'one's own', with adverbial (ablative) *-taḥ*, Av. *ṣvatō*, Sogd. Bud. *ṣvoty*, M.Parth. T. *wxd*, Zor.P. *ṣvat*, N.Pers. *ṣvad*, *xud*. O.Ind. *svayam* corresponds with different suffix. See cognates s.v. *hāya-*.

hvan- 'to speak', pres. *hvān-*, participle *hvata-*, passive *hvañ-*, Sid. 102r1 and K 7, 147v1 *hvañāre* 'are called', III 61.56 *hvañāre*, III 20, 3a2 *hvañāri*; 3 sing. v 340, 79v3 *hvānde* 'is called', BS G 37, 74b5 *ucyate*, Tib. *ṣes-bya-ba*; v 47, 12r5 *kalahārye*, *haṃdrūṣane hvāndā* 'dispute means quarrel', ibid. 12r4 and 6 *hvānde*; Sid. 106r5 *hvānde*, Tib. *bśad-de*; II 105.103 *hvāidai*; III 28, 38b3 *hvāide*, BS *ucyate* (also *-ā*, *-i*); future participle *hvañā-*, and *hvañāa-*,

v 160, 203a1 *maṃdrū hvāñā* 'a mantra-formula must be recited'; III 22, 10b1 *ṣā bodhisattva hvāñai* 'he must be called *bodhisattva*', BS *sa bodhisattva iti vaktavyaḥ*; active present *hvān-*, later *hūñ-*, v 334, 32r1 *hvāñindā* 'they say', BS G 37, 29a2 *āha* 'he spoke'; v 334, 32r2 *hvāñāte* 'he says', BS G 37, 29a3 *āha*; 2 sing. SuvO. 68r6 *hvāñā thu* 'speak you', BS *deseli* ('teach'); K 70, 5v1 *hūñidā*, = K 67.158 *hvāñimdi*, later 3 sing. *hvāñe*; 1 sing. v 157, 2b2 *hvāñumā*; K 136.883 *hvāñunne aysa*; 1 sing. K 4, 141r5 *aysu aña hvāñiñi* 'I may speak other things'; 2 plur. imperative, II 101.7 *hvāñāra*; 1 sing. Bcd 44v4 *hvāñū*, BS *stavāmi* ('I praise'); participle present, I 254, 198r5 *hvāñāṃdu*, BS *deṣyant-*; Bcd 55r4 fem. *hvāñāmcā*, BS *bhaṇāmāna-*; adjective *-āka-*, Manj. 381 *vaina hvāñāka apyāyau vī* 'without speaker in non-speech'; III 21, 6a1 *tāhīrau hvāñākāna* 'by one preaching correctly', BS *tathāgata-*; agent noun *-aa-*, *hvāñaa-* as second component, v 142, 13r1 *grata-hvāñai* 'preaching instruction', BS *śāstar-* ('teacher'); SuvO. 36r3 *dāta-hvāñō* 'speaker of the dharma-doctrine', BS *dharma-bhāṇaka-*; noun, Z 24.388 *hvāñāmatā*; v 334, 32r5 *hvāñāmate pyūṣḍe* 'he hears the sermons'; v 79, 149v1 *hvāñāmato pyūṣḍe* 'they hear the teaching'; II 104.94 *śāstra hvāñāma ṣṭai* 'it is preaching the technical text' (BS *śāstra-*); II 107.153 *hvāñāmāṇi vaska* 'for the sermons'; see separately *hvanaa-* 'something spoken'. Preterite, participle *hvata-*, *hvava-*, *hva*; 3 sing. v 69, 4r4 *hvate*, v 336, 35r1 *hvete*, v 340, 79v2 *hvetā*, v 331, 21v6 *hve*; 3 sing. fem. K 45.23 *tai hvā si*. . . 'so to him she said that'; 1 sing. v 147, 129a3 *aysu hvataimā*, v 262, DRo1, a3 *hvāitami*; 3 plur. (with *ide*) K 137.907 *hvāṃdā ide*; JS 38r3 *hvi* 'I spoke' (from **hviṃ* for *hveṃ*); III 61.46, 47 *dā bhava hveṃ* 'I preached the existence (= truth) of the dharma-doctrine'; 1 plur. II 102.13 *hvāṃdū* 'we spoke'; 2 plur. K 142.1045 *umi*. . . *hvāṃdā* 'you spoke'; 2 plur. fem. K 46.25-6 *heri vī māñadā hvāyā tta tta yanau* 'as you said, so I will act'; K 4, 141v3 *ka*. . . *hvatāndā vīro* 'if they had spoken'; with following pronoun, v 40, 63b3 *hvatū jsa nimḡṣyāñā jattai* 'according to the statement (*nva hvatā?*) it is to be rubbed with them, it heals'; with *hām-*, K 90.752 *hvata himye*, with *yan-*, v 141, 104a4 (*aysu ni*. . . *hvata yidēmā* 'I could not speak', K 5, 142v1 *hvatū yāḍaimā*; K 100, 271-2 *ca ttā nāma na hvava ṣṭe* 'whose name is not spoken'; Manj. 215 *hira cu hvava ne hāḍe ida*, = Z 5.70 *hāra cu hvatā ni hāḍe indī* 'things which are not spoken'; II 248, 20a1 *hva yuḍe* 'he had spoken'. Absolutive genitive, v 346v4 *ttātaye hvataye* 'this having been spoken', Tib. *de skad-ṣes bkah scal-pa dan*; v 80, 71r3 *hvatātye hvanaī*, = III 21, 7a2 *ttaye hvaye hvanaī* 'this having been said', BS *evam ukte*; III 24, 22a4 *ttaye hvayai hvanaī*; nominal, Sid. 137r4 *uskātta hvattye hīye kaṣe jsa bejsāñā* 'it must be poured over with the *kaṣāya*-decoction stated above', Tib. *snar bśad-pas nad-kyi sten-du klu-ba blugs-pa dan*. Infinitive, Z 5.7 *aysu hañjṣe hvīye* 'I intend to speak'; II 125.12 *pastai hvai* 'he deigned to speak'. Future participle to *hvān-*, v 113, 35v2 *hvāṣṭonāna hvāñāñā* 'it must be recited with honour', BS *śrotavya-* 'to be heard'; noun *hvāñā(a)-* 'speech', Manj. 329 *baiṣa hvāñā vī artha na bīde* 'in every utterance no meaning (BS *artha-*) exists'; v 49, 467r2 *kho aysu ttū*

hvaño darrona 'as I (spoke) that speech with boldness'. See also *patāhvāno* 'command'. From base *hvan-*: *hvata-*, Waxī *ṣān-ṣat* 'speak, say', elsewhere 'call, recite, read', Yazg. *ṣvan-ṣvant-* 'read, learn, recite', Av. *hvan-*, Zor.P. *ṣvān-*, *ṣvānd*, N.Pers. *ṣvān-*, *ṣvānd* 'call, read', Yidya lw *buxōn-*: *bixēd*. IE Pok 1046-7 *ṣyen-* 'to sound', O.Ind. *svānati*, *svānita-*, Lat. *sonō*, *sonāre*, Celtic O.Ír. *senn-*, O.Engl. *swinsian* 'sing', *swinn* 'song, music'.

hvana 'dream', see *hūna-*.

hvanaa- 'something spoken', III 21, 722 *ttye hvaye hvanai* 'this speech having been spoken', BS *evam ukte*, v 248, 2021 *ttu gyastā baysā hvi hvanai thya nāmā* 'they swiftly accepted this speech (sermon) of the *deva* Buddha', BS *bhagavato bhāṣitam abhyanandan*; v 79, 1522 *balysā hvi hvanau* (ā) *taudānde* 'they rejoiced at the Buddha's preaching'; K 143.1057 *gyastā baysā nara hamadā hvanau ātaudāmdā* 'the men indeed rejoiced at the *deva* Buddha's speech', v 248, 2021 *khu...ttu hvanai hva yude* 'when he had spoken this speech'; N 75.25 *jāne vājānata ve hvanai* 'the statement for the study of life', BS *āyur-veda-ṣūtreṇa*; K 4, 1412 *hvanai arthi* 'meaning of the preaching'; K 143.1057-8 *gyastā baysā haḍi ttū hvanau samāsyē* 'the *deva* Buddha however finished the sermon' (BS *samāsaya-*); Manj. 135 *nairāttama-hvanaina*, = Z 5.18 *nairāttma-hvanaina* 'by preaching about absence of self'.

hvanām 'assessor, inspector (?)', II 58, 69 *ttaka parauta cingām hvanām* 'these (are) the commands of the Chinese examiners'. (If Iranian from *hvan-* 'to speak', but possibly a Chinese title not identified (SDTV 104).) The stem may be *hvana-* or *hvanaa-*.

hvanainaa- 'fabulous', Z 5.3 *hvanaina āhau hambaste* 'he composed a fabulous narrative', see also Z 22.249 *āhvainā* 'fabulous things'.

hvand- 'man', Z 2.112 *kye va ju padajsu ysāysu harbiṣṣu bamhya huve* 'what man would burn all grass, trees'; Sid. 255 *hve*, Tib. *mi* ('man'), v 337, 366 *hve*, BS G 37, 33b4 *purusa-*; acc. sing. v 338, 36v4 *hvamdu*, BS G 37, 33b2 *satva-*; Z 2.77 *hvandū*; gen. plur. SuvP. 74r4 *hvandānū rre* 'king of men', BS *narendra-rāja*; IV 462 *paṃjem hvandāni* 'of five men', IV 582 *hvandā*; IV 392 *dvāse hvadā* 'of twelve men'; gen. sing. IV 55b2 *śe hvadye* 'of one man'; IV 33b1 *śe hvandye*; inst. plur. K 136-868 *hvandyaū, ahvandyaū* 'from men, non-men'; with suffixed pronoun, K 61, 412 *jastvā hvandā-t-ū jsa suha varāṣāre* 'they enjoy pleasures among *deva*-gods, among men (= **hvandvā*) therewith'; I 250, 33v2 *ttu hvandānu rrundu* 'the king of men', BS *manuṣya-rājānaṃ*, = v 108, 30v4; K 6, 146v3 read *hva(m)dye*; v 247, 17b4 *hvandāna sarawā* 'lions of men', BS *nara-siṃhālī*; loc. plur. v 301, 2r3 *hvanduvu ysamthu byehāte* 'he gets birth among men'; dialectal, v 262, 122 *hvadvu*. Adjective, v 384, 922 *hvandīnairana* 'human jewel', II 4.52 *hvandīnairana*; lost context, v 61, 16b5 *hvandīna yanāre*; -ya-suffix, *hviya-* 'human', SuvP. 72v1 *pyāya hviya* 'human welfare', BS *sampatti manuṣya-loke* ('welfare in the world of men'); II 106.143 *hviyai gai vira* 'on the human gati- (stage of life)'; Sid. 1095 *hvi svīdā* 'human milk', Tib. *bud-med-kyi nu-ṣo*, Sid. 1095 *hvi svīdāna*; K 15.138 *hvi rū jsa* 'with human form', = K 32.36 *hvi rūnd* = K

23.83 *hū rū jsa*; v 129, 324 *hviya ysamtha* 'human births'; K 61, 41v1 *hvi ysamtha rūyide* 'they lose human birth', Manj. 115 *hvi ysatha*; K 41.57 *kimalai hvi*: 'human head' = K 44.175-6. Compound, v 41, 56v3 *caṇḍāla hvanda-jsanā ttāte* 'caṇḍāla outcastes, man-slayers, thieves'; as second component, I 250, 21421 *vasutyaū tvatare-hvegyau āysda|||* ' (with divine eyes) pure super-human guarding', BS *divyena cakṣuṣā viśuddhena atikrānta-manuṣyakeṇa vyavalokayiyāma*. Note also Manj. 77 *hvi* 'man': *ttāme sa khu hvi ayula ujāḍiṣa js(ā) hadara satva* 'just as a man throws an iron ball (BS *ayo-guḷa-*) to another being' (here *uysdi-* 'throw' with -j- for ṣ). With intrusive -ta- v 263, 89v2 *hvatamdā* 'men', BS G 37, 7722 *tau puruṣau* ('the two men'), where -ta- has archaistically been put in place of the subscript hook. See also *hviyaṣaa-* below. From **auśavant-* 'mortal' with Av. *aośah-vant-*, Aogamadaēē 58 *aośanuhatam maṣyānam* 'of mortal mortals', glossed by Zor.P. *ōṣ(ō)-mand*; Dd 36.80 *frāhist ṣōṣmandān mīrēnd* 'mostly the mortals die'; ibid. *ōṣōmand*. Hence **hvand-* < *auśavant-* with -uv- as in *gguvn-* 'ear', *gva-* < **gauṣa-*. Pašto *ṣawai* 'person' < **uśavant* < **auśavant-*, Balōči *p'ōṣinday* 'human being' **pa(ti)-auśavanta-ka-*. See *auś-* s.v. *nāṣga-*. Note also Pindaros, Pythian 5.3 βροτῆσιος ἀνὴρ 'mortal man'.

hvar- 'sister', SuvO. 3v5 (gen. plur.) *hvarānu* 'of sisters', N 164.7 *hvari*; with -ka-, N 163.24 *hvarakyau*, N 164.10 *hvarakyau*, JS 39v4 *hvarakyā*, II 43.21 *payāva hvarakā* 'germane sisters', in a letter, III 132.13 *hvaraki*, ibid. 12 *hvarakq*; K 33.55 nom. plur. *hvarāka*; voc. plur. *hvarakyā*, = K 16.166 *hvaraka*, voc. plur. *hvarakyau*, = K 24.106 *hvaura*, 107 voc. plur. *hvarakyā*; v 252.845 *hvarakyāni brrātārāni jsa* 'with sisters, brothers'. From **hvahar-*, **hvāhara-*, *hvahr-* > *hvar-*, to Av. *xvanhar-*, Zor.P. *hvāhar*, N.Pers. *ṣvāhar*, Sogd. Bud. *γw'r*, plur. *γw'r'yšk*, M.Parth.T. *wx'r*, M.Pers.T. *xw'r*, Balōči *gwahār*, *gwāhar*, *gōhār*, *gwār*, Oss. D. *xūārā*, I. *xo*, plur. *xotā*, D. *xūāri furt*, I. *xūārāyrt* 'sister's son'; D. (Pam. 2.73.16) *xuar iurst āma xuar āvdesān*, Russian translation *delēz sestra i otkaz sestra* 'participation of sister and rejection of sister'; Pašto *xor*, Orm. *xwār*, Parāči *xī*, Yidya *ixō*, *ixiko*, Sangleči *yoxōai*, Waxī *ṣūi*, *Ṣuyī yax*, Yazg. *ṣvarg*. IE Pok. 1051 *ṣyesor-*, Greek *ῥορ*, plur. *ῥορῆς* 'relatives', Lat. *soror*, Celtic O.Ír. *siur*, Welsh *chwær*, Got. *swistar*, O.Engl. *sweostor*, O.Pruss. *swestro*, Lit. *sesuō*, gen. *seseṛs*, O.Slav. *sestra*, Tokhara B *ṣer*, A *ṣar*.

hvar- 'to eat', *hvar-y-* > *hvīr-*, III 123.49 *khāysa hvara* 'eat (2 sing.) the food', BS *bhakatta būja* (= *bhaktam bhunja*); v 343, 85v2 *hvarindā* 'they eat', BS G 37, 8023 *bhunjanti*, 1 sing. Z 4.50 *hvarimi*, 3 sing. *hviḍā*, Z 2.26 *beitiṇo khāysu ne hviḍā* 'he does not eat poisonous food', 3 sing. optative, Z 13.93 *rruso hvira* 'he would eat barley'; Sid. 103v1 *hviḍai* 'he eats', Tib. *zos-te*; II 130b8 *gaula hvira* 'would eat molasses' (BS *guḍa-*); preterite *hvada-*, 3 sing. Z 13.95 *hvade vātāya* 'he had eaten'; Z 2.24 *hvadāndi* 'they ate', 3 sing. fem. III 73.182 *hvadā* 'she ate'; participle future, Sid. 9r1 *ni hvarāñā* 'it must not be eaten', BS *tyājya-*, Tib. *mi bzah*; Sid. 106r4 *hvarāñā*, Tib. *zos-na yan*; *hvera-* 'to be eaten', Sid. 9r1 *ni hverai* 'is not to be eaten', BS *tyajyāt*, Tib. *mi bzah* (**hvārya-*

ka-). Infinitive, Z 11:55 *ce bāso heḍā bilsamggānu hviḍe* 'who at a *bāsa*-shrine (=BS *stūpa*-, and *caitya*-) gives to eat to the *blūkṣusamghas*' (but *hviḍe* may here be noun acc. plural); JS 17v2 *cu āṣṭā puraka hvarā vrrāghraja striya* 'the female tigress who was about to devour the young ones'. Noun, Sid. 104v4 *hvarāme jsai, ysīdai āchai hame* 'from eating (the earth) the yellow disease attacks him', BS *niṣevanāt*. . . *pāṇḍurogaḥ*, Tib. *zos-pa-las skya-rbab-kyi nad-du hgyur-te*. Adjective, Z 24:42 *ka ysojse iyā ka cūi hamatā ne hvirā* 'if it may be tasty, if (it may be) what is in itself not edible' (**hvarya*-). For *hvera*- 'sweet', see below. See separately *hviḍa*- 'food', *hvāra*- 'food'. As second component -*hvarāna*-, III 49:33 *gūṣṭā-hvarānā* 'flesh-eating', for this -*āna*- see also *mauta-varāhānā* 'selling liquor'. Participle *hvaḍa*- as noun, Sid. 125v1 *hvaḍvā khaṣṭvā* 'in foods (and) beverages', Tib. *bzas dan skom*; III 114, 5v2 *hvaḍvā khaṣṭā* 'food (and) drink'. From base *hvar*-, Av. *xvar*-, Zor.P. *xvar*-, *xvarlan*, *xvarišn* 'eating', *xvārišn* 'drinking', *xvārbār* 'food' (M.Pers.T. *xw*"r w b'r); N.Pers. *xvardan*, *xurdan*, M.Parth.T. *wxr*-, *wxrd*, *wxrdyg* 'food', *xwrn*, *wxrn* 'banquet', M.Pers.T. *xwr*-, *xwrd*, *xwrdn*, Sogd. Bud. *γwr*-, *γwyrty*; *γwrt* 'food', *γw'r* 'drink', Oss. D. *xūdrun*, *xūārd*, I. *xāryn*, *xord*, *xārd* 'eat', D. *xūarun*, *xurst* 'to irrigate', D. *don-xuarug*, *don-xuārug*, *donxuār*, I. *doxxār* 'irrigation'; Baloči *warag*, *wārta* 'eat', Pašto *xwaṭel*, Yaṣn. *xwar*-, *wxar*, *xworta*, Orm. *xr*-, Parāči, *xar*-, *xār*-, Šuynī *xar*-, Yidya *xoar*-, Sanglēcī *xwār*-, Parāči *xūṛō* 'eating'. Ambiguous either IE *suer*- or *suel*-, for *hvar*- 'take, consume, eat' note O.Ind. *āhāra* 'taking; food' (*harati* 'takes away'), Nūristāni Aškun *yū*- 'to eat', to O.Ind. *yu*- 'take hold of' (G. Morgenstierne, NTS 2, 286). IE Pok. 1045 *suel*- 'swallow' suits 'drinking', but not 'solid food'. Possibly two bases have coalesced 'to take' and 'to drink', whence causative 'make to drink, irrigate, (like Greek πινέω) in Zor.P. *xvar*- 'eat, drink', *xvār*- 'to drink, to irrigate'; Oss. D. *xūdrun* 'eat', *xūarun* 'to irrigate' (see Zoroastrian Problems 99, fn. 5); note also Zor.P. *drwvist-xvārtār* 'keeping healthy', *xvārtakūh* 'taking possession'. See *hvarāka*-.

hvar- 'to agree', II 68:143a7 *cvaṇi pā hvaḍāṇda starrā niṣānā ye ī* 'what with me you agreed, would have had to be placed as a covering'. See *hvara*.

hvara 'suitable (?)', II 86:39 *hvarā-gidrī* 'having proper faculties' (BS *indriya*-); III 137:20-1 *harabeṣe hira hvara cī hamāre* 'all proper things which occur'. See s.v. *hvarandaa*- 'proper, right'.

-*hvarr*-, see *nihvarr*-.

hvarra-, *hvara*- (see also *hvera*-), v 116, 66r3 *hvarra u māsta ca vara kṣira hiyāra vāta paḍā* 'sweet and large fruits which were formerly in the country there', BS *madhurāni mahānti ca phalāni viṣayeṣu hi*; Sid. 4v3 *cu šilīṣā ṣṭi ṣṭi hvarā u šūrā u tcārbaḥ u garḥhā u cihajṣā* 'what is phlegm (BS *śleṣman*-), that is sweet and saline and fatty and heavy and sticky', BS *madhuro lavaṇaḥ snigdho guruḥ śleṣmā-oti-picchūlalaḥ*, Tib. *bad-kan ni mvar-ba dan, lan-čhvali ro bro-ba dan, hjam-pa dan lči-ba dan šin-tu hbyil-baho*; JS 10v1 *aysmu hvarrā* 'sweet mind'; JS 37r2 *ysaujsq hvare* 'savoury sweetness' (-e < -atātī-); Manj. 414 *bīnāna aṣkustai ṣṭāna pīhyāda ramanī hvara*

'music untouched bear out delightful, sweet'. Also *hvera*-, Sid. 16r2 *hverā*, BS *madhura*, Tib. *mvar-ba* ('sweet'), see below. With negative *a->ā-* (before two consonants) *āhvaraa*-, Sid. 9r4 *mau āstaṇna āhvaryau raysyo jsa* 'with sour (not-sweet) tastes of liquor and the rest'; fem. Sid. 4v2 *āhvarra*, see above. From base *hvar*-, with increment -*z*- (IE *ǵ*, *ǵh*) in Av. *xvarzista*- 'sweetest', Zor.P. *xvarzist*, N.Pers. *xvālidan* 'to taste' (*rz>rd>l*), Armen. lw *axorš* 'sweet', Pašto *xōš* fem. *xwaṣa*, Orm. *xwaš*, *xwašr*, Waxī *xūšg*, Iškāšmī *xāšok*, Sarikolī *xeg*, *xtyig*, Šuynī *xīš*, Baloči *awarā* 'pleasant'. The form *hvarra*- may derive from **hvarna*- or **hvarša*-; the form *hvera*- is from **hvār*-ya- rather than **hvārnya*-, note *ysirra*- 'gold' < *zaranya*-. Oss. D. *xūārz*, I. *xorz*, *xārzā* 'good' may be rather **hu-varza*- 'working well'. Compound, see *hvarināu*.

hvaramciṇā 'turning to the right (in reverence)', v 331, 21v1-2 *gyastā balysā hvaramciṇā tvaṇdanu tsute* 'having performed the right-hand perambulation', BS G 37, 18b4 *pradaḥṣiṇī-kṛtya*; Bcd 47v2 *hvaramciṇā*, BS *pradaḥṣiṇu*; v 133a5 *gyastā balysā hvaramciṇā tvaṇdanu tsute*; III 21, 5a3 *drrai tcira hvaramciṇā tvaṇdanā tsuāṇḍā*, BS *triṣ-pradaḥṣiṇī-kṛtya* 'having thrice turned to the right'; III 26, 29b1 *hvaramciṇā tvaṇdanā tsuāṇā* 'it is necessary to turn to the right in reverence', BS *pradaḥṣiṇīyaṣ ca*; Z 24:194 *hvaramciṇī*. From *hvarandaa*- 'right hand', with -*iṇā*-, see also *uysdvyānciṇā* 'expelling', BS *pratīṣedhana*.

hvarandaa- 'right side, right band', K 142:1042 *hvaradau*, Tib. *g-yas* 'right', in the passage *hvaradau ysarra-gūnā bāysu haraṣṭe* 'he stretched out his right gold-coloured arm', Tib. *phyag g-yas-pa gser-gyi kha-dog-čan brkyan-nas*; III 130:14-6 *hvarandai* 'right' beside *syandai* 'left'; K 145, 2v3 *hvaramde dastā* 'right hand'; v 382, 4b4 *hvarandau ysānū śamḍya vāstāte* 'he placed his right knee upon the ground'; v 381, 3b5, =v 332, 24v5 *hvarandai hālai* 'right region', BS G 37, 21b7 *daḥṣiṇasyāṇi diṣi*; compound, II 74:34 *pūṇḍa hvarandā-vīrai imḍrā* (BS *indriya*-) *jsā bijīṣṭā hvāṣṭā ye* 'he was meritorious, working dexterously (*kīra*-), possessed of faculties, chiefest'. From base *hvar*- 'be fit', N.Pers. *xvarand*, *xvarā* 'suitable', *bar xvardan*, *dar xvardan* 'to suit'; Oss. D. *xūar*, I. *xor* 'suitable for', as second component; Sogd. Bud. *γwr'nt*, *γw'rnt*, *γw'r'nt* 'right (hand)', Chr. *xwrnt*, *xw'rnt*, *xw'rnt*; Orm. *xwarinca*, *xurēncō*, *xulenco* 'right hand'. See also *hvara*- 'proper, fit', to IE *suer*-, see Pok. 1049.

hvarāka- 'taker, seizer', v 89, 17r3 *vīna padimākā paysānāki buvāhi tsūki hvarāki* 'without maker, knower (dyadic), migrator, taker', in describing the self as non-existent (the *nairātmya*- theory); parallel to Z 5:70 *vajṣākā padimākā paysānākū tsūkā* 'seer, maker, knower, migrator', and K 69:227 *ṣūhyāki niṣṭi padimāki ā* 'maker is not nor creator'; Z 12:38 and Z 24:649 *nāsāka*- 'taker', here equivalent to *hvarāka*-; Manj. 216 *podimāka ātma vejsyāka paysānāka tsūka ra jsāna (ra jsāna* 'also'); Manj. 204 *nāsākū aysmwa* 'the taker and the mind'. The BS terms are *kāra*-, Tib. *byed-po-po*, *vedaka*-, Tib. *rig-pa-po*, *jānaka*-, *ājānaka*-, Tib. *śes-pa-po*. See also *hvarāka*- 'robber'.

hvarāka- 'robber (?)', II 84:8-9 *mahe jsām maṃ drrai pacaḍa hiysda hvarāka hau-pari-paṃjsāsā yahi:maḥha: hvaṇḍā štū(re)* 'we are here indeed of three sorts; robbers, 57 *yaṃmalīq* men are here'. Here *hvarāku-* 'taker' is dyadic with Turkish *yaṃmalīq*, from *yaṃna* 'plundering'. An uncertain context is found in II 109:88-6 *khu maṃ diluka hvaṇḍā pārīsimdā hvarāka āvā vā muṣḍā hstā* 'when here the few men decrease, robbers have come; here the favour (donation) comes'; II 108:2 *cu haupari-paṃjsāsā hvarāka ami štīrau* 'who are the 57 robbers, you might be'. For cognates see s.v. *hvar-* 'to eat', originally 'to take'; Av. *axvarəta* is glossed by Zor.P. *agrīft* 'not seized; which cannot be seized'. See below *hvāra-* 'rapax'.

hvari-nau 'sweet-sounding', K 49:4:3 *hvari-nau bināñā* 'sweet-sounding music' from *hvarra-* 'sweet', and **nādu-* > *-nau* 'sound', to base *nad-*, see *nāya-*, *panāy-*.

hvala 'covering (?)', II 77:34 *u sā-m kaiṇa hvala u sā jsā pvaica* 'and for them one *hvala*-covering and also one *pvaica*-covering'; II 78:59 *pātca būhara barsa hvala kū-ḍaudū haṣṭā mūra* 'then we gave to Boyra-bars a covering worth (sc. *ūra* 'value') 80 *mūrā*-coins'. Boyra-bars Turkish name made of *boyra* 'he-camel' and *bars* 'tiger'. From the base *hvar-d-* 'to fit' (see *hvara-* 'fitting'), or possibly to IE Pok. 1139-40 *uel-*, 1145 *uel-k-* 'draw on' or Pok. 1160 *uer-* 'cover' (see *vrīś-* in *havrīś-* 'doff'), with secondary *h-*, as in *hwāṣṣa-* 'herb'.

hvaśā 'juice from meat', I 147, 5715 *paṣṭiña hvaśā drrai ṣaṃga ūca jsa pāchai* 'juice of sheep's flesh is to be boiled with three *ṣaṃga*-measures of water'; I 157, 68v4 *paṣṭiña hvaśā, ṣa hahvāñā drim (-im = -ai) ṣaṃga uca jsa pāchai* 'sheep's flesh, that is to be pressed, to be boiled with three *ṣaṃga*-measures of water', BS *māṃsa-rasa-*; I 163, 78v1 *būysṭiña hvaśā hahvāñā dva ṣaṃga uca jsa pāchīm (-im = -ai)* 'goat's flesh is to be pressed, it is to be boiled with two *ṣaṃga*-measures of water', BS *chāga-māṃsa-kaṣāyaka-*; I 169, 84v1 *būysṭiña hvaśā hahvāñā dva ṣaṃga uca jsa jsāñāñā* 'goat's flesh is to be pressed, it is to be boiled with two *ṣaṃga*-measures of water', BS *chāga-māṃsa-rasa-*. Possibly **hu-aśyāka-* 'good food', from *as-* 'to eat' (see s.v. *śidr*), N.Pers. *āš* 'meat, soup, gruel, pottage', *āš-paz* 'cook', *āš-xānah* 'eating-house', from **axša-* base *as-* 'to eat'. See *hvaṣṭ* 'food'. A Turkish *aša-* 'to eat' is reported in Turfan Turkish, Researchers in Altaic languages 1975, 208.

hvaṣṭi 'to beat', infinitive to *hvaḥ-*: *hvasta-* (see s.v. *hvaittā*), IV 7v5-6 *haṃḍara āṣṭrya paṣṭi bani u paṣṭi hvaṣṭi* 'the other teachers (BS *ācārya-*) he ordered to bind and he ordered to beat' (note SuvP. 71r4 *basta...* *hvasta*).

hvaṣṭi 'first', Sid. 131v1-2 *ttye paḍā hvaṣṭi, śeḥṣāṃ neṣāṃ, lokṣāṃ arvāṃ jsa krra yenāñā* 'first, removal of the phlegm (BS *śleṣman-*), treatment must be made with rough medicaments', BS *sarvai rūkṣaḥ kramāḥ kāryas tatra ādau kapha-nāṣanaḥ*, Tib. *de-la ni thog-mar bad-kau sel-bahi sman rēub-bo-čog-gi člo-ga byas-la*. Hence *ttye paḍā hvaṣṭi* = BS *tatra ādau* 'at this beginning', = Tib. *de-la ni thog-mar*, which indicates a dyadic *paḍā hvaṣṭi*. Since it is hardly to be read *hva ṣte* or *hva štā* 'it has been stated', the word *hvaṣṭi* may be a palatalized

hvaṣṭa-, with suffix *-ya-*, for 'first'. See *hvaṣṭa-* and s.v. *brū*.

hvaṣṭi 'a food', III 117r01 *paiḥa paṃna : hauṣa hūlām pvaishka hvaṣṭi pūraka* (list of foods), from **hu-aṣṭya-* to N.Pers. *āš* 'meat, soup, gruel' (see s.v. *hvaśā* 'broth') from **axṣṭya-*, base *as-* 'to eat'. Cognates s.v. *śidr*.

hvaṣṭa- 'first (?)', III 41a2 (<pa>ḍā *hvaṣṭā biṣṭūnya vara spyē viṣṭāñā* (sacrificial, BS *bali*-text) 'first (dyadic) all kinds of flowers must be placed there'; V 152, 160a2 *|||hvaṣṭā sījindī harbiṣṣā kē(ra)* 'first they learn it; all the *karma*-acts...'. From *frav-*: *fru-* (see *brū*, *brumbāte*) with *hu-* (as *ha-* <*fra-*>), hence **fraviṣṭu-* 'first' > **havaṣṭa-* > *hvaṣṭa-* (for *hv-* note also *hvāha-* 'wide' **frapātha-*, if not **hu-pātha-*). From **fraviṣṭya* can derive *hvaṣṭi* dyadic with *paḍā* (see for *-iṣṭya-*, Av. *zaviṣṭya-* 'swiftest').

hvasta- 'beaten', participle to *hvaḥ-* (see s.v. *hvaittā*), SuvP. 71r4 *cu tti cu vā basta cu hvasta, haṃṭharkvā vyaysaṇa ṣṭāre* 'who are these who are bound, who beaten, in troubles; in ruin', BS *ye tādītā bandhana-baddha-piḍītā vividheṣu vyasaneṣu ca saṃsthitāni*, as IV 7v5-6 *paṣṭi bani u paṣṭi hvaṣṭi* 'he ordered to bind and beat'; 'beat (drum)', K 25:123 *kūsa hvastāda*, = K 17:188, = K 34:74 *kūsa hvastāṃdī* 'they beat the drums'; V 66:8a *pajsa ṣaṇḍya hvasta* 'beat strongly on the ground'; III 75:233 *ṣai nāṣṭā ṣaṇḍya hvaste* 'he struck him down to the ground', III 67:58 *hoṃgrautta ṣaṇḍya hvaste* 'he lifted him up, he struck him to the ground'; III 66:34 *ṣaṇḍā hvaste* 'he beat on the ground'; K 42:117 *kṣipalai hvaste* 'he struck him a blow'; III 67:53-4 *na paysaṇḍāṃdā hvastāna parya tti khu āta haṃḍā garāṃ* 'they did not know (they had) escaped from the stroke; so when they came into the mountains (?)'. See cognates s.v. the present *hvaittā*. Possibly *gara-* 'the people Gara-'.

hvasta- 'coloured', III 38:35-6 *cha-hvasta pākū gesaca* 'feet colour-stained and (-ā) whirling', = III 47:54 *charrvana pā u gesaca* = (K III 35:37, = III 40:11-2 *śair-chā hvū pā u gaisamcā*. Hence *cha* 'appearance, complexion' (BS *varṇa-*), with *hvasta* = *rrvana* = *śair-* (see above), possibly **hvarsta-* > *hvasta-* to *hvar-* 'to colour', see cognates s.v. *hvarāka-*.

hvā- 'both', see Z 24:496 *hvā-daṣṭā* 'with both hands', and above *hū-duva* 'both'.

hvā 'dried', Sid. 128v3 *guṣṭa u ghā, hvā mase muse haṃṭhrra-jṇudā ma ā ā nūṣṭjṇudā* 'the flesh and bone, dried, are drawn together greatly, as if wrapped', BS *śoṣād veṣṭana-*, Tib. *sa skam-pa dan, drag-tu bčir-ba hdra-bar na-ba rnam yin-uo* (bčir 'press'). From base *hau-*, *hu-*, with *-ā-*, *hvā-* 'to dry', here *hvāta-* (Tib. *skam-pa*). See cognates s.v. *hūṣ-*, *huṣka-*, *hyāñ-*, *hvās-*.

hvāñ- 'speak', see s.v. *hvan-*.

hyāñ- 'to dry', SuvO. 27v5 *śāma-lovyāuu dukhānu kvāñākā* 'drier up of the woes of Yama's world', BS *yana-loka-duḥkha-ṣaṃśoṣakaḥ*; with *pa-*, SuvP. 69v2 *pahvāñari* (for *-āri*) in the passage *beṣa ysira vegaste pahvāñari biṣṇa* 'the fierce violent (BS *vega-*) whirlpools are wholly dried up', BS *arṇavaṇi parama-karkaṣa-caṇḍa-vegāṇi saṃśuṣyate*. With *hvaiñ-*, Sid. 11r4-5 *jsahera pi hivi āchai hvaiñe*, = V 320:99 *hveññe*, BS *medo-viśoṣaṇa-*, Tib. *chil rgyas-pahi nad skems*; Sid. 149v2 *pajsañā u hvaiñāñā u kvāñā* 'to be cooked and dried and ground up' (BS *koṭaya-*),

Tib. *bčos-la skams-pahi phye-mas*; Sid. 149v3 *paher-āñā u hvaiñāñā* 'to be steeped and to be dried'; Sid. 149v4 *hvaiñāñā u tciñā niśāñā* 'to be dried and put into the eye'; Tib. *bskams-pas mig bskus-na yaṃ*; I 147, 56v1 *dasau jūna ganīhāñā u hvaiñāñā* 'to be moistened ten times and to be dried', BS *bāvayetta* (= *bhāvayet*). With *pa-*, II 104.73 *drraiṣṭīyīmai pāttāla pahvaiñāñā* 'the drier up of the underworld (BS *pātāla-*) of heresies' (BS *drṣṭigata-*). From base *hau-*: *hu-* 'to dry' see above *hūṣ-*, *huṣka-*, beside *hwā* < **hwāta-* 'dried'; hence **huṣānya-* causative.

hvāṇa- 'eloquent (?)', II 54.25 *hwāra hvāñā vicakṣa* (BS *vicakṣaṇa-*) *edrrām jsa sūrā* 'bold (rapacious), eloquent, intelligent, with his faculties, valiant'. To *hvan-*.

hwāta- 'well-winnowed', Z 24.520, from **hu-wāta-* to base *vān-* 'toss', see *vāñite*.

hwāta- 'grass', III 73.185; 186, see *hvāṣṣa-*.

**hwāta-*, *hwā* 'dried', Tib. *skam-pa*, see *hwā*.

hwātātā 'width', v 19.5.2 *hwātātā āṇ mūrā hamī*|||. See *hwāha-*.

hv(ā)tte 'width', v 22.19.3 ||| *himya nausi chā u hv(ā)tte saṃdā himya*... 'amounted to nineteen feet and in width the land amounted to...'. See *hwāha-*.

hvā-daṣṭā 'with both hands', Z 24.496 *hvā-daṣṭā nāte ysurre jsa tīyā patharku arahamdu jsiñdi* 'with both hands in fury then he took the bar, he kills the devotee' (BS *arhant-*). See *hū-duva* 'both', Oss. D. *xube-dzästāj* 'with both hands'.

hvāna 'near, along (?)', II 56.11-2 *sakhārma va tcaura hvāna ttāja auva karānā* 'four monasteries there, near the river, village quarters'; II 56.15 *vara tte hvānā ttāje auva karānā* 'there, near the river, village quarters' (translation SDTV 72). Possibly **fravāna-* 'being in front', from *frav-*, see *brū* and *hvaṣṭā* 'first', with *-āna-* as in **madyāna-* > *myāna-* 'central'. The traveller observes *saṃghārāmas* at several points of his journey.

hvāna 'talk (?)', Manj. 80 *ysūrya jaḍa brīya kīdeṣa cu ra bahau diḍāe hvāna* 'anger, folly, passion (= BS *dveṣa-moha-rāga-*), the *kṛṣṇa*-afflictions, and what is the contempt (?), degrading (*dīra-* 'low'), (evil) talk'. See also *patāhvānā-*, *pahvānā* 'command'. From base *hvan-* 'speak'.

hvāne 'width', v 1.92.5 *dva tsūna hvāne* 'two inches in width'. See *hwāte*, *hwāha-*.

hvāysīma 'born together', Sid. 135r4 *apīye guṣṭe jsa haṃtsa hvāysīma hverai*, Tib. *sa snum-bag chun-ba dan lhan-čig-tu bzaha*, BS ... *sarvam evedaṃ prayoktavyaṃ cikitsitaṃ*. Here *hvāysīma*, Tib. *lhan-čig-tu* 'together'. Possibly *hvā-* 'both' (as in *hvā-daṣṭā* 'with both hands' and *hvālai* 'both') with *-ysīma-* from **zanmya-* 'birth' from *zan-*.

hvāra- 'food; eating', II 87.51 *sara hvāra sara khāṣṭā* 'good food, good drink'; ibid. 54 *khaysnā hvāra* 'drinking, eating'; JS 24v4 *ysāysa hīyāra chaka bāgara hvāra anattāgā nāma sarrau datā rre* '(being) the lion named *Anantānga* king of beasts, eating (as an ascetic) grass, fruit, buds, leaves'. See cognates s.v. *hvar-* 'to eat'.

hvāra- 'bold', II 85.15-6 *vegasti hvāri diraijsa* 'violent (BS *vega-*), bold, audacious'; II 54, 25 *hvārā hvāñā vicakṣa* (BS *vicakṣaṇa-*) *edrrām jsa sūrā* 'bold, eloquent, intelli-

gent, with (all) faculties, valiant' (BS *sūra-*), translation SDTV 69 to be changed. From base *hvar-* 'to seize', hence *hvāra-* 'rapacious, raptor', see above *hvarāka-* 'robber'.

hvārakā- 'sister', see s.v. *hvar-*.

hvāraka- 'colourer, painter', v 149, 3b5 ||| *o hvāraka o pīsa o pīsa (nu biṣṭa?)* 'or colourers or painter or painters' (pupils)', from the context of the *pīsa-*. From base *hvar-*, Oss. D. *xūarun*, *xurst* 'to colour', *xūarān* 'colour', I. *axoryn*, *axurst*, *axūrsyn*, *axūrst* 'be coloured', *axorān* 'colour'; Sogd. Bud. (SCE 23) *ptywrk'-čm'k* 'with darkened eyes' (painted with collyrium), translates Chinese 'black', Man. *xwrn-ptxwrk-ḥndyt* (**xvarana-pati-xvaraka-dandēt*) 'with teeth painted dark with dark colour' (*xwrn* 'colour', as Oss. D. *xuarān*), see the L. R. Palmer Festschrift 1976, 1-3; the first component of the toponym *Hvāra-zmi-* is *hvāra-* 'dark, red or black' in allusion to its soil name, as Turkish *qara qum* 'black sand' west of the *Amu-darya* (Oxus) and *qizil qum* 'red sand' on the east. The IE *suer-* 'to colour dark' is cited with increments under Pok. 1052 *syordo-s*.

hyāre 'they dry', II 71.5, SDTV 74, see *hūṣ-*, *huṣka-*; rather than base *auṣ-* 'to die', see s.v. *nāṣa-*.

hvālai 'both, together', Manj. 67 *akṣārmañña apakṣarāttai dasta hvāle dvī hīsa dūṣarāṣṭi* 'shame, modesty are seen, both, two, greed, immorality' (BS *duṣṣīla-*); Manj. 74-5 *jeḍi naumana paḍauysa rāga tveṣa* (BS *rāga-dveṣa-*) *hvālai dva* 'first in name ignorance (BS *jaḍa-*, here = *moha-*), both the two (others) passion (and) hatred'; K 67.165 *tye paṇḍa hvālai kaṣṭa* 'its path (the *ārya-mārga-*) is connected with both (*parama-artha-* and *saṃskāra-*)', = K 70, 6v2 *tye pada hvālai kaṣṭa*, dyadic, as *hū-duva*; III 79.15-6 *hūṣā gala ttaudā herā hvālai kauṣḍau* 'iron sparks (?)', hot ashes (?), both from the caverns', III 80.22-3 *mista ttraikhye gvagye baygā hvālai phyasṭe* 'great peaks (BS *tikṣṇa-*), compact hills, both brilliant'; v 310, viir4 *u hvālainai bārai paraphā jsa biysīyauḍā* 'and both (*hvālaina*) of him they seized, the riding beast with the harness'. For *-lai* note *sālai*, *tālai*, *hālai*. Otherwise *-la-* in *sūla* 'alone', *sūlaka-*, *saulaka-*. For *hvā-* see *hvā-daṣṭā*, *hū-duva*, from older *ubā-* 'both'.

hvāṣṣa- 'plant, herb', *hvāṣa-*, *hvāta-*, Z 2.14 *kye pulske khāysā kye hvāṣṣā* 'of some (of the ascetics) the food is excrement, of some grass'; parallel Pali *tīṇa-bhakkha-*; Z 22.117 *buṣṣānei hvāṣṣā* 'scented herb'; Sid. 9r4 *māsta hvāṣe*, BS *sāka-* 'vegetable', Tib. *ldum dan rdad dan*; Sid. 17v3 *hvāṣām pūharām hīya piṣkece* 'chapter of herbs, vegetables', Tib. *ldum dan snod-kyi bye-brag*, Sid. 17v3 *haryāsa-sāne hvāṣa*, BS *kācamāci*, Sid. 9r5 *hvāṣa sāñje*, BS *kācamāci-* 'solanum nigrum, garden nightshade'; Sid. 20r2 *ūtca...hvāṣā jsa bijautta* 'water polluted by vegetation', BS *sevāla-dūṣita-*, Tib. *ña-čig yod-de* (*ña-lcib*s, BS *śephala-*, *śaivala-*); of fodder, of the asses contrasted with *aṣpara* 'lucerne' of the horses, III 73.192; 74.193, 197 *hvāṣā*; 74.196 *hvāṣa*; 73, 185-6 *hvāta* (like *māta* 'fly, bee' from *maxṣī-*); Sid. 17v4 *śaśvāñje hvāṣe* 'mustard plant', BS *sārṣapa-*, Tib. *yums-kar-gyi lo-ma* 'leaf of mustard'; III 89.178 *kaura hvāṣi* (unidentified). With protbetic *h-* from *vaxṣ-* 'to grow'

(see *huṣṣ-*). If Oss. -s- in *xūasā* has replaced -š- < -xš-, it may be adduced here: Oss. D. *xūasā*, I. *xos* 'hay, medicinal herb'; modern also 'gunpowder' (whence NW Caucasian languages, Abxaz *a-xūs* 'medicine; powder', Abaza *wəq*¹⁰³, Ubīx *šxoā*. For other theories, see KT VI 435-7.

hvāṣṭa- 'best, chief, pre-eminent', Z 22.257 *śivānu hastama hvāṣṭo* 'best, chief of bipeds' (dyadic), = BS cliché *dvipada-uttama-*; v 113, 35r4 *hvāṣṭye rriṇe* 'chief queen', BS *agra-mahīṣi*; Bcd 53r4 *hvāṣṭā pūrā baysām biṣā* 'the all-best son of Buddhas', BS *jyestaku yaḥi sutu sarva-jinānām*; III 123.64 *hvāṣṭa-* gloss to BS *śreṣṭhīn-*; v 108, 30v3 *hvāṣṭa nā paysānāte* 'he should know them as best', BS *guru-kuryāt*; K 152.7 *pīrmāttama hvāṣṭa* 'foremost, chiefest'; Manj. 59 *b(i)ṣā hvāṣṭa maiṣṭa rre* 'all-best greatest king'; K 18.208 *tvā nāra hvāṣṭe mira gyaṣṭa ysini bāste* 'he led his wife to be in charge to the chief queen his mother', = K 26.136-7 *tv(ā) nāra hvāṣṭe m(e)re jaṣṭa ysini bāste*; Manj. 290-1 *śā mvaṣṭa tatva* (BS *latvataḥ*) *hvāṣṭa* 'this is the really chief favour'; K 152.14 *devatta hvāṣṭa* 'best deity' (BS *devatā-*); K 138.944 *brahmānā gyastā parṣānā hvāṣṭā* 'the deva-god Brahmāna best of the assemblies' (BS *pariṣad*). In the official documents the *hvāṣṭa-* are the important men; II 20, 12a5 *tāgutta hvāṣṭa* 'Tibetan chiefs'; II 17, 5.3 *hvāṣṭām hiya* 'of the chiefs'; II 36.9.6 *hvāṣṭām vaska* 'for the chiefs'; II 16, 4a5 *hvāṣṭāna hvaṇḍi* 'men belonging to the chiefs'; II 33, 3b6 *hvāṣṭāna st(u)ra-pānā hamāre* 'are herdsmen of the chiefs'. Adjective -āna-, II 123.68.5 *avamāyau hvāṣṭānyau śīrkau bujyau ja hamphve* 'possessed of countless good virtues of the chief people'; abstract, III 76.254-5 *artha-bhaugā* (BS *artha-bhoga*) *hvāṣṭānpā suhi:nām spyāra* 'may the possession of wealth (and) the best welfare flourish for the happy men' (BS *sukhin-*), here -ānpā for older -aṇḍā, -oṇḍā. See also *hvaṣṭa-*. From **hvāyīṣṭa-*, **hvāiṣṭa-*, Tumšūq Saka *hveṣṭa-*, Av. *hvōiṣṭa-* (glossed Zor.P. *mas* 'great'), contrasted with *yōiṣṭa* 'youngest'; Sogd. Bud. *γwyštḥ* 'teacher', *γwyštṛ-* (comparative), *γwyčst*; Man. *xwyštṛ*, *xwštṛ* 'superior', Turk. Uigur *qoštār*, fem. *qoštiranč* (title), Chr. *xwštṛ* 'teacher', *xwštṛty* *dynd'rt* 'high priests', Munjāni *xuščī*, *xuškīyē* 'teacher', Oss. D. *xestār*, I. *xistār* 'elder, eldest, chieftain'. The form is like Av. *sraēṣṭa-* 'finest, best' (O. Ind. *śreṣṭha-*) from **srayiṣṭa-*. The base may be traced also in the Kuṣān name *Hvōiṣka-* from *hurviṣ-* (or *huvōiṣṭa-*) with -ka-, beside the name *Kaniṣka-* Khotan Saka *Kaṇaiṣka-* (with the adjective *kaṇaiṣka-* 'smallest') as the 'most youthfully vigorous' (like Av. *yōiṣṭa-*).

hvāha- 'wide', v 55, 113v5 *utāra* (BS *udāra-*) *hvāha ggaṃbhīrā* (BS *gambhīra-*) *natā* 'exalted, wide, deep, profound'; JS 33r3 *hvāhye ysaireua* 'with a great heart'; Z 22.136 *bahoyasani hvāhā u māstā* 'market wide and great'; later forms, II 55.5 *hauhā ttājā* 'wide river', K 156.63 *hāmha bāda* 'extended time'; v 210.37.2 *hāhā* (lost context). Abstracts, Z 22.134 *bulysiṇi ggaṃpha duvāsu haṣṭa hvāhiṇi* 'in length twelve gaṃpha-distances (=BS *yojana-*), in width eight'; v 49a2 *hvāhiṇā*; Sid. 102r5 *hvāhā:tte tcau hoṣā* 'in width four fingers', BS *catur-angulam āyāme*, Tib. *sboms sor bāi*; v 222, 19.3

nausi chā u hvātte '(in length) nineteen feet, and in width (...feet)'; v 1.92.3 *dva tsūna hvāne* 'two inches in width'; II 72.4-5 *hulyega 30 chā paṃjsa tsūna u hvāhā:tte 17 tsūna* 'a hulyega-cloth 30 feet five inches and in width 17 inches' (Chinese *tsun* < *ts'uon*, K 1113.1). From base *paθ-* 'be wide', Av. *paθana-* 'broad, wide', Khotan Saka (above) **phatanaa-*, *phattanai*, *phaṃmai* '(broad) palate of mouth', Sogd. Bud. *pōkw*, *pōnyh*, Oss. D1. *fātān*, Zor.P. *pahan*, N.Pers. *pahan*, Balōči *patan*. IE Pok. 824-5 *pet-* 'extend', Greek *πετάσσειν*, *πέταλον* 'plate, leaf', Lat. *pateō*, *pandō*, O.Engl. *fædm* 'embrace, fathom', Lit. *petys* 'shoulder'. The form *hvāha-* may derive either from **hu-pāθa-* (like Zor.P. *xvartak* 'small' **hu-artaka-*, Pašto *wur*) or from **fra-pāθa-* (like N.Pers. *farbiḥ*, Zor.P. *frapīh* 'fat'). See also *hwaṣṭa-* 'first' traced above to **fraviṣṭa-*.

hvi 'sweat', Z 20.34 *māstai ūṣke hvi aṣṣucā* (BS *aṣuci-*) *bīysma bile* 'brains, tears, sweat, filth, urine, intestines'. To *hvaid-* 'to sweat', **hvaidā-* > *hvi*, Av. *xvaēda-*, Zor.P. *xvēd*, with negative *a-xvēd* 'not sweating', N.Pers. *xvai*, Pašto *xwala*, Orm. *xōla*, Yidya *xul*, Sangleči *xair*, Waxi *xi*, Yazg. *xiwīd*, Sarikoli *xiāiḥ*, Khovar *lw xēl*. See the verbal form *ā-hus-* 'to sweat' above. IE Pok. 1043 *sueid-*, O.Ind. *sved-*: *svid-*, *svēda-*, Greek *ἰδρώς*, *ἰδός* 'sweat', *ἰδῶ* 'to sweat', Lat. *sūdor*, *sudō*, *sudāre*, Celtic Welsh *chwys* (**suidso-*), O.Engl. *swāt*, O.Sax. *swēt*, O.Norse *sveiti* 'to sweat', Let. *sviedri* (plur.) 'sweat', verbal *svīstu*, *svīst*, *svīdēt* 'make sweat' (but Lit. *kaisti*, *prākaitas*).

hyi 'human', see above s.v. *hvand-* and *hviya-*.

hviḍa- 'food', SuvP. 64r3 *hviḍi kināu khīṣṭe* 'for food and (-u) drink', BS *pāna-arthaṃ bhōjana-arthaṃ ca*; SuvP. 72r1 *hviḍau khīṣṭe* 'food and (-u) drink', BS *anna-pāna-*; SuvP. 71v3 *hviḍi u khīṣṭe*, BS *bhōjana-pāna-*; K 136.870-1 *o hviḍi o khīṣṭe au vā viysamma hvōḍina khīṣṭana* 'or food or drink or with unfavourable food and drink' (Tib. omits). See s.v. *hvar-*. Here *hviḍi-* < **hvarti-*, M.Parth.T. *wxrdyg* 'food' (**hwardi-*), Oss. D. *xūālcā*, I. *xālc* 'food' (**hwarṭha-*), Armen. *lw xortik-* (in plural; gen. plur. *xortkac*) 'food', Zor.P. *xvartik*, N.Pers. *xvardi*, to Av. *xvarati-*.

hviḍiṇa 'due to eating', Sid. 103v1 *cvai hā hviḍiṇa gñihaiya jsāherā kaṣṭe u hvīḍai* 'whose belly is affected by pain from eating, and he eats', Tib. *kha-zas zug-rnu dan bcas-pa zos-te*. Adjective to *hviḍa-* 'food', see s.v. *hvar-*.

hviḍai 'he eats', see s.v. *hvar-*.

hviṇde, *hviḍi* 'it is said; it means', see s.v. *hvan-*.

hviya- 'human', v 129a4 *mara hviya ystṃtha* 'here in human birth'; Bcd 44v4 *hviya jastūṇa raṃna* 'jewels, human, celestial'. See further s.v. *hvand-* 'man'.

hviyaṣaa- 'human', *hviyāṣaa-*, *hviwaṣaa-*, III 76.244 *hviyaṣā agapya nāṣā* 'human beings, impure, contemptible'; II 107.162 *pharākē vā hviyāṣā ū ttriyaṣāṇya satva* 'many beings human and animal' (BS *tiryag-yoni-*); III 119.25-9 (exercise in script) *klwa ma ysima-śadya hviyāṣā hvanḍā hi[v]iṇa nāpāma haniya cū mārā-pyārana biṣvā bādvā paṣamaḍa dīryāṃda* 'when here in the world (=BS *loka-*) human men's presence had occurred who at all times held parents honoured', repeated below III 119.37-9. Note *nāpāma* 'being found, near or present' from BS *jñāpya-* 'be known to be', III 72.157 *hviyaṣāṃ hviṇi rathā*

'noise of humans': JS 15r4 *hviyaṣai satva paraṃsaṃdai* *ysirkā bisaije baṃtve yuḍi* 'the human being, drowning, shrieked pitifully; he made lamentation'; JS 26v4 *hviyaṣai āṣṭi mīrām* 'a human being was about to die'; K 20·252 *kūṣṭa hviyaṣau vara hajsara naiṣṭa* (=K 28·167-8 (*hvi*)*vaṣau*) 'where there a place for humans (gen. plur.) does not exist'. From *hviya-* adjective to *hve* 'man' (as *rrviya-* 'of the court' to *rre* 'king'), whence by adjective suffix *-aṣṣaa-* 'belonging to'.

hvū 'having good, fine colour', 40·11 *ṣair-chā hvū pā* 'dark-skinned, fine-coloured fect', variant to III 38·35-6 *cha-hvasta-* 'coloured in skin' and III 47·54 *cha-rrvana* 'red-skinned'. From **hu-gauna-* > **hvūna-*, **hvūm*, *hvū* (like *jūna-*, *jūm*, *jū* 'times', see s.v. *gyūna-*), above *ggūna-* 'colour'.

hve, *hwe* 'man', see *hvand-*.

hve 'he spoke', see *huate* s.v. *hvan-*; K 40·20 *hve* 'he spoke', =K 43·138 *hve*.

hve 'to talk', infinitive to *hvan-*, Sid. 125v3 *ḥṣimūdā hve* 'they wish to talk', see *hvan-*.

hvai 'own', v 64·47-8 (*hi*)*māti khū hvai prratīne* (BS *pratijñā-*) *āya ne gyasta bayṣā* 'may it be when your own promise may have been, not of the *deva* Buddha', for *hviye*, *hīyai*.

hvaījīnaa- 'sanguineous', see *kūmjīnaa-*.

hvaīn-, *hveṃn-* 'to dry', see *hvañ-*.

hvetā 'he spoke', v 40, 56r3; v 28, 32r4 *tta hvete sā* 'so he spoke, saying', archaistically from *hve* for *huate*.

hvetā 'cleft (?)', Z 22·116 *dara ṣkala hvetā alava ggaṃpha sāyate brinje jiyāre* 'ravines, dry places, clefts (?)', forests (BS *aṭavī*), expanses, sands, dry grounds will vanish'; loc. plur. SuvO. 55v3-4 *kintha o garuṃṃ ārañānuṃ o hvetuṃṃ o rrundā kūṣṭu vātā* 'in the city or in the mountains, in wildernesses (BS *āraṇya-āyatana-*), or in clefts or in a king's palace', BS *nagare... āraṇya-pradeṣe vā giri-kandare vā rāja-kule vā*; here *hveta-*, BS *kandara-*; SuvO. 55v3 *ārañānā o garuṃṃ o a(la)vā o rrundā kūṣṭu vātā* 'in wilderness (BS *āraṇya-āyatana-*) or in mountains or forest or a king's palace', BS *āraṇyu-pradeṣe vā giri-kandare vā rāja-kule vā*, Z 17·10 *vabeḍū bārā vañi varū-vāndā ggaryau hvē(tyau)* 'the rain rains down; the streams flow down from the mountains (from) the clefts'. A similar geographical list is in Uigur Turkish Säkiz yükmäk (p. 74) *taṣda arīyda öng körtäkdä qumta kötkidä* 'in mountain, forest, desert, sands, highland'. For 'cleft' Khotan Saka has also *dara-*, *draha-*, and *keca* from *dar-* 'to break, tear up' and *kart-* 'cut' (*keca* < **kalčā*). If *hveta-* is traced to *fra-pāti-* (see *hv-* in *hvaṣṭa-* 'first', and *hvāka-* 'wide'), the base is *pat-*, present *pāt-* 'to cut, split' in Oss. D. *fadun*, I. *fady*, *fast*; *mit fady* 'cuts through the snow' (quoted V. Miller, Dictionary s.v. *mārygā* 'breast-straps').

hveta *jsa* 'with power', see *hautā-*.

hvaittā 'he beats', participle *hvasta-*, Z 2·16 *kho ye siyato hvaittā bajsika* 'as one beats sand in a mortar' parallel Brahman-Sanskrit Bhartṛhari, Niti-śataka, *śloka* 5, *labheta sikaṭāsu tailam api yatnataḥ pīḍayan* 'would one get oil among the grains of sand even if one pounded it vigorously?'; v 30, 73v1 *amatayya kaṣṭe hvaittā* 'he falls into distress, he is beaten (for older **hvaitte*). Participle, SuvP.

71r4 *cu vū basta cu hvasta* 'who are bound, who beaten', BS *baddha-pīḍitāḥ*; Z 2·218 *hvasta bremandā basta* 'beaten, weeping, bound', parallel Suvarṇa-bhāsa 3·79 *tāḍitā bandhana-baddha-pīḍita-*; with negative Z 22·158 *ahvasta ṣṭāna abasta, uysnora dātu yanīndi* 'although not beaten, not bound, the beings practise the law'; 3 sing. JS 10r2-3 *biṣā ṣadya hvaste* 'he beat all to the ground', K 17·188 *kūsa hvastūda* 'they beat the drums' (see *hvasta-* above). Noun, Sid. 149r4 *tcimnā (-im-=-ai) hvaiya* 'injury to the eye', Tib. *mig snad-čho* (*snad* 'injure'), for the form see *khaiya-* 'contusion' (base *khad-*). From base, *hvah-*: *hvasta-*, **hvahati* > *hvaittā*, Av. *xvāhaya-* *xvasta-* 'thresh', Sogd. Bud. *ṣw'y-*, Man. *xw'y-* (*xwāy-* < *xwāhy-*), Oss. D. *xilajun*, *xuaston*, I. *xoin*, *xojyn*, *xost* 'to beat' (-*hy-* > -*y-*, but -*d-* is kept), Zor.P. *xvastan* 'thresh, beat', *xvahēt*; *pīl-xvast* 'elephant-trodden (of a road)', *xvastak*, *xvahišn* 'trampling'; M.Pers.T. *frxw'h-* 'tread'; Yaṣn. *xuay-*, *xoy-*: *xuasta*, *xasta*, Chorasmian *uxvāh-*, *xāst*; Yidya *xāim*: *xāstam*, Sanglēcī *xāy-*: *xūiḥ*; Orm. *xay-*: *xūst*, 3 sing. *xūd*, Baxtiārī *axū* 'threshing'. With preverb *pa-* II 5·75 *paḥvasta yai nāmda stā vaṃmāda* 'he was beaten, bowed down, tired, exhausted'; *tā-*, see above *tākhvaittā*: *neḥi* < *nāṣ-*, see *neḥivasta-*. Sogdian preverbs 'n-', 'p-', '-w-', 'n-', 'nṣ-', 'p-', 'pč-', 'pt-', 'pr-', 'ḥr-', 's-', '(w)y-'; Yaṣn. *puxoy-*, *suxoy-*, *tuxoy-*, *unxoy-*. Possibly IE *seu-*: *su-*, with increment -*es-*, *ṣes-* 'press'.

hvāide 'is said', Manj. 166 *ttyā jsa maṇḍe hvāide raṣṭa* 'because of these it is rightly called female (?)'. See *hvāinde*, s.v. *hvan-*.

hvaina 'messenger', II 120·206-7 *tāṣṭa ttā janavai vīrāṣṭa tsamadai hvaina yai* 'he was a travelling (**tsamam-*) messenger to that country'; II 121·222 *ca ma drau ttāṣṭa tsamadai hvaina ya* 'who here was such a messenger travelling there', see translation BSOAS 30, 1967, 103. Adjective from *hau-* 'speech' formed like *āhvainaa-* 'fabulous' from *āhau* 'tale'. See *hvanainaa-*.

hvaīya 'injury', Sid. 149r4, Tib. *snad*, see s.v. *hvaittā*.

hvaīyā 'possession', II 34·5·7 *stūrām hvaiyā nī pajidā* 'they do not demand possession of the large cattle (horses)'. From base *hvad-*, Zor.P. *xvāstak*, N.Pers. *xvāstah* 'property', to *xvāh-*, *xvāstan* 'desire'. IE Pok. 1039-40 *ṣūd-* 'be sweet; to like', O.Ind. *svādate* 'enjoys', *svādū-* 'sweet', Greek ἡδουμαι, ἡδύς, ἄδύς, OHG *swēti*, O.Engl. *swēte*; to O.Ind. *svāttā-* 'spiced', Av. *xvāsta-* 'fermented', Balōčī *wād* 'salt'.

hveyyau 'men', second component, I 250, 214r1 *vasutyau tvatare-hveyyau* 'with pure superhuman (eyes)', BS *caḥṣuṣā viśuddhena atikrānta-manuṣyeṇa*. See *hvand-*, nom. sing. *hwe*.

hvera- 'sweet', *hvarra-*, *hvara-*, Sid. 16r2 *cu ganani ṣi pūa u garkha-gvāchā u hverā, vrrīṣaṇī* 'what is wheat, it is cool, and heavy of digestion and sweet and giving virility' (BS *vṛṣaṇeya-*), BS *vṛṣyaḥ śito guruḥ svādur godhūmah*, Tib. *gro nī bsil-šio lči-la mpar-ba yin-te*; N 76·4 *khāysā hverā tcārbā* 'food, sweet, fatty' (Suv. ed. Nobel, 179-80 differt but probably *madhura-*). See *hvarra-*.

hvera- 'food', SuvO. 53r3 *hverā āstanna khaṣā pattarre* 'food and drink, the edibles and the rest', BS *annena vā pānena vā*; SuvO. 56r7 *hvera khaṣā* 'food (and) drink', BS *pāna-bhojanāni*.

hvera- 'to be taken, suffered', v 3.2.6 *pajse phauva hvera himāra* 'severe penalties are to be suffered', with *phauva* from Chinese *pau* < *pāu* 'punishment' (K 664.4). See SDTV 57. See the base *hvar-* 'take' s.v. *hvarāka-* 'robber'.

hvaira 'bold (?)', II 116.34 *śūra-paṇḍa hvaira hama-jūnaka dāṣṭa āṣa ttā yañā* 'heroic in behaviour, bold, all youthful, they have deemed worthy'. See *hvāra-*.

hveraa- 'to be eaten', Sid. gr1-2 *gvihā rruṇ pañjiliñā bājinañā dasau haḍū vistā-likā ni hverai* 'cow's oil (butter) left for ten days in a bell-metal vessel is not to be eaten', Tib. *mar mkhar-bahi snod-kyi nax-du ṣag bču phan-čhad lon-pa mi bzah*, parallel to *hvarāñā-* 'to be eaten'. See s.v. *hvar-* 'to eat'.

hverām 'food (?)', III 14.14 <...> *ma hverām pāsi* 'the period (of two hours) for eating (supper?) presided over

by the Hog', the period 7–9 p.m. Possibly adjective *hverāñā-* 'of food'. To N.Pers. *šām* 'supper'.

hvairai 'to be eaten', Sid. gr4, Tib. *zos-na*. See *hveraa-*.

hvaauraka 'sisters', K 16.166, = K 24.106 *hvaura*, = K 33.55 *hvarāka*. See above *hvar-* 'sister'.

hvausṭa 'best', III 109.4 *hamāḍa hvausṭa* 'associated, chiefest'. See *hvāṣṭa-*. For *-vau-*, see Manj. 368 *akhvauṣṭa-* 'unmoved'.

-hvyāñe 'produced', second component, III 128.2 *ahvyāñe* 'non-produced, eternal (of *samsāra*-migration)' to base *hau-:hu-* 'to bring into existence', see also *ṣū* 'produced'. IE Pok. 913–4 *seu-*, O.Ind. *sūtē*, *sauti*, *savati*; Av. *hunāmi*, *haota-*, O.Ind. *sūni-*, Got. *sunus*, O.Engl. *sunu*, Lit. *sūnis*, O.Slav. *symi*, Greek *ulūs*, *ulós*, Tokhara B *soyā*, A *se* 'son'.

SUPPLEMENT

anāraṣṭa- 'unexcited (?)' (with blurred *akṣara* after *a-*), III 104:35-6 *nara pā āyvena āyāṣṭa pāṣarai anāraṣṭā* 'no more thereafter distressed by heat, undisturbed in the sunshine'. From base *ā-raṣ-* 'to raise up', see *āraṣṭa* 'he built', and cognates s.v. *rrays-*. Possible would also be the base *rauṣ-* 'burst' but of unsuitable meaning.

apaucalika- 'plant name', BS *sugandhaka-*, could with corroborative *a-* (see s.v. *abvātta-* 'abundant') be traced to *pau-* 'to purify', see s.v. *pā-* 'purified', and so approach BS *gandha-*.

amayē 'a title', could with corroborative *a-* be traced to *amaya-* with *maya-* 'good fortune', like *hamaya-* and N.Pers. *hamāyūn*, see below *mīrai*, if rather from base *mai-*.

aliya- 'nourished', here Armen. *parar*, *pararē* 'fat' belongs, and not, for the meaning, to *padār-* 'to maintain, honour', against E. Benveniste, *Études sur la langue ossète*, 99.

ārya- laudatory epithet of the Buddhist *bhikṣu-* 'mendicant', rendered SuvP. 61v1 *parriyastāna-* 'saved', is glossed by Uigur Turk. *qatluy* 'fortunate' (P. Zieme, *Acta orientalia hungarica* 22, 1969, 109).

ālaṣka-, *ālaṣṭa-* 'settlement, city', possibly as a 'camp', like the name *Madaktu* of the ancient Elamite city and the Greek report of Περσῶν στρατόπεδον 'camp of the Persians' as the meaning of the Persian name *Pasargadai*, city of Cyrus (see *Acta iranica* 1975, Monument H. S. Nyberg III 309-12). The two forms are like *huṣka-* 'dry' and *huṣṭa-* 'dried'. If Zaza *lāš*, *lāj*, *lāž* 'fight, war' is connected with Zor.P. *laṣkar*, N.Pers. *laṣkar* 'army', the *laṣ-* of *ālaṣka-* could mean 'warding off' rather than 'lying down'. That would then be *lax-š-* to IE Pok. 32 *alek-* 'ward off' (possibly retaining IE *l-* (like N.Pers. *lištan* 'to lick'), beside Khotan Saka *rrāṣṭa-* 'licked'). The Chinese reported from Turkish two words: *ia-lau-šan* (from *at-lāk-šan* K 206:3; 673:4; with radical 93; 849) 'god of war', and *ia-lau-xo* (from *iūi-lāk-yā* K 188:1; 566:2; 414:9) 'fighter' which would attest this Iranian base *laxš-* in two loan-words in early Turkish. For the usual spelling with *r-*, see above *rakṣ-* 'to protect'.

āska- 'antelope' translates Tib. *khar-go-sol* (ed. Pekin with *s-*). This is the Khotan Saka *khara-* in the adjectives *khariña* and *khiyera*. Tib. *khar-go* could replace an Iranian **xaragaa-*. For Tib. *sol* 'antelope' the Chinese gave *xuang-iaŋ* 'yellow sheep' (cited by P. Pelliot, *Histoire ancienne du Tibet*, 1961, 143).

āstaṃ, older *āstana-* 'beginning', in II 32:9 *āstaṃ kaṃthi vi hiysda hwaṃḍi* 'men present at the entrance to the city' (partitive adjective).

irū 'oleander'. The trees are mentioned in Keriya near Khotan by E. Maillart, *Forbidden Journey*, 1937, 198. The BS *karavira-* is transcribed in the Tibetan translation of the *Avadāna-śataka* (ed. J. S. Speyer 1902-6) where BS *karavira-mālā* 'oleander garland' is rendered by Tib. *karabirahi metog-gi phren-ba*.

kaṇaiska- the Khotan Saka name of the Kuṣan Emperor Kaniska occurs in II 107:156 BS *kaṇaiskā naamā* 'Kaniska by name', and 160 Khotan Saka *kaṇaiska naamā*. The same word *kaṇaiska-* is also used of the little, smallest finger, for which Mūnjānī has *kandir* (older **kanatara-* 'smaller') in *kandir āguṣṭikā* 'little finger'. In *kaṇaiska-* 'smallest' the suffix *-yah-* : *-iṣ-* of the comparative is turned to superlative by suffix *-ka-*, as the superlative Iranian *-iṣta-* is formed from *-iṣ-* by suffix *-ta-*.

The meaning of IE Pok. 563-4 *ken-* ranges over 'young, small, fresh, new'. For 'small' Oss. I. *k'anäg*, *k'addär*; for 'young' Av. *kainyā-* 'girl', Zor.P. *kanik*, Sogd. Man. *qnčk* 'boy', *knčyk* 'girl', M.Pers.T. *knyg*, M.Parth.T. *qnyyg*. Related are O.Ind. *kanina-* 'young', *kanīṣṭha-*, *kanyā-* 'girl'. Greek κανός 'new', Celtic Welsh *cenau* 'young dog or wolf'. See also above *tcānai* 'goat'. As a programmatic Kuṣan name Kaniska- might combine 'youthful vigour' with 'like a young wolf' as an early Wolfgang.

kanthā- 'city', add Yaṣn. *kāt*, *kānt* 'city', and Sogd. Chr. *qnčyq-t* 'citizens', to *knt*, *qč*.

kaṃdā 'city name', in Arabic script *ktk* and *k'd'x*, see AM, n.s., 2, 1951, 11.

kirā 'rung' of a ladder, see s.v. *ṣakye*.

kṣāv- 'to make noise', add Oss. D. *āsk'ot* 'piping' with variation *ks-* and *sk-*.

gārāta- 'bought', note also Sogd. Man. *ptxyrē* *ḍ'rm* 'I bought'.

guḥṣapa 'huge (?)'. For Av. *višāpa-* a new connexion is proposed from a base *-šap-* to refer to copulation, hardly acceptable (I. Gershevitch, *Voprosy iranskoj i obščej filologii* (dedicated to V. I. Abaev), 1977, 62-73).

cāsa in the phrase *kṣaṣa cāsa* renders Tib. *bču-drug hgyur-du* 'sixteen times'. This might indicate for *cāsa* a connexion with a word for 'time' (like *gyāna-*, *tcāra-*, *rrāyā-* and II 7:118 *hauda kāla* 'seven times', BS *kāla-*). Hence IE *kēs-* in Slav. Russ. *časū* 'time, hour', O.Pruss. *kisman* acc.sing. 'time', and Alban. *kohe* (**kēsā*) 'time'. The *c-*, not *tc-*, is from *č-* before front vowel, as in *canda-* 'quantus' (**čiyant-*).

ttāgutta- 'Tibetan'. The further shift in spelling to *-li-* to express the voiced fricative *-ɣ-* is found in III 123:59 *ttāṇḥatta*, 67 *ttāṇḥatta* rendering BS *bauṭa* (*bhoṭa*) 'Tibet' from Tib. *Bod*. The medial vowel is then extruded in II 120:205 and 220 *ttāṇḥtta-vadāṃ pada* 'the road of the Tibet road'.

tturaka- 'covering'. The BS *tula-* 'umbrella (?)' of the Bāzāklīk picture may be connected here (see H. Lüders, *Philologica indica* 265).

tca- the preverb, can be also connected with Oss. *cā-*, *c-*, see I. *āpparyn*, *cāpparyn* 'throw down'; D. *niccaram*, *araun* 'to echo'.

tcānai 'goat', with *pā-čāna-* 'mountain goat', see *pāmīr* in TPS 1960, 76.

- tcās- 'to pour' in *vatsās-* 'to sprinkle'; here can be added Sogd. Bud. *čš'ntk* 'thirsty' (Dhyāna 105).
- tcūlye 'splendid' offers an explanation of the name of the grove in Tcarma (Tib. *čar-ma*) called *ču-le* (see R. E. Emmerick, Tibetan texts concerning Khotan, 103.)
- tsām- 'to swallow' is connected also with Yidya *šam-*: *šamd* 'to drink', Orm. *šam-* 'to sip', Zaza *šim-* 'to drink'.
- data- 'wild animal' in the double phrase also in Pāzand Skand-gumānik-vičār 4:63 *daḍ u murū*.
- deka 'so much', here the translation is incomplete: 'may all beings become Buddhas'.
- naḍe 'man' in v 341, Sov2 renders BS *bhoḥ* 'sir'.
- naši- add II 40:3 *našiphuṣtu* to the list.
- nitcana 'outside', here with *handarna vicittre* 'within, various' left untranslated.
- nārāko tindā 'punishes' v 114, 63v3, BS *daṇḍa-*, from BS *nirākāra-* with lost syllable, as v 95:16 *parāvā* 'abuse' if from BS *parivāda-* but see p. 254.
- pacaḍa- 'manner', here untranslated: 'next there is the wound by cutting instrument and the like', with BS *praharaṇa-*, Tib. *mchon*.
- pande 'path'. A Celtic origin is, indecisively, proposed by Th. Binon in TPS 1976, 67-87, but Iranian contact still seems preferable.
- pā 'purified' has lost *-v-* as in III 24, 23b4 *pāti* 'he may hear' from *pyūy-*.
- pira 'house (?)', add also Lydian *bira* 'house', A. Heubeck, Lydisch, 1969, 421.
- pūstya- 'book', note also Turk. *b(o)sd'ik* from Sogd. *puṣtk*, A. van Gabain, Hungaro-Turcica (Németh volume), 1976, 73.
- pyūmj- 'deny', add Pahlavī Psalter *w'ngy* 'voice'.
- phara- 'much', add Tumšūq Saka *phuru*.
- baga-laga- 'hero, galant' with *baka-* 'true, sure', note the Chinese use of *ʃən* 'true, real' in *ʃən kin* 'true gold' (K 386:2; 1194:1) quoted in P. Pelliot, Notes on Marco Polo 278.
- byavāre 'are morbid', with untranslated: 'these arise from wind'.
- brimjā- 'dry place', for the connexion with *brījs-* 'dry, parch', note also Av. *daya-* 'bald', N.Pers. *day*, *dāy* 'plain', Sogd. Chr. *dxšt-*, N.Pers. *dašt* 'desert' from *dag-* 'to burn'.
- brya- 'dear', add Tumšūq Saka *jezdānu bre* 'dear to the yazatas'.
- bhātai 'you gave', JS 16v3 *krraṇīnoi bhātai ttu haṇḍara muṣḍe* 'through kindness (BS *kṛtajña-*) you bestowed on him this other favour, may be traced to a base *bāg-* 'to give a share', with *bag-*, if it is desired to avoid the writing of *bh-* for *na-*.
- mīrai 'kindness' as from **mīθra-* is possible, but the context in *sau mīrai vau* 'profit, mīrai, goods' suggests connexion with the adjective *mīra-* 'increased in size, powerful, great' to *mai-* 'to increase', in Av. *avā.mīra-* 'rich in fodder (?)', and *maya-* 'fortune', see TPS 1960, 66-7.
- mrahe 'pearl', add Sogd. Man. *mry'rt* 'pearl' and *mry'rt swmbyq* 'borer of pearls' (W. B. Henning, Sogdian Tales II 466).
- yola- 'false'. For Turkish, beside *yablaq* 'bad', note also *yabiz*, *yawuz*, *yawrt-*, T. Tekin, Acta orientalia hungarica 22, 1969, 58.
- ysamyē 'vitriol', in Arab.-Pers. *zāj*; the *zājāt* are five in colour: *safēd* 'white', *aḥmar* 'red', *aṣfar* 'yellow', *sabz* 'green', *kabōd* 'blue'.
- rūkyām 'rulers'. Three Iranian bases *rauk-* exist, 1. 'shine', 2. 'please', 3. 'rule'. The first component of the ethnic name *Roxalani* might best mean 'the royal Alans', like Herodotos's Royal Scythians (4.20), βασιλήιοι Σκύθαι.
- rutā- 'season', a similar *-ā-* stem from older *-u-* is in *pā* 'food', from *pitu-* above. Sogdian also has *-ā-* from older *-u-* stems, as in Sogd. Man. *β'x* 'arm', Av. *bāzu-*; *prš* 'side' from **prsu-*, and Sogd. Bud. *prš'kh*, N.Pers. *pahlū*, see W. B. Henning, BSOAS 12, 1948, 316.
- rre 'king', has also been traced to IE *ual-* 'rule', see R. E. Emmerick, BSOAS 40, 1977, 403, the usual uncertainty for Iranian *r* and *l*.
- varga- 'fruit', also K 152:7 *ttani cu vīna ttima na hama vīvā vargā* 'because without seed there is not ripening (BS *vipāka-*), fruit', quoted s.v. *ttani cu*.
- vādī second component of *pyaḍa-vādī* corresponding to BS *rabhasa-* 'violent' has long resisted interpretation. For the present it is proposed to trace to a verbal **patidai-* 'to attack' connected with *dai-* 'to fall' and *din-* 'to make fall' (see 2 sing. *diñā* 'throw down'). Hence to *pā-dīta-* or **pā-diya-* 'attacking'. It is however still unsatisfactory. A hybrid compound with BS *vāda-* 'speaking' seems out of place.
- vistāna 'condition, state', II 83:97 *šauš hiya vistāna rāšq pastāda yuḍi* (rather than *yuḍa*) 'they deigned to bring into force (cause) a state of excitement'. From *vi-stā-* 'to stand, be in a condition'.
- šaušī 'excitement, joy', II 83:97 *šaušī hiya vistāna* 'condition of joy'; K 148:56 *šaušī šarā drūnā bemañā* 'joy, fortune, health, luck'; Ch 1.0021 c (unpublished) *tsāšfā šaušī muñā* 'may calm joy endure'. This can be traced to a base *šaux-s-* to *saus-* with retained initial *s-* (see s.v. *šimje*, beside Oss. D. *sindzā*). The connexion is then with Armen. lw *sōs* (**sāusa-*) 'haughty, high-mettled' in *sōs erivar* 'prancing horse'. The same word is probably also in the Ossetic epic Nartā name *Sosāg* father of *Soslan*, Čečen *Soska Solsa*, which fits the violent character of *Soslan*. For IE one would try to find (*s*)*keuk-* from *skeu-*, Pok. 954 *skeu-* and *skeu-* (with *-k-*) in *sken-d-* 'be angry'. *šakye* 'ladder' gloss to Turk. Uigur *čatu*, *šatu* 'ladder', frequent also later as *čati* and *šatu*.
- skoda 'secret', connected with Oss. D. *āsqod*, *āsqot*, *asqot* 'secret', Pam. 2:52 *āsqot kănun* 'to hide', *āsqodi* 'in secret'. The Ossetic treatment of *-afta-* varies. In *avd* 'seven' from *hafta* the change has been to *-āv-*. In I. *uāfli*, D. *uflinā* 'weft' the result has been *-aft-*; variation of *-v-* and *-ñ-* occurs in D. *stevdzā*, *steūdzā*, I. *stivdz* 'yoke-peg'. Hence here *-od-* can be taken as for older *-aft-*.
- sthyem 'firm' should perhaps rather be taken in a compound *šadu-sthyem* 'firm in faith' from BS *śradhā* and *sihitaka-*.
- hamatci for 'sherbet, fruit drink', see also A. C. Moule, Christians in China before 1550, p. 155; note also *cytiacum* ibid. 255 'drink made of fruits', Greek *ζυθος*. This Greek word is also found in Sogdian Bud. *zwī'k*, *zwīk* 'intoxicant', *zwī-γw'r* 'drinker of *zwī*'. Thus P 2.388

mḍw APZY (= *at*) *zwtk* 'wine and intoxicant'. Syriac has *zwty*n and *zwty*s rendered 'beer'.

hāmye 'awakened', SuvP. 60r1 *bīysāmdū hāmye* dyadic. But here the BS text has *samāna*- 'being', that is *hāmye*. *hām*vaja 'forgetting' in K 112.371 (quoted s.v. *gvanastai*) is to be set with *hām*urjā-.

hāmāte 'it occurs (to the mind)', Z 2.124 *ttai hāmāte* 'so he thought', quoted s.v. *nimānā*, like the Pali phrase *etad aho*sī. Similar is K 34.63 *tta ye* 'so he thought' and JS 11r4 *ttai ya si* 'so he thought that. . . '.

hīys- has partly untranslated K 90.732-3 'and in one birth become *jāti-smara*- (having memory of previous births)'.

hvand- 'man', note also Pindaros, Olymp. 13.31 ἀνὴρ ἑναιρός.

hvāšta- 'chief', in v 123, 3a3 voc. sing. *hvāmdānu hvāšta* renders BS *nara-vira* 'hero of men'.

Further to *-vādī*, connexion with *vād*- 'to thrust' seems now more likely.

mañ- 'think' 322, add Av. *man*-, IE *men*-, O.Ind. *man*-. *pīr*- 'write' 238, add *pai-r*- 'to scratch' with Oss. D. *per*-, I. *pir*-, as in KT VI 195.

ADDENDUM

aysmū, page 7, origin undecided in the lemma above, but a solution can now be stated. The word *aysmū* renders BS *manas*- 'mind, thinking tool', *mata*-, *cetana*-, *citta*- and *vijñāna*- 'theoretical knowledge'. The base is **azmuv*- formed from *az*- with suffix *-ma*-; and then secondary suffix *-u*-, as in *bāysū* 'arm'. This is *az*- 'to drive', beside the form *hays*- with secondary *h*-, as two forms occur from *angušta*- 'finger' in *āṃṣī* 'thumb' and *haṃgušta*- 'finger'.

The base *az*- 'to move, cause to move, drive, bunt, lead' is in Av. *azrā*- 'hunting', glossed by Zor.P. *viškar* 'hunting', and in Greek ἄγρεα 'hunting'. In *hināysa*- 'commander of troops' the compound has *hainā*- and *āza*- 'leading'. From this Indo-European base *aḡ*-, Latin has developed *agō*, *agere* 'to move, drive' and in the derivative *agitō*, *agitāre* 'to drive, think' applied to the mind. The O.Indian base *aj*- 'to drive' has two derivatives *ājma*- and *ājra*- 'place of movement'.

The older Iranian vocabulary has been largely lost so that it is necessary to trace lost words in Iranian loanwords in alien languages. Here the Ibero-Caucasian Georgian can at times assist. It has *Armaz-i* from Iranian *Ahura-mazdā*, and *imed-i* 'hope' connected with Zor.P. *aṣmēt*, and *ešmak*-i 'demon', beside Armen. *hešmak* from Iranian *aišma*-. Armen. *lw nirh*, *nirhem* 'sleep' preserves

the only trace of this word in Iranian; in O.Ind. *nī-drā*- corresponds. Similarly Georgian *gušag-i* 'sentinel', Armen. *goušak* 'informer' is found elsewhere only in the Old Persian in Aramaic *gwšk*- 'a government official' (see s.v. *gva*).

It is satisfactory therefore to adduce here the Georgian *haer-i* (10th century), later *azr-i* 'thinking', with derivative *azreba*, *azroba*, *mohaazreba* 'to think', and verbal preterite *azra*. A secondary *h*- is attested also in the Georgian loanword *haer-i* 'air' from Greek ἀήρ.

It is possible to go further in Indo-European. Here Greek ὀκνος 'doubt' may be traced to the *o*- grade to a base *ak*-, as IE *ak*- and *ok*- occur in the base *ak*- 'to sharpen' (Pok. 18-22). This *ak*- may then stand beside *aḡ*-, as IE *paḡ*- beside *paḡ*- 'to be firm'. Then here belongs also Germanic Gothic *aha* 'mind' for Greek νοῦς; *ahjan* 'to think' for Greek νοῦναι; and *ahma* 'spirit' for Greek πνεῦμα. From this verb *ah*- O.Engl. *æht* and OHG *ahta* 'observing' are derived. For the base IE *uej*- for both 'hunting' and 'intelligence' see above *byaha*- and *vīma*-.

puñamḍai 'thickened, compact, firm', overlooked above, in JS 27r3, see s.v. *nīyaka*-, from base *nai*- 'to thicken', with *pu*- from *pā*-, from *pa*-.

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